

NEW TESTAMENT

[NEW COVENANT]



OVERBURY

THE
TRIUMPHANT CHRIST
VERSION

THE PEOPLE'S NEW TESTAMENT (NEW COVENANT) SCRIPTURAL WRITINGS

Translated from the Meta-physical Standpoint by

Arthur E. Overbury

BEING a revision unhampered by so-called ecclesiastical authority. This version interprets the New Testament (*New Covenant*) Scriptural Writings from a spiritual or meta-physical standpoint, and recognizes *healing* as well as *teaching* as a component part of true Christianity,—together with a

PREFACE

Setting forth the standpoint of the author on many fundamental questions, which will enable the reader to know somewhat of the author's views in order to rightly judge his work,—also, an

EXPLANATORY INDEX

giving a large amount of valuable information and data helpful to a comprehensive study of the Bible.

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P R E F A C E

TO

THE PEOPLE'S NEW TESTAMENT
(*New Covenant*)

SCRIPTURAL WRITINGS

It is generally conceded by Bible students, though not known to Bible readers generally, that the "Authorized" or King James' version is by no means a correct translation of the Scriptural Writings.

The fact that an unmerited and almost undisputed place has been given for centuries to this "orthodox" version by Protestant Christians, is the primary reason for the translator's undertaking the task of revision—together with the fact that all versions hitherto published have been colored by a material, hence a false concept of Christianity—a concept which gained credence in the early centuries and has been perpetuated by *orthodox* teachers ever since.

Three primary reasons for this general acceptance of the King James' version may be stated as follows: (1) The preceding versions were found to be so faulty, that a general outcry for a new translation was raised at that period. (2) The version which resulted was stamped with the seal of kingly approval, which largely served to canonize it in the minds of the people, who only too often are willing to bow down and pay homage to those who have worldly power and prestige. (3) The style adopted for this translation, being so unquestionably well suited to sustain the majesty of the subject matter treated, gave a prestige to this version far beyond its intrinsic merit, when judged by the correctness of the translator's work.

When it becomes generally understood by lay readers, that Bible scholars are agreed that there are upward of twenty thousand errors in the King James' version, it will be readily acknowledged that *mis-taken ideas* crept into the translation under the influence of dogmatic orthodoxy, enslaving mankind for ages.

It is high time, therefore, that the superstitious reverence with which this version has been regarded should be challenged; for above all other considerations it is of primary importance to have a translation conveying the spirit and letter of the ancient records as correctly stated as is humanly possible, especially the spirit.

At the time the King James' version was written, the translators only had access to some eight manuscripts, whereas there are now nearly seven

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hundred manuscripts in Greek alone to refer to, some of, these being very ancient, and no two of them wholly alike in wording.

It will be seen from this how utterly fallacious it is to hold that any particular version can be an absolutely correct reproduction of the original writer's thought.

Whether consciously or unconsciously, every translator necessarily colors his version more or less by his own views; for a translator cannot intelligibly re-render a foreign language word for word, but must endeavor to convey the idiomatic sense of the original into the idioms of the more modern language; and here is where the element of personal judgment appears.

Furthermore, if a translator does not comprehend the spiritual or meta-physical significance of the teachings and actions recorded in the Scriptures, he is thereby disqualified from being able to give the true spiritual significance in his translation: for he does not himself understand what he is trying to put into words.

In this age we have the accumulated work of centuries, and a vast storehouse of new material from which to draw, including much that has come to light within recent years.

Many of the most important manuscripts, including the Vulgate, have been reproduced by modern methods, and are made generally accessible in our libraries; and innumerable reference books, such as did not exist in earlier centuries, may be had, which are valuable aids.

The nineteenth century witnessed a tremendous revival of interest in primitive Christianity as a result of the new light shed in this age upon the deeper spiritual or meta-physical meaning of Christ's teaching: and still more will be comprehended as men realize that the Christian memoirs and writings are not a heritage to a humanly ordained ecclesiasticism, but a heritage which has come down to each and every human alike, to understand and profit by.

In view of the fact that ecclesiastical hierarchies, in the early centuries, presumed to officially formulate and set up a creed which, more or less, has colored the work done by all subsequent translators of the Scriptures—a creed which did not include the necessity for proving one's Christianity by demonstration, with "signs following"—it seems advisable that a translation be made from the meta-physical or spiritual standpoint, which recognizes healing, as well as teaching, as a component part of true operative Christianity.

It is self evident that it is only just to the reader for a translator to give at the outset, a brief statement concerning the general viewpoint from which he is doing his work.

Let it be here recorded that, in presenting this version, the writer

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has taken counsel with no one but GOD as to its advisability or propriety.

In his judgment neither ecclesiastical nor kingly authority or sanction is necessary; neither is any human authority qualified to call any person or persons to the task, nor qualified to bestow the wisdom necessary to accomplish it; for the dogma of the divine right of kings or ecclesiastics is becoming an exploded fallacy in this age, even though the major portion of mankind are still enslaved.

The writer is convinced that, in the past, the attempt of so-called authorities, whether kingly or ecclesiastical, to fix or control the canon of Scripture, has resulted in blighting Christendom, and obscuring the very heart of Christ's teaching, i.e., the paramount importance that each individual shall demonstrate the Christly life for himself, and so manifest the "signs following." This will be the test of true Christianity during the coming centuries, and be characteristic of it.

Christendom will become united on the foundation of the Christ ideal, which alone reveals the reality of being.

The demonstration of this ideal will be realized by each individual in proportion to his receptivity and spiritual growth, and in proportion as the GOLDEN RULE is wrought out in practice, from the metaphysical standpoint, as the rule of life.

Christianity, because of this ecclesiastical blight, received a setback in its early history which plunged it headlong into the dark ages, from which it is only now beginning to emerge.

The GLAD TIDINGS which the master meta-physician proclaimed, including the redemption from sickness as well as from sin, through divine law, was indeed GLAD TIDINGS.

For the first time in human history it was made apparent to all who were willing to receive it, that when GOD'S law is understood and obeyed, all the ills that flesh is heir to may be healed, by the reflection of GOD-power—the power exemplified by Christ Jesus. His spiritual activity brought upon him the ire of all those who believed that their worldly interests were imperilled, but it is a matter of history that the common people, so-called, "received him gladly."

Healing, accomplished through reflection of divine power, was in the ancient manuscripts designated by a word meaning "sign," or "marvel," which has been mistakenly, if not intentionally, mistranslated by the word "miracle." This error has tended to perpetuate the erroneous belief, that the continuous healing works demonstrated by Jesus and those whom he had instructed, were miraculous interpositions, instead of revelations to suffering humanity of the power of GOD'S law, intelligently applied.

The claim that the Master's demonstrations over material laws, so-called, were miraculous interpositions—made possible in order to sub-

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stantiate his divine sonship, is refuted by the fact that he taught many others how to go and do likewise, and sent them forth to impart the GLAD TIDINGS which heals and saves. This they did, and impartial observers today are aware that the same meta-physical law of GOD which was then efficacious in healing the sick, has been re-discovered and given to the world for the healing of all forms of disease. It is this Spirit-law that is being demonstrated daily in every quarter of the globe; and these demonstrations fully substantiate the Bible records.

Gradually, when fully realized and demonstrated, the spiritual or meta-physical law which the Master so ably reflected will solve all the problems of mortal existence. All this goes to show that the translators who were responsible for substituting the word "miracle" for "marvelous signs" in the Scriptural Writings, were indeed "blind leaders of the blind." They and their followers, however, only succeeded temporarily in quelling the demand—latent in the heart of every earnest seeker—that the science and art of healing as practiced by Christ Jesus and the primitive Christians, should be practiced by the Christians of today.

It will be well, therefore, to let the facts recorded in the Christian memoirs be accorded full recognition in our hearts and lives, regardless of man-made dogmas, even though this involve the repudiation of many time-honored formulas respecting future salvation, and even though the meta-physical law involved, transcend what has been hitherto considered by physical scientists to be GOD'S law.

The Saviour's GLAD TIDINGS have to do primarily with the present, with blessings innumerable promised for the future; and he illustrated his teaching by his deeds.

There is no indication in the ancient records that Jesus regarded his numerous demonstrations as miraculous, even though they were in direct contravention to so-called material and physical laws. On the contrary, he endeavored to convey as quickly as possible to others the understanding of just what was requisite, in order to enable them to go and do likewise, and to teach others, so that mankind might re-gain his original estate with all the attendant blessings.

It is evident that the master meta-physician made no mystery of the fact that he was here to do the FATHER'S will, and that it was the GOD-power that he reflected, which healed the sick and raised the dead; moreover, he taught that all who would come into obedience with the deific law could also reflect this same power.

The great Wayshower himself demonstrated in his progressive human life each forward step in the scale of attainment, until, in the ascension, he rose above all mortal conditions, beyond the ability of mortal, material sense to cognize him.

When it is understood by lay readers generally, that the disciples

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and early Christians continued to heal all manner of diseases, both acute and chronic, for almost three hundred years after the Master finally vanished from human vision, and that this healing continued, even to the extent of raising the dead, solely by means of divine power reflected, it will be seen how important it is to have the facts relating to these events, as well as those respecting other vital questions, brought to light.

What Christendom has lost throughout the intervening centuries by thus being deprived of these facts, and of the standard whereby all true Christians are measured, viz., the necessity of proving that we have a correct understanding of GOD by demonstrating the "signs following," is beyond computation.

Gibbon's history of Rome, and the history of the Ante-Nicene Fathers—books which are to be found in every well appointed library—substantiate these statements; yet when do we ever hear ecclesiastics mention the fact that spiritual healing was continued for centuries after the ascension?

The dual command of the master meta-physician, "to proclaim the GLAD TIDINGS and heal the sick," is as imperative today as when it was uttered two thousand years ago.

Holding sacred beyond words whatever is true, and having no regard whatsoever for anything which is not true (regardless of who may have said it), the translator believes the hour has struck for the removal of superstitious reverence for certain time-honored orthodox dogmas concerning the Scriptural writings.

Statements which are not meta-physically true may be susceptible of interpretation from a relative or mortal viewpoint, but should never be accepted as being true from an absolute spiritual standpoint. Therefore, in view of the fact that the collection of writings known as the Bible contains many such statements, it is well to face the fact, and to understand that all which it contains is by no means the infallible word of GOD, or Holy Writ; nor is it all susceptible of spiritual interpretation, for there are many statements which are so absolutely untrue, that they can be spiritually interpreted only by reversal.

Knowledge of divine Principle enables one to interpret spiritually, as well as to separate truth from error, the chaff from the wheat, whether in the book of books, or elsewhere. The error of *over-estimating* the degree of credence to be given to all the books of the Old and New Testaments—so far as accepting them as a whole is concerned—has led to dire consequences, as far reaching perhaps as has resulted from the error of *under-rating* their spiritual value.

Too long have those who have represented themselves as being the spiritual guides of others, consented to the perpetuation of fundamental

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errors such as the one above mentioned, errors which have bound mankind in affliction and iron.

Any honest seeker may well ask, "If this statement be true as to the number of errors in the King James' version, is it not also true that they are merely errors of punctuation, rhetoric, spelling, etc., and not errors that have to do with generally accepted doctrines?"

The author of this preface intends to show conclusively the fundamental character of many of the errors which are being perpetuated in that version; errors which have influenced humanity to accept many dogmas contrary to the teachings of Christ Jesus—dogmas which are the very antipodes of Christianity.

My object in undertaking this work is constructive in every true sense, and by no means an endeavor to detract one iota from the spiritual value of any record, or life, as given in the Biblia, or Book of books.

On the contrary, my sole desire and purpose is, by honest constructive criticism, to point out the necessity of having both the letter and the spirit of the Scriptural writings stated according to the facts, so that all who seek may judge for themselves as to what constitutes true Christianity, and so burst asunder the shackles of ecclesiasticism and ignorance, which have held mankind in bondage.

The spiritual or meta-physical interpretation of the Scriptural Writings has already been revealed and demonstrated by a Seer of this age in such form as will enable every earnest seeker to comprehend and to obey the dual command of the master meta-physician, to proclaim the GLAD TIDINGS of present as well as future salvation, and to heal the sick as did Christ Jesus and the early Christians.

"Whosoever is able to receive it, let him receive it!"

As another example of how a single mistranslation may effect detrimentally the whole Christian world, by imposing upon it an entirely false premise, let us take II Timothy 3:16.

The error in this instance is fundamental, and being generally accepted, has had a most blighting influence upon the spiritual progress of mankind.

Its publication continues, however, with the effect of catering to orthodox tradition and belief, and of sustaining ecclesiastical hierarchies in power.

The verse above referred to, in the orthodox version, reads:

"All Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It is characteristic of the Greek language to omit some forms of the verb "to be" in speech and writing, where the English idiom requires that they be expressed. So the translators of the Authorized Version have supplied these and certain other words, indicating that their equiva-

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lents do not appear in the original Greek by printing the supplied words in italics; but many readers do not know this, supposing that italicized words are to be regarded as emphasized.

The supplying of words of this kind is a matter of judgment on the part of the translators, and their judgment is sometimes faulty.

In the verse quoted above, occurs a flagrant instance. The italicized word "is" should not have been supplied; but by introducing it, the translators make the verse declare (as they probably believed to be the fact) that the Bible as a whole is infallibly true, a most unfortunate blunder, fraught with dire consequences.

The verse when properly translated, should read: "*All Scripture inspired by GOD is profitable for teaching, for reproof, for correction, for instruction in righteousness,*" and not that all Scripture "is" inspired by GOD, as stated in the so-called Authorized Version.

That this may not be adjudged a mere matter of my opinion, let me here call attention to the fact, that the correct rendering of the verse is given in almost every translation since the King James' Version, including the English and American Revised Versions.

It is important to bear in mind also, that at the time Paul wrote this letter to Timothy, there was no compilation known as the New Testament Scriptures; hence neither Paul in this instance, nor Christ Jesus, could have had any reference to what we recognize as the New Testament writings, for these writings were not compiled until a hundred years later.

The passage in the Apocalypse of John, referring to the punishment which will be meted out to anyone who shall add or subtract from the words of his revelation, is also often quoted to inspire fear, and to give emphasis to the belief that every word contained in the Bible is the very "Word of GOD," when it is evident, in view of the fact above mentioned, that the admonition of John is only applicable to the words of his own revelation.

This dogma of infallibility regarding what is termed "Holy Writ" has been a curse rather than a blessing to humanity, for it has caused mankind, through fear, to accept many doctrines and beliefs which are utterly false, simply because found within the covers of this Biblia, even though these doctrines outrage every sense of justice and truth.

The fact is that all mortals are fallible to some extent as history reveals—from the very fact of being still bound by the flesh, however inspired any particular individual may be at times.

Solomon himself, so generally accredited with possessing wisdom, proved to be anything but a wise man; for, although he uttered many wise sayings, yet it was because of his very depravity that he was deposed from his high office.

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Wisdom, therefore, is exemplified only when truth is both understood and obeyed, not when merely understood; hence though we may not profit by his life in all respects, we may profit by some of his words if we obey them.

When correctly translated the verse in Timothy presents the fact that all GOD-inspired writings are profitable, and this without regard to whether or not they are in our so-called Bible; nor does it assert that any book ever written is wholly GOD-inspired, or is profitable in its every saying.

All through the Bible we see the attempt, at times, by prophets and apostles, to preface their remarks by a "Thus saith the Lord," when in many instances it is very evident that GOD never said any such thing.

In the same way, other Scriptural writers have been wont to continually claim divine guidance and inspiration for their utterances, whereas, in numerous instances, their instruction falls far short of even human wisdom. The prophet Jeremiah has well said: "*The prophet that hath a dream, let him tell a dream; and he that hath MY word, let him speak MY word faithfully; what is the chaff to the wheat? Saith the LORD.*"

Hence we may well conclude that at times, when our hearts are truly at-one with GOD, anyone, regardless of sex, race, or station in life, may be divinely inspired and guided; but when such is not the case, the judgment falls to a purely human level, and GOD is no respecter of persons.

It is likewise true that any person, relatively speaking, may be GOD-inspired at one time and not at another, for it is according to one's receptivity that one is inspired; hence the necessity of not only being for a time in at-one-ment with GOD, but of abiding in that consciousness.

It may also be said that it requires as much receptivity to recognize inspired thought in others as it does to receive direct inspiration ourselves.

Inspiration is the revelation of SPIRIT-truth and may come to one and all alike, but only as the heart is prepared to receive it.

The Biblia, or Book of books, as it is now constituted, may be likened to a mine containing gems of incalculable value; but unless it is clearly understood that it also contains a very large proportion of dross, in the form of human opinion and false teaching, mankind will continue to fail to comprehend the spiritual meaning of the momentous facts exemplified in the progressive life of Christ Jesus, and will continue to wage fratricidal, sectarian warfare over many dogmas of merely human origin.

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Confounding fact with fiction is not conducive to spiritual growth. The Master used very simple methods when spreading the GLAD Tidings and revealing the meta-physical law of GOD. HIS law is manifest in health and harmony, never in sin, sickness, or death; for these are but the phenomena of evil, which disappear in proportion as GOD'S law is understood and obeyed.

All those who follow in spirit and in truth the footsteps of the Master belong to the true Church, "whose builder and maker is GOD," and whose foundations are laid in SPIRIT, GOD, not in the brick and mortar of materialism.

Those who love GOD above all else know that HIS temple is "a temple not built with hands, eternal in the heavens."

The perpetuation of the false and misleading teaching that the Scriptural Writings as a whole are Holy Writ, has caused Christendom to depart from the simplicity which marked the acts and methods employed by Christ Jesus, the Great Exemplar, and to enter into a bitter strife over the various human doctrinal opinions evolved by his followers.

Capitalizing men's inherent recognition of the fact that there is indeed a primary PRINCIPLE, or FIRST GREAT CAUSE, called GOD, and exploiting religious fervor for personal ends in order to build up vast organizations, which draw a sharp distinction between a so-called laity, and a so-called clergy, has been, and is, absolutely detrimental to the spiritual growth of mankind.

True growth Godward is essentially a lay movement, and only ecclesiastical in the sense that each and everyone may respond to the Christly call to become ministers in the daily reflection of GOD.

Christianity may well use such simple democratic means of organization as is best suited to further the spread of the GLAD TIDINGS, provided no distinction is made between laity and clergy; for all are alike ministers, who serve in truth and love.

The Church or congregation militant is composed of all in the world who truly love and serve GOD by overcoming evil, irrespective of affiliation with any organization, however useful organized methods may be to promote spiritual growth, when democratically conducted.

Christ Jesus called all to this ministry of service, yea, to be "Kings and priests unto GOD," and to be forever about the FATHER'S business as preachers of righteousness, both in word and deed.

Ecclesiasticism, perverting the divine edict, would substitute the holding of religious services—so-called—for the individual ministry or service of each individual.

The Master well illustrated the ennobling nature of true service,

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when he girded himself, and in sublime recognition of the divine nature reflected in real manhood, washed the feet of each and everyone of his apostles, thereby rebuking the belief that any form of service can be servile.

It is not essential to salvation either to belong or not to belong to a religious organization, however useful an organization which is run on a democratic basis may be in spreading abroad the GOOD NEWS; but it is essential that all Christians demonstrate love to GOD in the Christ way, by demonstrating love to their fellow men.

Worshipping at the shrine of some fetish of organization, kept in power by hierarchy or state, leads to mediocrity and moral degeneracy. Any organization, however, which inspires to noble thinking and living is not to be despised, if Christlikeness be the result.

It is well to beware that we do not allow loyalty to this or that human organization to becloud the essential truth that here is but one GOD, one only, who is the FATHER and MOTHER of all HIS spiritual creation; and that only in proportion as we live and exemplify divine love are we worthy to be designated "Christian," and not merely because we belong to some organization.

It is fortunate for mankind that the records of the sayings and acts of Jesus, which clearly indicate the meta-physical nature of his teaching, have been preserved; for at times those who attempted to interpret Christianity—even those nearest to him—only faintly grasped the spiritual import of his words and actions.

The primitive church assemblies, or public meetings, gave great weight to the four gospels, or memoirs—as they were then called—of the apostles. These memoirs record in part the sayings of the Master, but in the main historically present the facts of his life, which cannot fail — when spiritually or meta-physically interpreted — to reveal the substance of his mission as the Exemplar of GOD'S spiritual law.

Hence it is not requisite for us to either blindly accept or reject every idea advanced, or every teaching of Scriptural writers, whether credible or incredible; but in the words of Paul, we should "prove all things, and hold fast that which is good." This truism, moreover, is just as applicable to the writings of Paul, as it is to all other writings, whether included in the compilation known as the Bible, or outside of it.

One can state with regard to human affairs, only what is relatively true, for absolute truth is applicable only to that kingdom which "cannot be shaken." The understanding of this fact will save endless confusion to those who will recognize and apply it, when they are reading so-called sacred books.

Paul, for example, has written much that is truthful and helpful, particularly in awakening thought to the meta-physical or spiritual import of the Master's teachings as to the nature of creation; although,

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as he himself acknowledges, he sometimes, "sees as through a glass darkly." One rightly hesitates long before challenging any of his teachings, both because of the demonstrable correctness of some of them, and because of his oft repeated assertion that he was under divine guidance. The fact remains, however, that Christians, in granting infallibility to Paul and his teachings, have committed a colossal blunder; for it has opened the way for many forms of Pauline dogmatism to be submitted for Christ's Christianity, and so led them astray in many instances.

Perhaps no greater error of doctrine was ever thrust upon suffering humanity than the sophistical argument promulgated by Paul, which ends in his final attempt to justify GOD in doing what would be a monstrous travesty of justice for even a mortal to contemplate; the words of which argument appear in Romans 9:14-24, and read as follows in the orthodox King James' Version:

"What shall we say then? Is there unrighteousness with GOD? GOD forbid.

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

"So then it is not of him that willeth, nor of him that runneth, but GOD that showeth mercy.

"For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show My power in thee and that MY name might be declared throughout all the earth.

"Therefore, hath He mercy on whom He will, have mercy, and whom He will he hardeneth.

"Thou wilt say then unto me, why doth He yet find fault? For who hath resisted His will?

"Nay, but, O man, who art thou that repliest against GOD? Shall the thing formed say to him that formed it, why hast thou made me thus?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

"What if GOD, willing to show his wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction.

"And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory.

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles."

Paul's interrogator in this historical discussion—which reaches its climax in Paul's reply concerning the rights of the potter over the clay-pressed Paul beyond his depth of spiritual comprehension in his attempt to solve the problem of the mystery of evil; whereupon he presumes to

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justify GOD—for lack of a better reason—on the basis that GOD may indeed, and honorably so, do as HE pleases, whether good or evil.

Paul, however, is not alone in coming to this conclusion, for he fell under the same delusion that even Jesus labored under, as previously stated, and the prophets before him, when he believed it to be GOD'S will for him to undergo an agonizing experience on the cross, instead of realizing that GOD'S will is for man to demonstrate in every instance the superiority of spiritual or meta-physical law over every so-called mortal law, thus overcoming evil with GOD, GOOD, and thwarting its every attempt to establish itself as a positive reality.

Paul's answer to his questioner is no true solution of the problem of mortality and evil, and never will it answer the cry of the hungering heart, whose ideal must needs be a GOD of love, "Whose ways are just and right," and WHO cannot behold iniquity.

Various writers of so-called sacred literature, like Paul in this instance, sometimes attribute to the will of GOD, or of Christ, that which is but the reflex activity of evil, alias mortal mind; which activity does not proceed from GOD though it appears to human reason that it does.

In other words the afflictions, and all the ills that flesh is heir to, are but the resultant phenomena of turning *from* GOD.

It was neither the will of the prodigal son's father, that his son should depart from his home, nor that he suffer the inevitable results of turning from GOOD to evil. This self inflicted penalty which Scriptural writers refer to as "the anger or wrath of GOD," has traduced the spiritual fact, and given full reign to the belief that GOD is not only a GOD of love, but is also a GOD of anger, wrath, jealousy, hate, vengeance, etc., etc., who visits iniquity unto the third and fourth generation.

If it be literally true as stated by the Scriptural historian that GOD hardened Pharaoh's heart so that he would not let the children of Israel go at the behest of Moses, then we should indeed have reason to deplore our fate.

That GOD, however, does not thus work is plainly stated in numerous passages in the Scripture, of which Ezekiel, 18th Chapter, and James 1:13-15 are notable examples.

Mistranslation may be regarded as responsible for the continuance of many of the false dogmas which have been propagated, though not by any means in all cases.

Paul, for example, can not be held altogether responsible for the autocratic hierarchies which have arisen, and which undoubtedly find their support in part, through some mistranslated passages attributed to him: for such organizations are but the natural fruition of the lust for place and power inherent in the carnal mind, so-called, which is ever at enmity against GOD.

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A close investigation of the ancient texts reveals the fact that Paul did not autocratically appoint the officers of the various Christian assemblies which he visited, as is stated in the orthodox versions, for the ancient Greek text plainly states that these church officers were elected by a "show of hands," or in other words, by a vote of the people themselves. Does not this prove conclusively the utter falsity of the whole Apostolic succession theory, with its accompanying ecclesiastical hierarchies?

It may readily be seen from this that it was the intention of Paul to organize the Christians along simple democratic lines and by purely democratic methods, in order to further the spread of the GLAD TIDINGS, as he understood them, and in his injunction to Timothy and Barnabas on this point would naturally be along the same lines.

As has been previously stated, it is nothing but the lust for place and power inherent in the carnal mind which has first mistranslated this passage in Acts 14:23 to read "ordain," and then built up vast unchristian organizations on the strength of a suppositional apostolic ordination and authority.

It may well be that Paul presided at such gatherings when he met with the Christian believers, until the permanent presiding officer, trustees, deacons or ushers necessary to organized work were elected; but ecclesiastics who desired to dominate, quickly transformed the idea of the original organization into one of autocratic hierarchy, and frustrated for centuries Paul's simple plan to organize Christian workers, by perverting the original meaning of the Greek text.

The abuses, moreover, which have arisen from such mistranslated passages, and the false beliefs engendered as to the simple nature and methods employed by the primitive Christians caused mankind to countenance the shifting of the responsibility for individual ministry or service from the whole body of believers, to a man appointed professional clergy, and this has resulted in dire consequences to all concerned.

On the other hand, we find that Jesus called every one to minister, or serve in the "royal priesthood," after the order of Melchisedek—the priesthood ordained of GOD, not of man; and the great Wayshower exemplified his teaching by his acts, and taught others how to go and do likewise.

The plan which Jesus followed, instructing a few disciples thoroughly, and then widening the sphere so that all might ultimately learn of their true relation to GOD and to one another as HIS children, was of the simplest character, and can in no true sense be construed to mean that he was endorsing a religious hierarchy, or ecclesiasticism, which only too often seeks to exalt itself, and so divide Christendom into a laity and a clergy.

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His teaching calls for universal consecration to the Christ ideal, and the individual service of each and every one, and not for a professional ecclesiasticism and hierarchy, which is necessarily an abomination in the sight of the LORD; for a true Christian can neither be made nor maintained by human ordination.

There is no human title or office which can ensure that one possesses even the primary virtues requisite for a true Christian; and the record of what so-called ecclesiastics have done in the name of Christ and Christianity is a sad commentary on the whole system, for ecclesiasticism has but incited the people in the hue and cry of "Crucify him, crucify him," by rejecting the very proofs which characterized the early Christians.

The GLAD TIDINGS which Jesus revealed were for one and all alike to profit by, and he took such means as were best suited at that time to spread abroad the truth as to what GOD'S will really is toward men, when HIS will is rightly understood.

His divine worship was shown in daily deeds, and in communion with GOD. For this true worship mortals have largely substituted a hypocritical mummery of words, oft repeated, wasting valuable time singing "Glory to GOD," as though that in itself were a virtue; yet in their lives they continue to repudiate the Christly joy of serving GOD by serving their brother man.

It was not until a century or so after the ascension of Christ Jesus, that those who sought to extend autocratic temporal power seized upon this mistranslated passage (concerning organization) and other misinterpreted words of the Scriptures, in order to found an ecclesiastical hierarchy; and others have not been slow in following their example.

It is therefore necessary to unmask the fallacy of the historical and theological foundations of ecclesiasticism, in order to restore the Scriptural writings to the people, for ecclesiasticism, in the generally accepted meaning of the term, has proved to be the very antipode of true Christianity.

The only legitimate reason for any form of Church organization is to spread abroad the GLAD TIDINGS, and to help to advance a better understanding of GOD and HIS creation, and the more democratic such an organization can be the better.

It is the exaggerated sense of the importance of the part organization should have in spreading abroad the GLAD TIDINGS of Christ Jesus, as well as the formation of vast ecclesiastical machines and professional priesthoods, with their ancient and modern forms of inquisition, which is to be deplored—for by no means is any human organization a divine institution.

The only church to which it is of *paramount* importance for each individual to understand his relation, is the one church which is built

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without hands, already complete, eternal in the heavens.

Our individual need is to find out at-one-ment with GOD in this church within whose builder and maker is GOD, and to cease from all fratricidal warfare (a warfare largely engendered by the attempt of ecclesiastics to dominate over others in civil and spiritual matters, by individual or organized means) and to live the Christly life according to the first and great commandment.

The revelation of *truth* may come to one and all alike, (as GOD is no respecter of persons); and when we cease to look to a professional clergy for inspiration, and for decrees as to what is *truth* and what is not, and turn to GOD, we shall as individuals, be ready to receive divine revelation, in-so-far as we have prepared our hearts to receive it; and the "signs following" will be the fruits thereof, and the proof that we have learned aright.

The life and writings of Paul constitute a literature of that period which is an invaluable contribution in many respects, and which contains many priceless truths; nevertheless, in our sincere desire to render honor to whom honor is due, and to do justice to all alike, let us take heed lest we stumble into the pitfall of mistakenly *over-estimating* his every word and act.

It is not even requisite to accept Paul's assertion that Christ Jesus "was tempted in all ways like as we are, yet without sin," for the great Teacher's life was progressive, as history records, and some errors are too self-evident to be overlooked.

For example, his answer to the Syro-Phoenician woman mentioned in Mark 7:26, indicates plainly that when Jesus first replied to the woman's anguished appeal, his eyes were still closed to the universal nature of GOD'S love to man. His eyes were opened to a broader vision of GOD'S love to all by her answer. He realized that no one should be held in dis-esteem. Peter's eyes were also opened at a later date.

Again Scripture shows that in the face of the apparently hopeless task of imparting meta-physical truth to humanity, "Jesus wept over Jerusalem"; and when he was facing the thought of crucifixion in the garden of Gethsemane, he "sweat great drops of blood," in human agony, and surely these states of mind, for the time being, constituted phases of human weakness or error, for they expressed a temporary belief that evil was a power in some way sustained by GOD, and therefore not to be overcome.

It is of far greater importance to comprehend the fact that his meta-physical understanding enabled him finally to work out his own salvation in the face of every difficulty, and to understand how it was accomplished, than it is to believe him sinless whilst still bound by the flesh to some extent.

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His final demonstration of the meta-physical nature of all creation, when he ascended, or vanished beyond mortal comprehension, proves that he ultimately overcame every phase of mortality, every temptation imposed upon him by "the so-called carnal mind (not by GOD), and by so doing he became the practical Wayshower to all who would realize man's spiritual perfection.

It is evident that even Jesus himself was to a considerable extent under the belief that the ancient prophets were divinely inspired in prophesying that he who should bring the Christ ideal of spiritual being to light must submit to the carnal will, and be "a man of sorrows and acquainted with grief;" whereas the fact is that the so-called prophets, or seers, were but foreshadowing the evil reception which the carnal mind ever has in store for those who seek that "kingdom that cannot be shaken."

In that dark hour of the cross, when those plaintive words "My GOD, my GOD, why hast THOU forsaken me," were wrung from his lips, was not the realization of his sovereignty and ability to pass through every experience without pain veiled in part from him, for the time being, because of his too complete submission to this mortal prophecy of evil?

Hence, we find even Jesus himself experiencing the pangs of mortal agony because of submitting in this instance to the carnal will, to the extent he did, i.e., to the point of actual suffering, believing that it was the predestined will of GOD; whereas in almost every other instance, when confronted by the phenomena of sin, sickness and death, he demonstrated effectually that they were by no means part of the divine economy, by promptly dispelling the phenomena as one would the phantoms of a nightmare.

When his disciples would have resisted by physical means those who had come to take him, he said, "Thinkest thou that I cannot now pray to my FATHER and HE shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be?"

Nevertheless, even though Christ Jesus himself believed his suffering on the cross to be inevitable, GOD *never* predestined the evil of sin, sickness or death, for Christ Jesus or anyone, though from the human and relative standpoint it was unquestionably the part of wisdom to allow the attempt to be made, in order to fully demonstrate that spiritual man, by means of spiritual law, can nullify every attempt of evil to harm him.

The infinite goodness and equity of GOD can never be logically or demonstrably substantiated if the theory that GOD inflicts evil be granted.

GOD'S will is manifest solely by that which is spiritually beautiful,

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good and immortal; whereas evil is invariably the phenomenal effect of turning *from* GOD.

A right understanding of GOD'S will, therefore, will enable men to demonstrate sovereignty over evil and every imposition, and GOD calls for demonstration of sovereignty in every instance, never for submission to evil.

If it was his purpose to bring courage and hope to suffering humanity by proving man's sovereignty over death and the grave, he certainly furnished abundant proof, but would it not have been better if in so doing, i.e., submitting to death and the grave, he had known no agony of anticipation (as in the garden of Gethsemane), or in the doing (the suffering on the cross), for then, mankind might gladly have glorified in the continuous demonstration of a triumphant meta-physical Exemplar, and so would not have turned aside to dwell for centuries on the sufferings of an agonizing Saviour; thus almost obscuring his purpose and its accomplishment.

It is evident from this, therefore, that had Jesus continued his demonstration of sovereignty over the power of mortal sense to harm him, as he did on numerous occasions, he might have faced the crucial experience without a single pang. By so doing he would have given a perfect demonstration of practical meta-physics, and illustrated the meta-physical and ethical way of salvation through continuous demonstration.

Thus we may conclude that the meta-physical way is the Christ way of salvation, and the way to settle all problems and right all wrongs; no matter what the provocation. Hence, neither force nor passive submission to evil is the Christ way. *The sword is not the court of last resort; neither is non-resistance to be considered the true teaching of the master meta-physician, as many have erroneously concluded.*

"BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD," (with GOD), is true teaching; and Jesus demonstrated how this could be accomplished, both with respect to the ethical as well as the meta-physical questions involved. He understood the dynamics of GOD-power, and how to utilize that power. Well for humanity if this power were better understood.

The master's life presents an almost continuous demonstration of the superiority of meta-physical or spiritual law over every form of so-called mortal or natural law; but owing to his evident suffering of anticipation and experience in this instance his major purpose of demonstrating that through divine or meta-physical law humanity could escape the bondage of mortality and rise superior to mortal law was obscured for ages, and the monstrous dogma of vicarious sacrifice and atonement was evolved in its stead as a so-called gospel of salvation; a dogma that is abhorrent to GOD, and should be to man, and one that is not sustained by a spiritual interpretation of the original text of the Scriptures.

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In other words, the utilization of meta-physical sovereignty, in the demonstration of GOD'S omni-potent law of love, health, and harmony is the Christ way, and any divergence from this way will not lead to the same haven (as many would have us believe) nor enable us to realize the Kingdom of Heaven within us, no matter how agreeable it may be to think otherwise, or how eminently respectable from the human standpoint our teachers may be. Moreover, the master said to those who seem at present unable to demonstrate the Christ or meta-physical way to solve all earthly problems—even that of being attacked with deadly intent—"Whosoever desireth to preserve his life (his mortal sense of life) shall lose it; but whosoever renounceth his life (mortal life) for my sake, shall find life." (SPIRIT-life).

Love worketh no ill to his neighbor; therefore, Love is the fulfilling of the law."

Our primary allegiance is to GOD; both to HIS GOLDEN RULE of SPIRIT-love; and HIS spiritual and universal Fatherland. When HE speaks let all earthly decrees and commands be silent.

Our spiritual individuality is GOD-given. As such we are members of the Christ body of GOD. While indeed a single individual is not as important as the whole body of which he is a member, yet every individual holds as GOD-given the inalienable right of eminent domain in vital matters of conscience, "against which the gates of hell shall not prevail."

Conscience, or spiritual consciousness, is the Holy of Holies; where GOD is enthroned. When the still small voice of GOD speaks to one from within, and points to the Christ way, one would do well to decide to obey GOD rather than man, let earthly consequences be what may.

If the individual rights of conscience are repudiated and violated, and human governments allowed to hold eminent domain over the individual in all matters without exception, then humanity is indeed enslaved by its own mandates, and freedom and liberty mere names to conjure with.

No form of physical violation can be compared to the evil of violating the sacred rights of conscience; for such a violation would strike at the very throne of GOD. GOD alone is able to bestow divine wisdom. Let us see that no Frankenstein power—under any flagrant or subtle guise—be permitted to usurp the divine prerogative.

This in no way prevents a true democratic relationship, founded on a co-operative basis, from being demonstrated; but rather proves that when society is composed of co-operating units, the only democracy worthy of the name begins to dawn in human experience, for co-operative democracy follows the GOLDEN RULE of GOD.

So-called democracy, based on competition, and composed of many competing units, is not democracy at all, but is merely a house divided against itself.

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Competition has been exploited as "the life of trade," but the time is fast drawing near when its true nature will be recognized as the very death knell to not only trade but everything else that is worthy. It is synonymous with selfishness.

Until competition in every relationship gives place to co-operation, there can be no permanent peace—for competition is but another name for waging war; it is man *against* man, and therefore *against* GOD, instead of man co-operating together with man to the mutual benefit of all concerned, and to the glory of GOD. This does not signify that all groups of co-operating individuals necessarily prove the principle of co-operation, for if they are united only for selfish ends they will inevitably revive the old competitive policy in more intensive form, on the basis of group arrayed against group. The whole selfish competitive policy must give place to unselfish co-operation in every detail of life, for the mutual benefit of all, if Christianity is to mean to us anything more than hypocritical sophistry.

Allegiance to GOD; to HIS GOLDEN RULE; and to HIS Fatherland, constitutes true patriotism—compared to which all other patriotisms are but sounding brass and clanging cymbals.

At best human governments are very fallible, as history records, and good only as they are rightly administered.

It is more vitally important to maintain the relationship which every spiritual being bears to his Creator in all its virgin integrity, than to maintain the might of this or that temporal empire. Empires may come or go, but spiritual individuality is immortal, and goes on forever.

The doctrine of self-determination has been proclaimed from the house tops, but unless self-determination begins with the individual in matters of conscience, and is acknowledged as the sovereign right of each and every individual, regardless of race, color, or sex, the doctrine is violated at its very inception.

The rights of individual self-determination, or decision, must precede the right of national self-determination, for the latter depends upon the operation of the former.

Conscience is the only means whereby man may commune with GOD, and learn of HIM. Who shall deprive manhood of that right?

In a statement given out to the press, dated London, Dec. 19, 1918, Premier Lloyd George of England says on the subject of conscription, "On the eve of this important election which means so much to the country, I wish to make it clear beyond all doubt, that I stand for the abolition of conscript armies in all lands. Without that the Peace Conference would be a failure and a sham.

These great military machines are responsible for the agony the world has passed through, and it would be a poor ending to any peace conference that allowed them to continue. Any delegate that represents

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Great Britain at the conference must labor to the end I have stated." Thus is conscription rightly damned.

No human emergency is great enough to justify the abrogation of freedom of conscience. "Where there is no vision the people perish."

Begging GOD to end wars is an insane plea, as insane as war itself. GOD has informed us how to end wars, yea, how to have no wars, and if we would only obey HIM, as individuals and nations, and live the spirit of the GOLDEN RULE which the Master has given, we would at once see this righteous prayer answered; but never while commercial war, selfishness and injustice are rampant, and the sword is esteemed to be the court of last resort. The Deific mind does not need to be placated, or besought to be merciful; but the evil, carnal, mortal beliefs, that chiefly centre in some form of self, need to give away to the Christly spirit of love and co-operation.

GOD'S spiritual universe is the only FATHERLAND worthy of our supreme love, loyalty and recognition, and loyalty which does not unreservedly burn on the altar of this universal Fatherland must rise to the SPIRIT-standard, for any temporal loyalty, if based on a selfish premise, only tends to set brother against brother. Those who would profit or seek to profit as individuals or as nations at their brother's expense; those who would rob man, woman, or child of any divine virtue or right, to subserve or satisfy selfish or sensuous ends in any phase of life, will inevitably find that selfishness and autocratic domination always rob the individual or nation of all that is of true value, and invariably re-acts against oneself.

Socrates, whose utterances often touch a divine chord, has well said, "I am not an Athenian nor a Greek; I am a citizen of the world."

The Scriptural writings are for every human being, regardless of race and creed, or the artificial boundaries which men have built up in various forms against one another. Hence it may be well to state that this preface also is intended for universal application, to serve and bless the one who most needs to be cleansed from his sin and made whole, for sin is a species of disease.

When mortals begin to live real Christianity, this ability to demonstrate the Christ way of meta-physical sovereignty will begin to dawn in their experience; overcoming sin first, then sickness, and finally death. This involves, however, the willingness to reflect that mind and righteousness which was manifest in Christ Jesus—no more, no less. Such phenomena as occurred when Peter and his fellow disciples escaped from the prison, as recorded in the fifth chapter of Acts; and as resulted from the demonstration of the same meta-physical law, when Christ Jesus "vanished through their midst," and banished every seeming form of human ailment, will then become understandable, and in due time demonstrable.

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We see also that Jesus applied this same meta-physical power when he demonstrated needed supply, not only for himself and his disciples, but also for the multitudes. In fact his life and his teaching were utterly at variance with the accumulation of material wealth—his supply came day by day, like the manna in the wilderness; for his reply to the lying suggestion of the devil of evil, when it endeavored to entice him with the glamour of material riches, was, "Get thee behind me satan!"

Jesus called his disciples from their material pursuits to live according to the Christ way, and because they had few material encumbrances, they readily "left all and followed him." Their supply thereafter was almost entirely obtained through their demonstration of meta-physical law in healing the sick, even with their slight comprehension of the Master's teachings.

When, however, Jesus spoke to the rich man, the call involved much from the human standpoint; for he had great possessions. His material possessions possessed him, and he could not comprehend spiritual values, nor regain his GOD-given dominion, because he held so fast to his earth weights—his mortal sense of values.

The same power which enabled the master meta-physician to feed four thousand would have accumulated vast possessions for himself had he so wished; but Jesus well knew that the possession of material luxuries—of all things beyond the simple necessities of life, has a strong tendency to turn one from GOD, and that though one might gain the whole world, one would assuredly lose one's spiritual sense of life.

The Scriptural teaching on this subject, to be found in Luke, twelfth chapter, indicates that GOD is quite capable and willing to furnish us spiritually, day by day, with abundant supply, without store house or barns; but to realize this in experience we shall need to have that mind that was also in Christ Jesus.

The prophets of the Old Testament Scriptures constantly accredited GOD with being responsible for all forms of horrible calamities, believing them to be the expression of HIS will; and many continue to do so today, even though the calamity involves the crucifixion of HIS beloved son, or the wiping out of whole communities by famine, pestilence, or sword.

In the eighteenth chapter of Ezekiel we find these words of the prophet concerning mortal ills: "*Have I any pleasure in the death of the wicked, saith the Lord GOD; and not rather that he should turn from his way and live?*" and again "*For I have no pleasure in the death of him that dieth, said the Lord GOD: wherefore turn yourselves and live ye.*"

Hence it is necessary for all mankind to awake, and realize that the phenomena of sin, sickness and death, are not the manifestations of GOD'S will toward man, but, on the contrary, are but the phenomenal

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effects which follow as a necessary consequence the turning from GOD.

Paul himself says in regard to this: "*But we speak the wisdom of GOD in a mystery, even the hidden wisdom which GOD ordained before the world unto our glory.*"

It is manifest from this that the hidden wisdom of GOD referred to, was not a wisdom which could evolve or involve a plan for vicarious salvation through a crucified Saviour: but on the contrary, a wisdom which could only provide a means of universal salvation — wrought through the individual application and demonstration of the divine law which was exemplified by Christ Jesus in his triumphant and final exit out of all the mortal conditions imposed by the carnal mind—thus showing to each and everyone his divine right to work out his own salvation through exercising his GOD-given dominion and sovereignty.

As Paul truly says: "*Had they known it*" (known what the blessings are which accrue from a right apprehension of the ethical and metaphysical law, which they were rejecting, and which was hidden from sinful sense) *they would not have crucified the Lord of Glory.*"

The Master himself never taught a vicarious salvation through mere blind belief in a crucified Saviour. It was not until the latter part of his ministry—while instructing his disciples in divine ethics and metaphysics—that he even mentioned the impending ordeal, nor can his teaching at any time be properly construed to mean that the kernel of the GLAD TIDINGS was vicarious salvation.

The nineteenth chapter of Matthew is a complete refutation of the vicarious salvation dogma. It answers in unmistakeable language the direct question put to Jesus as to what one must do to inherit eternal life. Not until after he had fully answered this query did he announce the coming ordeal he must pass through because of the Cain status of the so-called carnal mind, and then goes on to tell in this and the next chapter of the blessings which will accrue to those who follow him in the regeneration process.

His teaching is that we must take up our cross (our similar mortal problem) and follow in his footsteps up to the throne of glory, forsaking mortality for immortality, matter for SPIRIT.

Concerning his betrayer, Jesus said, "*the son of man indeed departeth, even as it is written of him; but alas for that man through whom the son of man is betrayed. Good were it for that man if he had never been born!*"

Well for us if we are not like Job, who in one stage of his growth when tempted by human ills, actually accredited GOD Himself with being the primary offender in order to account for the mystery of the presence of evil, and to justify carnal self, and who in so doing sustained the monstrous dogma that GOD predestines evil that good may come.

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The GLAD TIDINGS—veiled from sinning sense by the mystery of evil—includes a present as well as a future salvation from even mortality itself, for all who will meekly and lovingly follow in the Master's footsteps: for to escape from mortality is manifestly in accord with the will of GOD, whom to know aright is life eternal. This divine goodwill, hitherto hidden from mankind, except in occasional instances, was constantly being illustrated in the Master's daily deeds. He was exemplifying what the experiences of spiritual man really are, when GOD is understood aright, and when man is in possession of his normal birthright of dominion, through reflected power, over all GOD'S spiritual universe.

GOD'S will is fully exemplified by the final triumphant exit of Christ Jesus from the flesh and mortality—a triumphant "Saviour," "Exemplar," "Wayshower," "Elder brother," "Master meta-physician;" successfully proving that GOD is good, and that evil, alias mortality, has no real entity in the divine economy.

The Master's teaching that in order to realize the immortal status of SPIRIT-life we must lay down our mortal sense of life, is indeed true; but this does not imply that we must submit to physical sickness and death, so-called, but rather must overcome both these phenomena of evil, in the way exemplified by Christ Jesus, when—by his demonstration of meta-physical or spiritual being—he finally laid off all mortality at the ascension, when he vanished from human ken.

Hence the triumphing Christ "Wayshower," "Exemplar," not the crucified Jesus, is our Saviour—the ideal which all must follow up to the throne of glory in order to be saved: for it we should believe that salvation is to be obtained by mere blind belief in the vicarious atonement of someone, would we not be submitting to an ecclesiastical dogma that would leave us but a crucified Lord, instead of a triumphant Saviour, as our guide and inspiration?

If GOD indeed planned and predestined that salvation could only come by means of a crucifix, then we cannot escape the conclusion that each step toward that end was also part of the divine plan, hence a blessing in disguise, and that GOD, being primarily responsible for the plan, was also responsible for all the acts of those who aided in bringing about the crucifixion.

This orthodox scheme of vicarious salvation would thus force one to the conclusion that Judas was but an instrument in this predestined plan, and therefore to be esteemed rather than to be abhorred.

Such a dogma would present to men an easy and convenient way for one to escape the penalty for turning one's back on GOD, and so enable one easily to attain future salvation—requiring no loss of the right arm or the right eye of materialism; but Christ Jesus exposed the

hypocrisy of such notions by proclaiming to each and everyone: "*Repent, for the kingdom of heaven is at hand.*"

The demonstration of spiritual dominion, through reflection, can only come to us in proportion as the divine ethics of the Golden Rule, as spiritually or meta-physically interpreted, is practiced in our daily lives.

Ethical righteousness from a mortal, material standpoint of life, as a means of salvation, is indeed as "*filthy rags*" to SPIRIT, GOD; but the ethical righteousness which has to do with the reflection of the glory and majesty of SPIRIT and spiritual law, as demonstrated by the Master, is requisite both to be understood and practiced; for such righteousness is the very glory of GOD.

There are numerous instances of mistranslation however which tend to support this dogma of vicarious salvation.

The mistranslation, for example, of the Greek word *Katallege*, meaning *reconciliation*, but translated "atonement," confounds the meaning of the latter word—by giving it an expiatory sense—with the GLAD TIDINGS exemplified by Christ Jesus; a GLAD TIDINGS which revealed the way whereby men might come into at-one-ment with GOD by triumphing over mortality, through the comprehension of spiritual ethics and meta-physics.

This at-one-ment, or reconciliation, can in no sense be rightly interpreted by the word "atonement" in the sense of an expiatory or propitiatory vicarious salvation—as though GOD needed to sacrifice HIS beloved Son in order to propitiate HIMSELF; for the atonement for sin is an individual matter, and is accomplished by the renunciation or sacrifice of all that is unlike SPIRIT, GOD, GOOD. When sin is thus obliterated, our spiritual at-one-ment with GOD is found to be the changeless fact of being.

The word "atonement," therefore, has a dual significance in established usage.

Christ Jesus, indeed, became the reconciling factor, or Saviour, when he revealed the practical, meta-physical, or spiritual way of possible at-one-ment with GOD, by his exemplification of both the ethical and meta-physical law of GOD, and he called upon all others to follow in his footsteps.

In each step of his progressive demonstration over mortality, which included every phase of the problem, even to the point of overcoming the last enemy to be destroyed, named death, the master meta-physician mapped out the way in which every true disciple may follow and must, if he would work out his salvation.

The same problems that he met and mastered are apt to confront every human at some time, and in some form, and they must eventually be met and mastered in the Christ way by each one of us.

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He triumphed over the cross, mortality, and the grave—the grave which sinful carnal minds had sought to confine him to in order to have done with his teachings, for he rebuked sin in all its phases, and confounded human reason and its so-called laws.

His life and teaching never indicated a vicarious way of salvation for others, for it was Christ Jesus himself who said: "*Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven: but he that doeth the will of my FATHER which is in heaven*": and again in the same chapter he says: "*By their fruits ye shall know them.*"

Concerning "the way," we also find him saying "*Narrow is the gate and straightened the way, that leadeth unto life, and few are they that find it.*" (R. V.).

The mistranslation which rendered the Greek word *Hilasterion* by "propitiation" in the three instances where it is used in the New Testament, may also be cited to show how this fallacious dogma of vicarious atonement has been falsely bolstered up.

The word *Hilasterion* in no instance signifies "propitiation," but is always used, wherever it occurs in the New Testament, to denote the mercy seat; and surely the term "mercy seat" can bear no possible relation to the idea of propitiation, expiation, or atonement, in a vicarious sense.

It does convey, however, the thought that the triumphant ideal of spiritual being, presented by the life of Jesus Christ, is the mercy seat—overshadowed by the outstretched wings of Divine LOVE—whereby at-one-ment, or reconciliation to GOD is made possible through partaking of the spiritual elements of his life, symbolized by his blood and his body.

Sooner or later mankind will awake to realize that it is sinful mortals who seize the lamb of innocence (the lamb sent by GOD to reveal the divine ideal) and would make of him a scapegoat to avoid the necessity for individual reformation, thus reversing the significance of the ancient symbolic rite which presented one lamb, signifying innocence, whose life was dedicated to GOD, and another "scapegoat," signifying sin, driven out into the wilderness of error.

Both John the Baptist and Jesus began their ministry by proclaiming, "*Repent, for the kingdom of heaven is at hand.*" And it is well to know in this connection that the Greek word "repent," signifies repentance carried to the point of reformation.

Nothing that Paul or anyone else has said, therefore, whether contained in the Bible or not, should be allowed to obscure the fact that Christ Jesus taught that there must be entire reformation in the heart and life of each individual; and assuredly a mere belief in him and his mission as a means of salvation, without this necessary reformation, has

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proven to be a stumbling block, yea, a delusion and a snare for the unwary.

"Prove all things, hold fast (only) that which is good."

Nevertheless, as previously stated, the standard of mere human goodness is not the divine standard as Christ Jesus revealed it, even though he rendered to Caesar his due, and by no means will it be found adequate to solve the problems of mortal existence.

To understand the progressive nature of the Master's life, whilst bound by the flesh to some extent, is by no means to under-estimate his mission and triumphant life, but rather does it tend to awaken us to the necessity of obeying his injunction to take up the cross (our mortal problem) and follow him through the progressive stages of overcoming sin, sickness, and ultimately death, the trinity of error.

Not all of Paul's arguments evince sound judgment or spiritual vision. It is indeed a fundamental error to look on the Pauline letters or epistles as a standard exposition of doctrinal truth, or as a compendium of Christianity, as orthodox teachers would have us do; yet unnumbered millions of earnest seekers have been turned sadly awry by so doing, and others martyred as heretics under the Juggernaut wheels of so-called Christianity, because they refused to comply with some of his autocratic beliefs.

The dominating ego of Paul was by no means instantaneously transformed into an angel of light, incapable of human error, nor was his mortal ego entirely subordinated to the point of making him an infallible reflector of truth in every instance, and at all times, to all future generations.

Many instances of the human frailty and fallibility of the Apostles, as well as of Paul, might be recounted, which should dispel once and for all the delusions that Biblical writers are necessarily incapable of error.

A simple illustration of this fallibility in connection with the Scriptural records may be found in the fact that the genealogical records of Jesus as compiled by Matthew and Luke do not agree. The inexactness of this record is not necessarily a vitally important error, one way or the other, yet it serves to illustrate the very fallible nature of the Biblical records.

From the Scriptures themselves we learn that not only Peter, but all the disciples who were with Jesus, "*forsook him and fled*" in the hour of trial.

There are many instances where the material density of the Apostles and their manifest inability to grasp the spiritual nature of the Master's teachings was so apparent, that it brought down upon them the stern rebuke of Jesus.

To give an illustration of this density respecting meta-physical truth

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and divine ethics, which the Master so earnestly endeavored by precept and example to impart to them, that they in turn might impart it to others, it may be well to cite the instance when the disciples, having crossed the lake, found that they had brought but one loaf of bread with them. Whereupon the Master, perceiving what was troubling them said, "*Why reason ye, because ye have brought no bread? Do ye not perceive, neither understand? Is your heart still hardened? Having eyes, see ye not, and having ears hear ye not, and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?*" And they said, "Seven." Then he said unto them, "*How is it that ye do not comprehend?*"

The hearts of the twentieth century are not unlike the hearts of the first century, in that they resist spiritual truth, though it would bless them in multitudinous ways, and to a degree far beyond any discovery or invention that has come to humanity along material lines.

When we realize that it was Paul who was the expounder of such vagaries of doctrine as foreordination and predestination, and the dogma that GOD is justified in creating one man honorable and another dishonorable and is then justified in punishing him for being what he is—we see that in these, as well as in other matters, Paul is not to be relied upon as an infallible guide.

While mortals and all that the name *mortality* implies, are fore-ordained and predestined to be lost, we must bear in mind that "*These are not the children of GOD,*" (Romans 8:8 and 9:8), but that immortal, spiritual man is predestined and foreordained to eternal at-one-ment with GOD, from the very nature of his relation to GOD. Christendom will eventually awaken from the superstition of believing in the infallibility of anyone while still garbed in the vesture of mortality, and be the better for it.

Infinite goodness and justice inspire love by their unchanging equity, and when mortals understand GOD, and HIS justice to all alike, they will begin to comprehend what HIS will really is toward man, and read and solve understandingly the riddle of mortal existence.

Fear never inspired any one with love for either the all-loving GOD, or HIS likeness, spiritual man, and the sooner professing Christians wake up to this fact, the better for them; for fear is the very antipode of LOVE.

The inspired answer to the mystery concerning evil and its concomitants—sickness and death—is given by the Master in his reply to the inquiry made by John the Baptist, when he said: "*Go tell John the things which ye have seen and heard; that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and to the poor the GLAD TIDINGS are proclaimed.*"

This is indeed GLAD TIDINGS such as all may approve, for it

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includes a present revelation of what GOD'S manifestation really is; and "*the signs following*" refute the monstrous dogma that GOD wills to make one man honorable, and another dishonorable, and then predestines the miserable victim to suffer eternal tortures for doing according to HIS will.

Those who sin against SPIRIT and spiritual law will indeed suffer the consequences, and will continue to suffer until they cease from their sins; but let no man dare ascribe to GOD such unthinkable and monstrous attributes as would be implied in the doctrine that He causes a man to sin and then eternally damns him for it.

From henceforth let all cease to thus villify our GOD, who, by HIS very nature, calls all men to turn from their false beliefs and evil ways, and live.

The 18th Chapter of Ezekiel is well worth reading in this connection. The prophets have largely been responsible for inculcating the notion that the fruition of sin—namely, sickness and death—is the expression of the anger or wrath of GOD, instead of being the fruition of turning from GOD.

It is high time, therefore, that we learn to distinguish between the prophecy which foreshadows evil, and the prophecy which foretells the workings of GOD (GOOD): for the word of the LORD is, that "*Ye shall not eat of the tree of the knowledge of good and evil,*" i.e., of GOD and devil.

Such dogmas as predestination, enslavement to the carnal will, denial of the necessity of personal righteousness (as though men were powerless to obey the injunction of Jesus, "*Be ye perfect, even as your FATHER which is in heaven is perfect,*" through their own reflection of the Divine righteousness), and the belief of justification by blind faith, have merely served as an excuse for loose morals and manners, and for the neglect of duty in human affairs as well as in spiritual matters.

"What use," men might well ask, "to struggle against the wiles of the devil (evil), or to strive to obey the law of spiritual righteousness, if GOD has so constituted us that it is impossible for us to obey HIS law?"

Mortals are only too willing to seek for an excuse, and find a substitute for obedience to divine law in some form of ritual, sacrifice, doctrinal formula, or hypocritical device, in order to allay the demands of GOD, speaking through conscience.

In the master meta-physician's practical answer to this anguished cry of humanity in its terrible dilemma, we begin to see what the manifestation of GOD really is; and so, like the prodigal, we awake—one after another—as from a nightmare, and having had quite enough of mortal husks, we begin to wend our way toward our spiritual home.

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Again we find in Paul's positive advice concerning the drinking of wine for the stomach's sake, a false teaching which falls far short of the standard of spiritual infallibility or inspired leadership.

His arguments also regarding the rights and duties of slaves may have been in accord with the best ethics of his time, but surely in this enlightened age they will be deemed very fallible both in argument and conclusion, so far as human rights are concerned, let alone man's divine heritage as the child of GOD. Christ Jesus taught sovereignty, the dignity of labor or co-operative service, but never servility, a quality which he assuredly abhorred. The escaped slave Onesimus, mentioned by Paul, owed nothing to slave laws or slave owners, and there was no higher law, human or divine, that would necessitate his taking any risk of the man being returned to slavery, once having escaped.

Again it is well to note how tradition and custom colored Paul's judgment concerning the spiritual equality of women, thereby aiding in the continuance of the enslavement of women to human, not Divine standards; an error of judgment which has taken centuries to efface even in a small degree.

The present age, however, is witness to a mighty movement toward the rightful emancipation of women; yet nothing perhaps that any individual has ever said, has had as great a stultifying effect upon both men and women, as Paul's fallible beliefs on this subject. That he firmly believed woman was merely a satellite of man is too evident to be ignored. According to his teaching, if there was anything a woman needed to know, she should ask her husband.

If Paul's teachings are final in all matters, human and divine, then humanity should obey his every injunction implicitly and without exception; otherwise let each one glean from his life whatever is profitable, and learn to distinguish in his writings—as well as those of others—what is absolutely true, and what is relatively true; what to avoid, and what to cherish.

It is high time that all cherished traditions or dogmas, without exception, be put to the test of demonstration, thereby proving their right to be credited; for certain religious traditions—having to do with doctrine and organization—have played upon the credulity of suffering humanity long enough, and have driven Christendom into religious convulsions. Christendom will never gain the fulness of the stature of Christ, or experience the infinite possibilities of spiritual or meta-physical dominion and manhood—as Christ Jesus understood manhood — until ecclesiasticism and many ecclesiastical dogmas are relegated to oblivion.

Theoretical Christianity, basing its hope of heaven on a blind faith in a vicarious salvation, and the belief that GOD will be so much better to us in the future than HE is willing to be today, is not the GLAD TIDINGS of Christ, no matter who says to the contrary; for the

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Master taught that the kingdom of Heaven, or as it reads in the Greek "Kingdom of the heavens"—is here, and now, and everywhere, to those not blinded by materialism; and his words are beginning to be comprehended.

Mortals in general have been only too willing to agree that there is no *material* hell of fire and brimstone, because the thought is not pleasant to contemplate; yet it has clung fast to the superstition that there is a *material* heaven in some particular locality, in spite of the Master's positive instruction to the contrary. GOD is "the same yesterday, today and forever," and if we obey HIS law we will realize through experience that GOD will do just as much for us now as HE will do in the future. Whatever change is necessary must be on our part, not HIS.

The demand of the hour is for the kind of Christianity that was exemplified by Christ Jesus, and none other: a Christianity shorn of ecclesiasticism in its orthodox sense, ecclesiastical dogmas and humbuggery, high sounding titles, organization red tape, mummery of formulated prayers, etc., as well as all such forms of the letter as crucify afresh the spirit of true Christianity.

Such Christianity is best expressed by the Christly living of individuals, through the demonstration of spiritual dominion over every phase of evil, but not in dominating over one another, or in being, or striving to be an ecclesiastical somebody, according to worldly standards; for all alike are called to the only ministry that is GOD-ordained.

Christendom today is awakening from its long allegiance to ecclesiastical superstitions, prescriptions and traditional dogmas—formulated and canonized by councils of men in past ages, and never divinely authorized—to discern the spirit and the truth of Christianity and what its demands upon us are.

It is becoming more and more apparent to the laity that Christianity and the Scriptural records are a heritage, to one and all alike, and that it is not the prerogative of any professional council to decide what is true and what is not, however amiable and estimable its members may be.

We can only comprehend *truth* to the extent that we prepare ourselves to receive it; therefore the primary ordination for divine ministry must come from one's own heartfelt desire to serve GOD—and such ordination GOD confirms with HIS blessing.

Christianity is not a mere dogma of blind belief, but a life to be lived, in conformity to the Christ teaching.

The sooner we assume our personal responsibility for Christly living, and cease to recognize a professional ecclesiasticism, the better it will be for all concerned.

Ecclesiastics are ordained by men, not by GOD; and alas! they have only served to obscure the very heart of Christianity by instituting

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autocratic hierarchies, and religio-political institutions, which have militated against the spirit of basic Christianity—setting brother against brother.

The Divine demand is: "*Work out your own salvation*"; and this command is addressed to each and every individual.

Consecration is the only ordination that GOD requires; for GOD Himself automatically ordains every consecrated heart. The call to proclaim the truth, and heal the sick, comes direct from GOD to each and everyone alike, for HE ordains us all to live a life of ministry, or service; and the results of our efforts will correspond to the degree of our understanding and consecration.

The beatification of saints is best left to GOD, for HE trieth the hearts of men. The title of "Saint" is not found as a prefix to the names of the Apostles or anyone else in any of the oldest Bible manuscripts. This title and beatification is purely of ecclesiastical origin, and was bestowed upon the Apostles in later centuries, with the effect of accentuating the pernicious dogma that Jesus' teachings involved the dividing of Christendom into a laity and a clergy, and of furthering the desire of many of the clergy for worldly place, power, and possessions.

He best serves, or ministers, who serves as Christ Jesus served humanity, by daily demonstrating the spiritual antidote for all mortal ills. Human ordinations and titles have never made a single person truly Christian, but on the contrary have proven productive of all forms of pride and hypocrisy.

The pride of being called "Rabbi, Rabbi," "Reverend this, or Reverend that," "Father this, or Father that," together with the lust of place and power that only too often accompanies it, needs to be scourged out of the temple of spiritual consciousness; and this each one must ultimately attend to himself.

The master meta-physician scourged such pride and hypocrisy, time and again, and in no uncertain terms bade his disciples beware of it.

The various phases of occultism, or sorcery, manifest in this age under different names and guises, such as hypnotism, mesmerism, etc., etc., all of which fascinate and enslave people because of their seemingly miraculous phenomena, bring forward another subject concerning which the translator, in undertaking such a work as this, should define his views; for most people are unfortunately—through ignorance—very superstitious and curious, but not earnest or sincere enough in their search for *truth*.

If the degrees of interest that is exhibited in these illusive phenomena were exercised in the effort to gain the scientific explanation of the basis from which Christ Jesus and his followers accomplished meta-

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physical demonstrations, the superstitious regard for the evil phenomena and practices of necromancy would vanish.

The meta-physics of the Master is both practical and demonstrable, and open to all alike to understand and to practice. We have only to follow in his footsteps in obedience to his teaching.

In view of the multitudinous forms of hypnotism, or necromancy, which are cropping up under various guises, and which are subtle enough to deceive the very elect, it is indeed most important that the demonstrable meta-physics of Christ Jesus be earnestly considered by all who desire to be Christians in fact, as well as in name.

The Scriptures plainly indicate what the attitude of Christians should be toward the phenomenal effects of the carnal will—cropping up under different names, so as to disguise its true nature — such necromancy as Simon the sorcerer used in the Christian era, and as Moses met and mastered in ancient days by his reflection of divine power. .

The present attempt of many exponents of ecclesiasticism and materia medica to introduce various forms of necromancy, in order to appear to conform to the constantly growing demand of the people for spiritual or divine healing, as revealed by Christ Jesus, is happily proving futile.

The antagonists of Christ's Christianity today—following in the steps of the antagonists of the Christ-spirit, wherever it has manifested itself since time began—endeavor by every means of human ingenuity to confound the divinely natural demonstrations of spiritual or meta-physical law with the phenomena of magic; and this age is already sore distressed by the many forms of this genus of evil.

It is also well for the translator to define his position as to the arrogant attempt in these days of political-medical doctors to force—by every means of compulsion within their power—their constantly changing forms of experimental medical treatment upon a long suffering public.

By so doing, they hope to frustrate the influx of spiritual healing. They prescribe and enforce in many cases the taking of nauseous, poisonous, and deadly drugs, often injecting all kinds of disease germs from foul sources into perfectly healthy bodies with dire results.

When it becomes generally known that the Greek word *pharmakeia*, mistranslated "sorcery" in Revelations 21:8 and 22:15 means in plain English, *pharmacy*, the serious nature of any departure from the divine method of healing will be appreciated.

Any standard encyclopaedia that gives the Greek equivalent will confirm the above rendering. When one realizes in what company a pharmacist is classed in the Scriptures one better understands how contrary to divine law is the prevalent turning to these strange gods for help in time of trouble.

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Whether this rendering was given purposely to obliterate the Scriptural condemnation of *materia medica* and of those who put faith in it, it is difficult to determine, as the word *pharmakeia* has the compound significance of both *sorcerer* and *pharmacist*.

In ancient days a pharmacist compounded as well as prescribed and administered his concoctions; and the full meaning of the Greek word *pharmakeia* is "drug enchanter"; for a pharmacist in those days used sorcery, and various forms of enchantment, or mesmerism, in order to inspire his patient's faith in his medicine, even as the more civilized medicine-man does today in one form or another.

The witch-doctor, the Indian medicine-man, the African Voodoo-doctor, each have their various potions, and forms of enchantment; but the so-called civilized medicine man today employs a more insidious species of sorcery in the form of publicity, thereby enchanting or mesmerizing whole nations into believing that *materia medica* has divine sanction.

Freedom to worship GOD according to the dictates of one's own conscience is a GOD-given right; freedom to select the school for healing one prefers is equally a GOD-given right; but modern physicians in many instances have not been satisfied with their reckless experiments with deadly and poisonous compounds on voluntary patients; but, with supreme audacity, have secured legal warrant giving them authority to force upon a protesting and unwilling public their oftentimes fatal inoculations and treatment.

That there is not an infallible remedy for a single known ailment in the whole pharmacopæia, is an indisputable fact; and the mortality list of any locality, with the physicians' names signed to the death certificates, is the best proof that such is the case.

Some day the mask of secrecy and deception which enshrouds the whole system of *materia medica*, with its ever changing *pharmacopæia* originating in pagan mythology, will be torn away, and the general public will then become enlightened as to the destructive forces which have been let loose upon themselves and their dear ones, and refuse longer to be victimized.

This day, moreover, is not far distant; for already the anguished cries of multitudes and multitudes and multitudes of victims of powerful drugs—originally prescribed by physicians—are heard in our land, and must and will be heeded eventually.

Returning now to the subject of mistranslation, there is another error that has caused widespread misapprehension on a question of paramount importance. This is the error of using the title "Lord," to denote both the FATHER and the Son.

When Jesus replied to the Jews who accused him of working on the Sabbath day, he said, "My FATHER *worketh hitherto, and I work.*"

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Whereupon they sought to slay him, for they wilfully and erroneously insisted that he taught that he was equal to GOD, despite his assertions to the contrary.

In this and numerous other instances, the Master unequivocally declared that he was not GOD, nor did he ever make any pretension that he was GOD; yet many ecclesiastical mystics still continue to teach that Jesus Christ is identical with GOD the FATHER, in order to sustain a mystical dogma which is in direct contradiction to the Master's own words.

His accusers declared that he was not GOD, and he promptly agreed with them; but he did insist upon the sonship of spiritual man to GOD; hence there is not a shred of truth in the teaching that Christ Jesus is GOD, the FATHER, simply because his accusers claimed that he was not; yet this is the absurd conclusion that large numbers of orthodox ecclesiastics and their followers have arrived at.

The translator may here state that, while he unsparingly denounces ecclesiasticism and materia medica in these pages, because they build up false conceptions of ministry and healing, yet he feels that all men are his brothers. Therefore, his expose is aimed at the systems, and not at their devotees—it being granted without controversy that all errors cannot by any means be traced to any one source.

The King James' Version, as well as other versions, makes the mistake of capitalizing the word "Lord" in exactly the same way, when applying the word to either GOD or Christ Jesus; an error that has led many into a maze of mystical speculation, and confusion worse confounded.

The Master plainly endeavored to convey the true idea of his divine sonship; and this relation of spiritual man to GOD has been well likened by a Seer of this age to the sun and its rays.

Hence to confound the rays—the effect or manifestation of the sun—with the sun itself, granting to both the creative prerogative as CAUSE, is a monstrous absurdity, which breaks the first and great commandment, "*thou shalt have no other gods before ME.*"

The widespread belief on this point is increased, moreover, by orthodox publishers continuing to print errors in the Bible which only too plainly represent the ignorance of by-gone ages—thus deluding people into the belief that they are reading exactly what was originally written.

It is necessary to understand that Christ Jesus who taught us to pray, "*our FATHER who art in heaven,*" and who said, "*The works that I do shall ye do also, and greater works than these shall ye do because I go unto the FATHER,*" was teaching the at-one-ment of all spiritual individualities with GOD the FATHER, as well as the fact of his own at-one-ment.

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The FATHERHOOD of GOD, and the brotherhood of man is a theme which ran through all the Master's words and works.

The following interpolated words, found in Ephesians 3:9, as the verse appears in the King James' version, furnish an example of the extent to which theologians have gone in coloring the ancient text, with the effect of sustaining certain dogmas which they believed. This verse reads, "*and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in GOD, who created all things by Christ Jesus.*"

The fundamental nature of the error embodied in this verse lies in the fact that the Greek words translated "*by Christ Jesus,*" do not appear at all in the oldest manuscripts, but were interpolated by copyists. Moreover, even the interpolation is mistranslated. It should read "*in Christ Jesus.*" The phrase Christ Jesus is here synonymous with "Christ," i.e., the spiritual creation; for all real things were and are created in Christ. See John 1:3 in this translation.

Modern ecclesiastical conservatism, not daring to call its soul its own, has properly excluded these interpolated words from both the American and English Revised Versions, *without comment*, although the error it involves is so vital that it has misrepresented Jesus' teaching for centuries. However, this is only one of a series of mistranslated words and interpolations which have been written into the text to support the false belief that Christ is GOD and Creator, or that there are two creators.

This dogma the Master repudiated time and again, and most specifically when he said, "*The Son can do nothing of himself, except what he seeth the FATHER do: for whatsoever HE doeth, these things doeth the Son likewise.*"

Again, at another time, the master meta-physician said—speaking of all those who at any time might follow his instructions—"The works that I do shall ye do also, and greater works than these shall ye do, because I go unto the FATHER."

Thus he taught that GOD'S children can only manifest power by reflection, and that all who obey GOD share alike this ability to reflect the FATHER in all HIS glory and fullness.

Again, in Colossians 1:12-19, we find a word in the Greek meaning "*in*" translated to read "*by,*" thus conveying the impression that Christ Jesus is the creator; and this has been done repeatedly in the New Testament, in spite of the fact that a previous verse plainly indicates that the reference is to Christ—"Who is the image of the invisible GOD, the first born of all creation."

In Timothy 3:16, we also find the word "GOD" interpolated to support the same theory, although in the ancient manuscripts it is "*He,*"

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not "GOD"; moreover everything previously stated in the chapter has direct reference to this "*He*" as Christ Jesus, the Son.

Another flagrant instance occurs in Hebrews 1:2, wherein it is made to appear through mistranslation, that GOD the FATHER, having appointed HIS Son heir of all things, turned around and created all things "by" him.

The King James' Version of this verse reads: "Whom HE hath appointed heir of all things, by whom also HE made the worlds," whereas the text not obscured by this dogma should read: "*Whom HE appointed heir of all things, and in whom HE constituted the universe.*" The universal Christ is GOD-manifest, not the personality of any one. Christ Jesus taught plainly that "of himself he could do nothing."

Can the "*heir of all things*," who can do nothing of himself, be the creator of the very thing which he inherits? Is it not time to explode such ancient superstitions, even though a mental earthquake be necessary to break the shackles of orthodox ecclesiastical traditions and dogmas, which not only impose upon mankind, but rob the individual of his heritage of equality with Christ Jesus, in the sight of GOD, and of his right to work out his own salvation for himself.

Again in the eighth verse of the same chapter is another most unfortunate rendering: "*But unto the son HE saith, thy throne, O GOD, is forever and ever: A sceptre of righteousness is the sceptre of thy kingdom.*"

Here we find the translation actually refers to the Son as GOD (and this is not the only instance where this occurs, either by interpolation or mistranslation), a rendering in no way sustained by the ancient text. On the contrary the text reads as given in the marginal reading of the revised version, "*Thy throne is GOD, forever and ever, the sceptre of righteousness is the sceptre of his Kingdom,*" or in other words, "*In GOD thou art enthroned, forever and ever,*" etc. The word rendered "Thy" in this verse in the King James' Version, reads "His" in the two oldest manuscripts, thus completing the true sense of the original writer, and refuting this ancient superstition respecting the FATHER and the Son.

The attempt of ecclesiasticism to monopolize spiritual vision and to manipulate the Scriptures to suit itself has blind-folded humanity for centuries, and as it has failed to understand the meta-physical import of Jesus' teachings, it has not been able to interpret aright the Saviour's words and works: hence its complete failure to accurately translate the spiritual meaning to others.

Had it not been for this ecclesiastical domination of thought, controlling and canonizing absurd superstitions, it is very possible that individuals, inspired by GOD, would have discerned the spiritual or meta-physical meaning of the Master's words and works long ago.

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There is no ambiguity in the positive distinction between the FATHER (CAUSE) and the Son (effect), when our thought is released from this time honored dogma; a dogma instituted because of the mistranslation and interpolation of ecclesiastical scribes; a dogma which orthodoxy—even today—still continues to serenely countenance and perpetuate.

It is a fact that Christ Jesus taught that his spiritual individuality was at-one in nature with GOD, in the sense that the fountain and the stream are one, and that all GOD'S spiritual children are alike in this respect; but his teaching will not be clear to all until it is recognized absolutely that the stream is not, nor ever will be, the fountain.

GOD'S spiritual children, "*born from above*" (born spiritually, not "*born again*," as rendered in the text of the common version, although correctly translated as above in the margin), including our elder brother Christ Jesus, are each part of this divine stream or manifestation of GOD, forever united to HIM in spirit and in truth.

Jesus never attempted to impart the idea that he was peculiarly ordained to be different from others, but he did teach and prove to some very simple hearted people that all might reflect and enjoy the same dominion over sin, sickness, and death that he manifested, if they would accept him and his teachings at their true value.

Christ Jesus referred to GOD as "*my FATHER*" in thirty instances; and on nine occasions he so addressed GOD directly. He also speaks of himself, at least seventeen times, as "*son*," or "*son of GOD*": for the revelation of the relation of spiritual man to GOD was no small part of the GLAD TIDINGS which he brought to solve the mortal problem.

Should not this continual reference of the Master to "*my FATHER*" and "*your FATHER*" end this arrant nonsense that is being taught, that Christ Jesus is very GOD, or ever claimed to be, for is it not evident that Christ Jesus was merely asserting his own divine origin, and revealing in what sense every individual may rightly claim GOD as his FATHER?

The disciples in due time came to understand the difference between mortal selfhood and spiritual individuality; hence the words of John when he said: "*Beloved now are we the sons of GOD, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is*"; and again: "*Therefore the world knoweth us not, because it knew him not.*"

The Master truly said, "*I and my FATHER are one*," as an effect is always at-one with its cause; but in no other sense did he ever impart the idea that he was GOD the FATHER, however much others, including some of the early Christians, have misconstrued his teaching on this point.

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GOD is SPIRIT, CAUSE, and spiritual man and the spiritual universe is the effect or manifestation of GOD; but effect can never be CAUSE, though it can be, and is, the very image and likeness of Cause, or GOD, and manifests, or reflects, all the divine attributes.

This Divine man or manifestation is only discernible, however, in proportion as the phantom mortal, "*the old man and his deeds*," is relegated to oblivion in the bottomless pit, the realm of nothingness.

Christ Jesus exemplified the unlimited possibilities of divine manhood, and the present age rejoices in a renewed and more general expression of "IMMANUEL, GOD with us" with the accompanying "signs following."

Verily, we can never understand the true relation of Christ Jesus to GOD, or our own relation to HIM, until we comprehend this relation spiritually, and realize that the relation of the spiritual man and universe to GOD is that which an effect always bears to its cause.

This fact is very apparent when we realize that, down through the centuries, whenever men walked with GOD in spirit and in truth, the manifestation of divine power—transcending so-called material laws—is recorded, even to the raising of the dead.

This spiritual dominion, through reflection of GOD, is part of the GOOD NEWS demonstrated by Jesus, revealing the birthright of spiritual man—using the word man in its generic sense.

The science of the spiritual law that governs the spiritual, or metaphysical universe, is of primary importance for mankind to understand and profit by; moreover, it is futile to try to reconcile so-called natural, or material law, to the spiritual universe, for it cannot be done.

The constant misuse of the title "lord," as well as other errors of translation—has given rise to such strange vagaries of dogma, as that GOD Himself took on the form of mortal man, was crucified, died, and rose from the dead to save mankind, a conclusion which is a perfectly natural one, however, if Jesus be indeed GOD. Think of it, GOD, the creator and sustainer of all that really exists, dying to save HIS own creation.

By what power, one may well ask, was GOD, the creator and sustainer of all, resurrected to life again, if he died? Yet if Christ Jesus be GOD, the conclusion is inevitable, despite the assertion of Jesus himself.

This superstitious dogma moreover, has been so ably fathered and fostered by self-interested persons, that even in this enlightened age we find unnumbered millions accepting it, and believing that Mary, the mother of Jesus—a mortal being—is consequently the veritable mother of GOD. The attempt to be consistent with this false doctrine has led many into grievous error.

The word sometimes translated "Lord," is in many places translated

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"Master," when referring to Christ Jesus, and rightly so; for this gives a proper title to one who was daily demonstrating the GOD-power as a master meta-physician; hence the word Lord should not be given full capitalization in the Scriptures unless it has direct reference to GOD, the FATHER.

When we realize what confusion of doctrine this confounding of "lord," with "LORD," Christ Jesus with GOD, has created, it becomes apparent that it is of vital importance that a full explanation of the facts be given.

Many other instances could be cited, to show how the utterances of Jesus have been colored in translation, to sustain the idea that Christ is GOD, and creator; and without a correct understanding of the facts, one could easily be led into this ecclesiastical maze and be convinced, if one were willing to pin one's faith on what he believed to be the teaching of the Bible.

This mystification is greatly accentuated, moreover, by a system of cross references which has been introduced into the Bible, which further tend to canonize certain dogmas—especially as only such references as are in accordance with the orthodox contention are given—and, as we have seen, many passages so quoted were interpolated and mistranslated at different times, with the effect of sustaining these false teachings.

Such are some of the results of two thousand years of the substitution of ecclesiasticism and autocratic hierarchies for the individual Christ-like ministry of service, to which all are called by Jesus Christ.

All the factional and sectarian wars which have been waged in the name of Christianity have arisen from endeavoring to force the formulated beliefs of one ecclesiastical faction upon others by mental or physical compulsion.

The future of both religion and medicine may well be placed with GOD, in view of the fact that when GOD'S law is understood and obeyed, sin, sickness and death abate and lose their hold upon us, here and now.

The monumental error respecting the relation of GOD and His son, which has been handed down through the centuries, is responsible for the confusion which prevails regarding the doctrine of the TRINITY, the FATHER, the Son, and the Holy Ghost, so-called.

This confusion ends when we understand that GOD, SPIRIT, is the only CAUSE, CREATOR, and PRINCIPLE of spiritual creation: and that this spiritual creation, including spiritual man, is effect, or manifestation of GOD, SPIRIT.

The proper distinction between the term "SPIRIT" meaning GOD, and the term rendered "Holy Ghost" in the King James' version—the third member of the TRINITY—is also of fundamental importance.

The King James' version makes the necessary and true distinction

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on this point, and should receive all due commendation for so doing, in view of the fact that most modern translators have failed utterly to realize the importance of the distinction, and so have ceased altogether to use the term "Holy Ghost." It has been removed altogether from both the English and American Revised Versions, as well as other modern versions, thus again demonstrating the inability of ecclesiastical conclaves to solve spiritual problems for humanity—however eminently respectable their members may be; for in thus permitting the removal of the distinguishing term which represents the third member of the TRINITY from the Scriptures, they prove beyond question that spiritual inspiration is not necessarily at the beck and call of any set of persons, in session or not.

The spiritual truth underlying the meaning of the words "Holy Ghost," is of inestimable value and importance to all who desire to know GOD aright.

The confusion which prevails regarding this term is in some measure due to the fact that the Greek word *pneuma* which appears in the ancient manuscripts, when either the idea of "SPIRIT," "Holy Ghost," "breath," or "wind," is to be conveyed, has several different meanings.

There is as positive a distinction between the meaning of the terms "Holy Ghost," and "SPIRIT" as between the meaning of the words "breath" and "SPIRIT," which distinction the text plainly indicates.

However, the translators of the King James' version and the modern revised versions have both fallen into error on one point. Being under the belief that the "Holy Ghost" is a person, they have at times referred to it as "he" in the text. John 14:16 is a striking instance of this, as is also the seventeenth verse of the same chapter, where the word "him," has been introduced, whereas the word in the Greek is "it," thus changing the whole significance of what the Comforter, Helper, Advocate, Spirit of truth or Paraclete, signifies.

Inspired, spiritual, meta-physical, or scientific truth concerning absolute realities is perhaps as good an interpretation of the term "Holy Ghost" as can be given in general terms. In the translation following the term *SPIRIT-truth* has been adopted as best suited to define the spiritual meaning of the text. The text indicates that the *holy SPIRIT-truth*, or inspired truth, is the Comforter which leadeth unto all truth: and this truth is imparted to one and all alike, provided the heart is prepared to receive it.

Confusion also exists for the same reason regarding the meaning of the Greek word "logos." This word, having several meanings, and being misapplied, is often used to support the dogma that Christ Jesus, the Son, is identical in every sense with GOD the FATHER.

Irenaeus, who lived A. D. 120, throws considerable light on this important question, when he says: "For there is among the Greeks one

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LOGOS which is the principle that thinks, and another (logos) which is the instrument by which thought is expressed." It is therefore requisite to discriminate, in using this word, in order to convey the proper meaning when referring to either the FATHER, the Son, or the holy SPIRIT-truth.

In the final analysis of spiritual being, GOD is indeed "ALL IN ALL" and there is naught beside HIM: but this fact in no way interferes with the spiritual individuality of each and every child of GOD, for each one has his part to play in the spiritual Christ body, or manifestation of GOD. The term Christ has a far more comprehensive meaning than is generally accredited to it, for it signifies the universal Sonship, or manifestation of GOD, of which all GOD'S spiritual children are members.

The obscure passage at the beginning of the first chapter of John where "Logos," or "Word" is used, has also been seized upon by ecclesiastics to further sustain the dogma that Christ Jesus (a son and heir) was also in some mystical way the FATHER, or CREATOR; for in using the terms "Logos" or "Word" interchangeably to denote both the FATHER and the Son, the same confusion is produced as in mistaking the Master's honorary title of "Lord" to mean that he is LORD GOD, or in the misapplication of the word "Holy Ghost," to mean SPIRIT, GOD.

The Apocalypse, indeed symbolically represents "the Lamb" as having written on his vesture the title "King of kings, and Lord of lords;" yet this by no means means signifies that Christ Jesus is GOD.

It is necessary to steadfastly adhere to the fact that all GOD'S children manifest GOD the FATHER, and as effect, or manifestation, are inseparably united with and at-one with HIM.

In I John 1:14 we read, "And the Word (logos) was made flesh and dwelt among us, and we beheld his glory, a glory as of an only begotten of the FATHER, full of grace and truth."

Thus, when the facts respecting the nature of the relation which eternally exists between the FATHER, Son, and holy SPIRIT-truth are not clouded by superstition and mistranslation, the simple truth, respecting the TRINITY is easy to comprehend; viz., GOD, the parent Cause: Son, the effect, or manifestation of GOD, which sonship includes all GOD'S spiritual children: and holy SPIRIT-truth, the spiritual and scientific truth, or Comforter; which three are inseparable and so combine as one, inasmuch as GOD is "ALL IN ALL."

Lest some quote at this juncture the verse, Phil, 2:6, which reads, "*Who being in the form of GOD, thought it not robbery to be equal with GOD,*" the translator points to the fact that spiritual man, being the very manifestation or spiritual embodiment of GOD, shares with GOD deific being; yet not in any way as CAUSE.

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There are also many differences of opinion regarding the meaning of the last half of this verse, for the Greek word "*harpagmont*" in the ancient manuscripts, being a word of very rare occurrence, has been variously rendered by different translators.

Even the English and American revised versions differ in their rendering of this word, and neither gives the same rendering as the King James' version.

One translation of the New Testament interprets the verse thus, "Who though being in GOD'S form, yet did not meditate a usurpation to be like GOD," or in other words did not meditate to usurp the prerogative of GOD, the parent Cause, or PRINCIPLE.

It is not well to disturb the learned dust of ages, only to have it settle back as thick as ever; but it is vitally important for each and everyone to have a thorough constructive house cleaning concerning what his individual convictions are, so that primitive Christianity may be worthily rehabilitated in the glowing garments of righteousness, manifest with "signs following," and not be synonymous with the forms of superstitious dogma, whose records alas! darken even yet the pages of religious literature and human history.

To do this, let each one study for himself; desire only to know GOD as HE is; and follow inspired truth which alone can enlighten, whether it come from within or without.

"*Seek, and ye shall find; knock, and it shall be opened,*" is as true today as when it was uttered; and in proportion to the sincerity and honesty of our desire to be at-one with GOD and HIS Christ, seeking HIM with all our heart, we shall surely find HIM, for HE will reveal HIMSELF to us, either directly or through some channel.

Our religious views are only too often of the negative variety; for children are taught, as a rule, to accept unquestionably their parents' beliefs, and so they continue to accept time honored superstitions which obscure spiritual vision, progress, and divine revelations; and "*where there is no vision,*" saith the prophet, "*the people perish.*"

The writer will now take up the question of the Bible as a whole, both with regard to the meaning of the word itself and its various titles, and also as to whether or not its text and its various books, are rightly entitled to be considered as infallibly correct, Holy Writ, and worthy of being set apart as an exclusive canon. In order, however, not to give any false impression that he is opposed to the Bible, because he dares to challenge the superstitious orthodoxy of the ages respecting the absolute integrity of the entire text and canon, or the truth of every word and teaching contained therein, he is glad to state with conviction, born of experience, that he knows that the Scriptural writings do contain within them the revelation of the true nature of GOD and spiritual man.

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It requires, however, the spiritual discernment of one who is able to separate the chaff from the wheat, one who knows the difference between *absolute truth* and *relative truth*, and seeks GOD with all his heart, to locate the spiritual gems in the matrix of the book as a whole.

It has been my privilege to witness, to some extent, the healing power of GOD, demonstrated through a right understanding of HIM; and is not such divine healing amply substantiated in human history both in ancient and modern times.

The Bible may well be deemed a depository of much that is of fundamental importance for humanity to know, but I unhesitatingly affirm that it is not the depository of all that is true, nor is everything contained therein inspired by GOD.

Much false prophecy and teaching, in the sheep's clothing of a "Thus saith the Lord," has been embodied in the collection of books and canonized by councils of men—teaching which traduces the nature of GOD, who is LOVE, in many different ways. It is indeed a wonder that the omni-potent, omni-present, omni-scient GOD retains a shred of character in our eyes, because of the monstrous conceptions which have been handed down to us and implanted in us by those who supposed that they were recipients of divine revelation.

Surely if God be the GOD that some Scriptural writers make HIM out to be, it would be an utter impossibility for anyone to really love HIM; for such a GOD could only inspire dread, not love; yet this is the concept of GOD which is generally accepted by professing Christians today. SPIRIT, GOD, is indeed a consuming fire to everything unlike HIMSELF, but could not consume or destroy one iota of good, one iota of HIS spiritual creation, which is as eternal as HIMSELF.

Some of the passages in the Old Testament would make GOD out to be an incredible monster; but, happily the Scriptural records contain within their pages the revelation, sadly obscured, that GOD is in very truth a GOD of love, whom all may love; for when HIS power is operative in the human world, we find that, instead of causing human ills and human agony, HE destroys all such mortal phenomena, all that is unlike HIMSELF.

The dogma that the fear of GOD is promotive of spirituality, has too long been advocated. It is high time that we learn, and bear in mind, the fact that the word "fear" has several distinct meanings, as is indicated in our standard dictionaries.

In ordinary usage the word means "to dread," while in a truly religious sense it means "to reverence," or, in other words, "to love" and should be so translated, for fear and love are antipodes. As Whittier well says, "THOU well canst spare a love of THEE, which ends in the hate of men."

Great indeed would be the lack of spiritual wisdom in anyone who

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would needlessly start a destructive criticism against either the integrity of the text, or against the Scriptural writings as a whole! More harm than good would come of such criticism; and of this the translator is well aware; yet, on the other hand, in view of prevalent superstitions which clog the wheels of spiritual progress, a *friendly constructive criticism* is vitally necessary, in order to unshackle mankind from many of its delusions, such as idolatry of the Bible, the infallibility of certain humans, and so-called canonization of Scriptures.

No ecclesiastical sanction or anathema is necessary to support whatever is true in the Scriptures, for truth will continue "to turn and overturn" (despite ecclesiastical canons and anathemas) "everything that worketh and maketh a lie."

Orthodoxy, if it could, would bind humanity to worship always at the shrine of the past, and throttle those who recognize the fact that the new and clearer visions should continue to unfold, and must continue, "*until the knowledge of GOD shall cover the earth as the waters cover the sea.*"

Centuries of orthodoxy have continued to designate the Scriptures under the misnomer of "Old Testament," and "New Testament."

To use the word "Testament," as a title for either the old or the new portions of Scripture is absolutely incorrect in this connection, for here the word "Testament" conveys no rational meaning, the true meaning of the original Greek word being 'Covenant,' a word which quickens and enlightens one at once.

Hasting's Bible Dictionary, under the heading "Bible," says: "The title *testament* is unfortunate, since it really means *a will*. It appears to be derived from the Latin word *testamentum*, a will, which is the translation of the Hebrew word *berith*, a word meaning *covenant*, and the two parts of the Bible are the *old covenant* and the *new covenant*."

In like manner the original meaning of the word Bible has been distorted through ecclesiastical influences, so that it now conveys a meaning which is entirely incorrect and misleading. The word Bible (Greek, *Biblia*) is the Greek translation of this Hebrew word for books.

There is no record of its being used to designate exclusively certain Scriptural writings compiled under one title, until about five hundred years after the time of Jesus.

The word *Biblia* is a neuter plural meaning books, and was originally so used in a general sense, but later—by means of canonization—ecclesiastical decrees limited the books designated by this word to a certain prescribed list of writings, in order to sustain certain ecclesiastical powers in authority; and so the word was distorted and came to be treated as a singular noun.

The ancient Scriptural writings—both Old Covenant and New Covenant have come down to us in such composite and mutilated form, that

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the propriety of canonizing any collection or version of books as being infallibly true is an exploded fallacy to anyone who gives the matter an unbiased investigation.

One has only to read any unprejudiced history of the Bible, or the Bible manuscripts themselves, to realize what a composite work the best translation necessarily is.

No original manuscripts of any of the ancient writings are known to exist, and the present day versions are the results of the composite efforts of certain individuals who have directly or indirectly studied thousands of manuscripts, written in different languages, and differing in many respects.

Assuredly it is time for people to disabuse their minds of the idea that the Biblia, or Book composed of many books, should be regarded as one complete book, or that the Christian records contained therein are the only written records of fundamental importance.

The Hebrew Scriptural writings in olden times were open to continual expansion—for new prophets continued to arise. These prophets in time were recognized, and their visions together with the historical records of their times, were added to this list of sacred writings. Certain historical events were also recorded, which may be useful to us to profit by, if not to emulate; just as the shameful perversion of Christianity and the things done in its name during the dark ages of the past two thousand years—if recorded—might some time awaken in us a desire to really turn to the Christ way.

There was, then, no fixed canon or exclusive collection of writings recognized by the Jews at the time of the advent of Christianity.

This is evidenced by the fact that a wide divergence of opinion existed, between what the Hebrews agree to recognize as Scriptural, and what Christendom accepts.

This perpetual contest over what is Scripture, and what is not, finally led to an ecclesiastical synod, or council, being called at Jamia (by the Hebrews then in power), which canonized at that time a certain list of writings, and so did what it could to close the door to the unfoldment of further revelation.

It is significant that no prophecy or record of religious history has been added to this Hebrew canon since this decision was imposed upon orthodox Jewry, for it seemed to inhibit further spiritual revelation and prophetic vision, as human canonization is almost sure to do. Nevertheless spiritual truth must continue to unfold until all mysteries are solved through spiritual understanding.

The idea of canonization was also taken up about this time by the Christians, and a series of presumptuous attempts were made to give exclusive authority to what certain man-ordained ecclesiastical dignitaries then considered to be Holy Writ. Hence it is possible to have as

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many so-called canons of Scriptural writings as there are human opinions about it; and the absurdity of the whole process is thus exposed.

The early Christians generally accepted the Greek Septuagint version of the Old Covenant Scriptures (for so I shall describe them hereafter), that had been translated into Greek some years prior to the Christian era, which version included several so-called apocryphal books.

In early Christian history none of the various Christian writings or epistles were considered Scripture, but were simply deemed authentic, and to a degree authoritative.

Gradually collections of writings were made, as they were brought to light; the "Memoirs of the Apostles," as the four gospels were then entitled being more particularly consulted and read. Many copies, bound together by themselves and going back to a very early period, are still extant.

It was not until the second century after the Master's ascension, that the various writings which had been gradually collected began to be cited as Scripture.

During the gradual canonization process we find unmistakable evidence of ecclesiastical influences at work, not only censoring such writings as were constantly being discovered, but recognizing only such of them as could be construed to endorse ecclesiasticism.

In this way many very valuable manuscripts, written by those who had a clear perception of the meta-physical nature of things as demonstrated by Christ Jesus, were discountenanced and destroyed.

On the other hand, this accounts for the preservation of such a large number of Paul's epistles, for was it not upon a distorted interpretation of his efforts to organize the Christians, so as to further the cause of Christianity, that ecclesiasticism based its claim to establish authority and power over Christian believers.

To this end successive councils were convened by various popes, so-called; and several lists of books were canonized, each tending to fix the superstition in the minds of the people that what was listed was not only inspired truth, but the only inspired truth.

Up to the period of the Reformation, Christendom had passed through the travesty of a succession of canonical edicts, emanating from Rome, as to what must be deemed Scripture; some of these lists excluding and other lists including certain books.

During the period known as the Reformation, a council was convened by the pope, then in office, and a canon (with an anathema attached) was proclaimed, which is still recognized as authoritative by many who call themselves Christians.

Several new versions began to appear during this period however, which rightly disregarded the papal edict. Some of these collections embodied all of the prescribed list, while others excluded certain writings.

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Finally a new list of Scriptural writings became popularized by usage, as well as from other reasons operative at the time, which eventually was crystallized into definite form in the collection of writings known under the title of the King James' version, which version has not only been blindly accepted and canonized by so-called Protestant ecclesiasticism as the very word of GOD, but also by unnumbered millions who have blindly taken their word for it.

Hence we find there is no universal canon of Scriptural writings acceptable to all—nor can there be, nor is it humanly possible to have an absolutely true canon of even those writings which have been brought to light, inasmuch as no original manuscripts are known to exist and only divergent copies are available.

We may, then, let the tares grow up with the wheat until the harvest time, provided we do not try to sanctify tares and wheat together in our hearts as truth. It is indeed well to take the *inspired* word of the Bible as our necessary guide to eternal life, but not the uninspired tares; nor can any counsel to the contrary be accepted, no matter who indorses it.

The direct result of this pernicious attempt to canonize truth and error as Holy Writ is evident, when we realize that modern methods have already unearthed in the ruins of ancient cities a considerable number of Jesus' sayings, new to us, which, together with all future records which may be brought to light, are necessarily excluded from the Bible because of these man-made edicts which have for centuries closed the Book of books to fresh material.

Must all spiritual progress, revelation, and prophecy cease, because a certain ecclesiastical conclave took it upon themselves to decree that the Bible should hereafter be closed to further additions? By whose authority did such a conclave close the Book of books may well be asked.

One of these collections of writings, under the title of "New Sayings of Jesus," the ancient manuscript of which was discovered in recent years—contains vitally important information. This goes to show that a fixed canon of Scriptural writings not only induces spiritual paralysis, so to speak, but retards spiritual progress.

Recent years have been made noteworthy by new and valuable discoveries of manuscripts, many of which go to the heart of meta-physical or spiritual law, by means of which Christ Jesus and his students healed all who came to them in the proper spirit.

Canonization closes the door against the records of spiritual accomplishment, which is ever continuous, showing mountain peaks of truly Christ-like lives, which by their glorious example, inspire in others the desire to conform to the Christ ideal. Have not these brave GOD-like characters handed on the torch of true spiritual light, more or less, from one generation to another? Then surely we cannot afford to exclude their vital messages and glorious examples from the sacred records.

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Other blood-stained pages of human history, which include records of unspeakable crimes in the name of Christianity, might well be omitted by those who profess to be Christians, were it not that professing Christianity needs to thus have a mirror held up to itself, so that it can see itself as it is and have a thorough inspection and house cleaning, lest even those deemed to be heathen scoff in derision.

Such history, however, is not the history of Christianity, but the history of demonology itself, posing as Christianity—a veritable wolf in sheep's clothing.

And last, but not least, canonization tends to close the door of the hearts of earnest seekers, to the prophetic and inspired utterances of the prophets of our own times, who possibly bring new and brighter visions of the great heart of LOVE.

Writings really sacred are writings that are true in any age, whoever the writer may be; for each and everyone may have all the inspiration he will open his heart to receive. Hence we shall do well to neither martyr the prophet without, nor the prophet within, for how often have we realized, perhaps too late, that the Christ ideal dwelt among us and we knew him not.

Scriptures must be interpreted from the point of view from which it was written, and interpreted accordingly; allegories, as allegories; metaphors, as metaphors; p a r a b l e s, as parables or figurative examples; prophecy, as prophecy; revelation as revelation; symbolism or ritualism, as indicating spiritual facts; and historical records of events, as historical records—which, however, may possibly contain facts of momentous scientific and religious value to mankind, if their spiritual, or meta-physical significance be understood; but above all, and in every instance, the spiritual, or meta-physical meaning which underlies all true teaching, and which alone can bring us into at-one-ment with GOD, must be seen and realized.

Passages which contain lessons of momentous spiritual import are variously set forth under these different forms of presentation; hence it may be well, at times, for the student to set aside for future reference such passages of the Scriptures which seem difficult to explain, inasmuch as growth Godward unlocks the door of many a mystery, as we progress.

Erasmus has said: "Surely that never should be called profane, wherever found, which conduces to good character. The first authority should always be given to the sacred writings, but yet I occasionally meet with some things either said by the ancients or written by them, even by poets, so piously, so purely, so sacredly, so divinely, that I cannot persuade myself but that when they wrote such things some spiritual power had moved their hearts. And perhaps the spirit of Christ has extended its influence more widely than we have been ready to admit, and many there be in the company of the saints whom we have not inscribed in our catalogue."

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This statement, however, is true only as it applies to such portions of Scriptural writings, whether canonized or not, as are true.

The legitimate purpose of the Biblia, or Book of Books, is to turn the wandering heart of men to GOD, and so restore men to their original and primitive dominion over all GOD'S creation; but how often has the Bible been made a mere storm center for conflicting opinions by ecclesiastics and church organizations, and thus been provocative of endless controversy, and even of war.

The whole world is rapidly waking up to the need of true Christianity, but Christianity, alas! is not what mankind has generally believed it to be; nor has one's belief about GOD and man—if erroneous—the power to save, either here or hereafter.

The Christianity that demonstrates, here and now, spiritual dominion, freedom, peace, joy, the power to dispel sin and sickness, and to reflect Divine LOVE according to fixed spiritual Principle and rule, is not a question of mere belief, any more than is mathematics.

Christ Jesus said little concerning the future, but much concerning present salvation, and that is what primarily concerns us.

The scroll with the seven seals, mentioned in the Apocalypse, can never be opened by one having anything less than the very spirit of Christ; for it is effectually sealed to everyone, until the hour when each shall arise from his material grave clothes, though seemingly alive, and individually seek the spiritual meaning of Christ's teaching.

No amount of intellectual scholarship, nor height of moral attainment is sufficient to solve the mystery of godliness, nor explode the mystery of evil, although the pure heart of a little child may find no difficulty with either—as the Master indicated.

The barriers of sectarian pride and ecclesiasticism, though not responsible for all the ills that flesh is heir to, must be burned away in the zeal for individual Christly living, so that ecclesiastical professionalism may give place to that universal ministry of service, which is the privilege of everyone to enter upon.

Then will the much desired Christian unity at last become possible, for unity based on a mere external co-operation of creedal organizations, having conflicting views on fundamental questions, is as utterly impossible as the unifying of fact and fiction.

All that is unlike Christianity, as Jesus exemplified it, must give way, if unity in GOD, SPIRIT, is to be brought about; otherwise it is but a "peace, peace, where there is no peace." Unity implies oneness of thought and action, and nothing less is worthy of the name.

No two people comprehend spiritual truth from exactly the same standpoint, at the same time. The revelation differs according to the light from **within**, not from without; and what to one may appear uninteresting or untrue, may to another be written in letters or symbols

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of fire. Hence the need of more inspiring demonstrations of Christliness in the every day life of each individual, and a sacred literature that is not closed to continuous revelations from GOD.

The fact that religion should be a matter between the individual and GOD—and not necessarily an association with any great religious corporation, which inevitably includes thrones and governments, with their various ways and means of exercising lordships over others—may seem sheer foolishness to those who court power and privilege, but is nevertheless Christianity.

John Huss prayed, "That Christianity would return to the institutions of the primitive church;" and expressed a craving for a return to the simplicity which marked primitive Christianity; and although those who lust for power may desire otherwise, these are the sentiments of every true Christian today.

The Master summed it all up when he replied to his questioner: "*Thou shalt love the LORD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself.*"

The word "love" here quoted is from the Greek word *agape*, a word denoting spiritual love, wholly apart and distinct from any physical sense of so-called love. The Greek language also contains another word, *eros*, which may be defined as animal or physical passion. This passion of the senses should never be confounded with that love which is an attribute of GOD, whose very name and nature is LOVE.

There is also the Greek word *philtos*, meaning human affection—yet this word also has a meaning distinct and lower than that of the word *agape*, which signifies wholly spiritual love, unrestricted by human physical relations.

The commandment to love one another cannot be obeyed unless this important distinction is made between spiritual love and mere physical passion, which cannot rightly be designated love at all, though often so termed.

To reflect, to radiate, and to give forth this spiritual love is forever the nature of divine LOVE. To get, to possess, is the nature of selfish, carnal mind, which is ever at enmity with GOD, GOOD. Hence to radiate love, is to experience LOVE. Misapprehension as to what LOVE is, is largely responsible for the chaos in present human relations; for the carnal mind—so-called, believes that the lust of the flesh and the passion of the senses is love, whereas love is forever an attribute of GOD, Who is omni-present LOVE.

All mortal love must inevitably perish, and because of the fact that it lacks the divine quality of LOVE (GOD), it is not love at all in the absolute sense. When resistance is met with it soon turns to hate. Only love which is spiritual can stand all tests. Moreover, human love, either

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through selfishness or fear, often unwittingly kills the object of its affection, and often robs the beloved one of the consciousness of spiritual being.

Before closing this necessarily extended preface, the translator wishes to add that the many instances where the Scriptural records state that Jesus or his disciples cast out devils (Greek, demons); giving rise to the belief that devils are persons, the particular disorder was what we now know as insanity, or dementia; and as they did not confine people so afflicted in those days, they undoubtedly came in contact with many such cases.

The King James' Version continues the use of the word "devils" (although the word in the Greek is "demons," as given in the Revised Version), thus perpetuating the idea that certain people were possessed by personal devils, instead of being possessed by the dementia of evil—manifest not alone in insanity, but in all the ills that flesh is heir to.

The devil is the sum-total of all evil, the false accuser, the serpent of sin, the serpentine lie, which ever bites at the heel of TRUTH, GOOD, or GOD, just as any error dogs the heels of its corresponding truth.

The Scriptural writing termed "The Shepherd of Hermas," which in the early history of Christianity was greatly prized, brings out the dual significance of the word "fear," and also shows how the devil or evil has only the power we bestow upon it, and has no substantial foundation in the sight of GOD.

It may be well to state before quoting from this work, that these writings were included among what is known as the Alexandrian manuscript of the Scriptural writings, which is the oldest Scriptural manuscript ever discovered. The words in brackets are my own.

"Fear [revere] GOD," says the angel to Hermas, and keep HIS commandments.

"For if thou keepest HIS commandments thou shalt be powerful in every good work, and all thy works shall be excellent. For by fearing [revering] GOD, thou shalt do everything well.

"This is that fear [reverence, or love] with which thou must be affected, that thou mayest be saved. But fear [dread] not the devil: for if thou fearest [lovest] the LORD, thou shalt have dominion over the devil: *because there is no power in him.*

"Now if there be no power in him, then neither is he to be feared. But HE in whom there is excellent power, HE is to be feared [revered, or loved]: for every one that hath power is to be feared [revered]. But he that hath NO power is despised of everyone.

"Fear [dread] the works of the devil, because they are evil. For by fearing [revering] the LORD, thou shalt not do the works of the devil, but keep thyself from them.

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There is therefore a two-fold meaning to fear. If thou wilt not do evil, fear [love] the LORD, and thou shalt not do it. But if thou wilt do good, fear [love, revere] also the LORD, and thou shalt be able to do it.

"Wherefore, fear [love] GOD and thou shalt live: and whosoever shall fear [love] HIM, and keep HIS commandments, their life is with the LORD."

With this, the translator will bring this preface to a close after calling the reader's attention to the EXPLANATORY INDEX in the back of the book, where many interesting and helpful points are brought out.

In this revision I have necessarily been indebted to the labors of others at every turn; to some to a very great extent.

To adequately acknowledge this indebtedness in every instance, would mean to endeavor to trace each thought back to its original source, which would in fact be impossible, unless one ascribes everything that is really true to GOD, from Whom every good and perfect gift emanates. To GOD, therefore, I give thanks, and to every instrumentality which has aided me in this work.

To GOD, Who is LOVE, and Who is no respecter of persons, the GOD of justice, truth, and love, I dedicate this work, and send it forth to stand or fall on its own merits, recognizing that the things which unite Christendom are far more potent than the things that would divide it.

In a work such as this, covering so much ground, it is useless to assume that there should be no difference of opinion, and no error of detail.

The translator's earnest desire and hope is that his work may be recognized absolutely as a *friendly constructive criticism*, for even though the axe must be laid to the root of everything that maketh or worketh a lie, yet all that is true, has GOD to sustain it; and one grain of infinite truth outweighs all the errors of belief combined.

After all is said, including much that concerns our brother Paul; and ecclesiasticism as an abstract evil, these words of our zealous brother still abide in our hearts:

"Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal.

"And though I possess the gift of prophecy, and understand all mysteries, and have all knowledge; and even though I have all faith so that I could remove mountains, but have not love, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing.

"Love suffereth long and is kind. Love envieth not. Love vaunteth not herself; is not puffed up with pride; doth not behave itself unseem-

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ly; seeketh not her own welfare; is not easily provoked; thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things; is ever trustful; ever hopeful ;and endureth all things.

"Love never faileth; but whether there be prophecies, they shall be done away with; whether there be various languages, they will cease: whether there be apparent knowledge, it will vanish away.

"For we know only in part, and prophesy only in part: but when that which is perfect is revealed to us, then that which is in part will be done away with.

"When I was a child I spake as a child: I thought as a child; I reasoned as a child; but when I became a man I put away childish things.

"For now we see through a glass, indistinctly; but then face to face.

"Now I know in part, but then I shall know in full, even as I am fully known.

"But now abideth faith, hope, love; these three: but the greatest of these is love."

THE PEOPLE'S NEW TESTAMENT (NEW COVENANT) SCRIPTURAL WRITINGS

Translated from the Meta-physical Standpoint by
Arthur E. Overbury

BEING a revision unhampered by so-called ecclesiastical authority. This version interprets the New Testament (*New Covenant*) Scriptural Writings from a spiritual or meta-physical standpoint, and recognizes *healing* as well as *teaching* as a component part of true Christianity,—together with a

PREFACE

Setting forth the standpoint of the author on many fundamental questions, which will enable the reader to know somewhat of the author's views in order to rightly judge his work,—also, an

EXPLANATORY INDEX

giving a large amount of valuable information and data helpful to a comprehensive study of the Bible.

GLAD TIDINGS¹ AS RECORDED BY MATTHEW²

CHAPTER 1.

THE record³ of the genealogy⁴ of Christ⁵ Jesus,⁶ as a descendant of David and Abraham.

2 Abraham was the father of Isaac; Isaac begat Jacob; and Jacob begat Judah and his brothers.

3 Judah begat Perez and Zerah (by Tamar); Perez begat Hezron; and Hezron begat Ram.

4 Ram begat Amminadab; and Amminadab begat Nashron; and Nashron begat Salmon.

5 Salmon begat Boaz (by Rahab) and Boaz begat Obed (by Ruth); and Obed begat Jesse.

6 Jesse begat David the King; and David the King begat Solomon, by her who had been the wife of Uriah.

7 Solomon begat Rehoboam; Rehoboam begat Abijah; and Abijah begat Asa.

8 Asa begat Jehosaphat; Jehosaphat begat Joram; and Joram begat Uzziah.

9 Uzziah begat Jotham; Jotham begat Ahaz; and Ahaz begat Hezekiah.

10 Hezekiah begat Manasseh; Manasseh begat Amon; and Amon begat Josiah.

11 Josiah begat Jeconiah and his brothers, about the time they

were carried away captive into Babylon.

12 And after they were brought to Babylon, Jeconiah begat Shealtiel and Shealtiel begat Zerubbabel:

13 Zerubbabel begat Abiud; Abiud begat Eliakim; Eliakim begat Azor;

14 Azor begat Zadok; Zadok begat Achim; and Achim begat Eliud:

15 Eliud begat Eleazar: Eleazar begat Matthan, and Matthan begat Jacob;

16 Jacob begat Joseph, the husband of Mary, who was the mother of Jesus, who is called Christ.⁵

17 So there is in all fourteen generations from Abraham to David, and from David until the carrying away into Babylon, fourteen generations; and from the carrying away into Babylon unto the time of Christ Jesus, fourteen generations.

18 Now these are the circumstances relating to the birth of Christ Jesus. At the time that Mary, his mother, was betrothed to Joseph, but before they were united in marriage, she was found to be with child by the holy SPIRIT-truth.⁷

19 Therefore Joseph, being an upright man, and yet not wishing

¹ Glad Tidings.] The literal meaning of the word "gospel." See Exp. Index.

² Matthew.] Both the Authorized and the Revised Versions mistranslate this heading, for the ancient manuscripts read as above, and do not distinguish the Apostles by any prefix whatever. The same applies to all other instances where a title is added. These titles were interpolated about the fifth century. See Exp. Index under headings "Saint," and "Ministry."

³ record.] See Exp. Index under headings "Bible," "Scriptures," and "Canonization."

⁴ genealogy.] i. e., the human or mortal, genealogy. See Exp. Index under headings "Adam," "Man (mortal)," "Man (spiritual)," "Son of GOD," "Kinship," and "Image."

⁵ Christ.] See Preface and Exp. Index for meaning of this term.

⁶ Jesus.] See Exp. Index under heading "Jesus."

⁷ SPIRIT-truth.] See Preface and Exp. Index for meaning of this term under heading "Holy Ghost."

to make a public example of her, had resolved to privately put an end to the betrothal.

20 But while he was considering this step, an angel of the Lord¹ appeared unto him in a vision, and said, "Joseph, thou son of David, fear not to take unto thee Mary for thy wife; for that which is conceived in her is of the holy SPIRIT² truth.

21 And she will give birth to a son, and thou shalt call his name Jesus: for he it is who shall save his people from their sins."

22 Now all this took place in fulfillment of the words of the prophet regarding the Lord, who said,—

23 "Behold, a virgin shall be with child and shall give birth to a son; and his name shall be called Immanuel," (Isa. 7:14) which being interpreted means 'GOD² with us.'

24 When the vision was ended Joseph arose and did as the angel had directed him, and he took Mary unto him as his wife;

25 But Joseph kept apart from her until after the birth of the child; and they called his name Jesus.

CHAPTER 2.

1 After the birth of Jesus at Bethlehem in Judaea, in the reign of Herod the King, behold there came to Jerusalem certain Magi, or wisemen of

2 the East, inquiring, "Where is he that is born King of the Jews? for we have seen his star in the

east, and have come to do him homage."

3 Now when Herod the King heard of this, he was greatly troubled, as were also all the people of Jerusalem.

4 He then gathered together all the chief priests and scribes of the people, and inquired of them where the Christ was to be born.

5 They replied, "In Bethlehem of Judaea, for thus it is written in the words of the prophet—

6 *'And thou Bethlehem, in the land of Judah, art by no means least among the honored cities of Judah: for out of thee shall come forth a Leader³ who shall shepherd MY people Israel.'*" (Mic. 5:2).

7 Thereupon Herod called together all the wisemen, and ascertained from them the exact date of the star's appearance.

8 He then sent them to Bethlehem, saying, "Go and search diligently for the young child, and when ye have found him, bring me word, that I may also go and do homage to him."

9 And they, having heard the King's command, departed; and lo the star which they had seen in the east went before them, until it came to and stood over the place where the young child was.

10 Then when they saw that the star stood still, they rejoiced with exceeding great joy.

11 And having come to the house, they entered, and seeing the young child with his mother Mary, they bowed down and did

1 LORD.] This word is only capitalized in full, when it refers to GOD, the FATHER. See Exp. Index for further comments.

2 GOD.] See Index under this heading.

3 Leader.] One who, as exemplar, would spiritually lead humanity, but not by personal control or domination.

homage¹ to him: and opening their treasures they offered gifts of gold, frankincense, and myrrh, as a tribute.

12 Afterwards, however, being warned of GOD in a vision not to return to Herod, they departed to their own country by another way.

13 After their departure an angel of the LORD appeared to Joseph in a vision, saying, "Arise, and take the young child and his mother and flee into Egypt, and remain there until I bring thee word, for Herod is searching for the child to put him to death."

14 Accordingly Joseph took the young child and his mother and journeyed by night into Egypt,

15 and remained there until the death of Herod; in fulfillment of the word of the prophet—"Out of Egypt I have called MY Son." (Hosea 11:1).

16 Then Herod, when he saw that he was mocked by the wise men was exceedingly angry, and sending to Bethlehem and all the neighboring provinces, he caused all the male children who were two years of age or under to be put to death,—according to the date he had ascertained from the wisemen.

17 Thus was fulfilled that which had been foretold by the prophet Jeremiah:

18 "A voice was heard in Ramah, weeping and great lamentation; Rachel weeping for her children, and would not be comforted, because they are not." (Jer. 31:15).

19 When Herod was dead, the angel of the LORD² appeared again to Joseph in a vision, while in Egypt, saying,

20 "Arise, and take the young child and his mother, and go into the land of Israel, for they are dead who sought the life of the child."

21 And so Joseph took the young child and his mother and returned to the land of Israel.

22 But learning that Archelaus was reigning over Judaea in the place of his father Herod, he was afraid to go there, and being warned of GOD in a vision he withdrew into the district of Galilee

23 and went and settled in a city called Nazareth, thus fulfilling the words of the prophet, that "He shall be called a Nazarene."

CHAPTER 3.

1. Now about that time, John the Baptist appeared, and began to proclaim in the wilderness of Judaea,

2 "Reform³ ye, for the Kingdom of Heaven⁴ is here and now.

3 For this is he who was spoken of by the prophet Isaiah, when he said, '*The voice of one crying aloud in the wilderness: prepare ye the way of the LORD² make HIS paths straight.*'" (Isa. 40:3).

4 Now this same John wore a garment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 And there went out to him great multitudes from Jerusalem,

¹ homage.] Not worshipped, GOD alone should be worshipped.

² LORD.] The word is only capitalized in full when it refers to GOD the FATHER. See Preface and Exp. Index.

³ repent.] Greek, "reform." See footnote of Matthew 3:2 in Emphatic Diaglott by

Wilson. See Exp. Index under heading "Repent."

⁴ Kingdom of Heaven.] Greek, "The Kingdom of the Heavens." GOD'S Kingdom is omni-present. See Exp. Index.

and from all Judaea, and from all the region around about the Jordan, 6 and were baptized¹ by him in the river Jordan, making confession of their sins.

7 But when he saw many of the Pharisees and Sadducees coming also to him for baptism, he said to them "Ye offspring of vipers, who hath warned you to flee from the coming wrath?

8 Bring forth fruit in your lives, and so give proof that ye have really reformed;

9 and say not in your pride of heart, 'Abraham is our ancestor?' for I say unto you, that GOD is able from these very stones to raise up children unto Abraham.

10 Even now the axe lies at the root of the trees: every tree, therefore, which does not bring forth good fruit, will be hewn down and cast into the fire.

11 I, indeed, baptize you with water, symbolizing the necessity for reformation: but he who cometh after me is mightier than I, whose sandals I am not worthy to hold: he will baptize you with the holy SPIRIT-truth,² and with fire.

12 His winnowing fan is in his hand, and he will thoroughly purge his threshing floor, and gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

13 Then came Jesus from Galilee unto the Jordan where John was, to be baptized³ of him.

14 But John protested, saying, "It is I who have need to be baptized of thee, and comest thou to me?"

15 And Jesus answering, said unto him "Suffer it to be so now, for thus it becometh us to fulfill each step in righteous progress." Upon hearing this, John consented.

16 And Jesus, after he had been baptized, went up immediately out of the water: and lo, the heavens opened to him, and he beheld the spirit of GOD⁴ descending, like a dove, and resting upon him:

17 and from Heaven came a voice, saying, "This is MY Son, MY beloved, in whom I delight."

CHAPTER 4.

1 Then was Jesus led by the spirit into the wilderness; and was there tempted⁵ by the devil.⁶

2 And after he had fasted forty days and forty nights, he became hungry.

3 Then the tempter suggested to him, saying, "If thou be a son of GOD⁷ command these stones to be turned into bread."

4 But Jesus answering, said, "*It is written,—'It is not by bread alone that a man shall live, but upon every word that proceedeth out of the mouth of GOD.'*" (Deut. 8:3).

1 baptized.] See Exp. Index under headings "Baptism," "Symbolism," and "How to interpret the Scriptures."

2 SPIRIT-truth.] See Preface and Exp. Index under heading "Holy Ghost" for the meaning of this term.

3 baptized.] See Exp. Index for explanation on this important subject under headings "Baptism," "Symbolism," "Circumcision."

4 GOD.] See Exp. Index under heading "GOD."

5 tempted.] See Exp. Index under headings "Temptation," and "Origin of evil."

6 devil.] (accuser). devils (demons). satan (adversary). are regarded by the translator as impersonal evil under its various heads. The sum total of all evil may be concretely defined as devil, but this word, like the words "heaven" and "hell," must be understood as being symbolical. See Exp. Index for important data under headings "Devil," and "Evil." See also under headings "Temptations in the wilderness," and "Non-reality of evil."

7 a son of GOD.] Not "the Son," as in Authorized Version.

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5 Then the devil,¹ continuing with him as he went up into the holy city, tempted him as he stood upon the parapet of the Temple, by suggesting, "If thou be a son² of GOD, cast thyself down; for it is written,—*'HE will charge HIS angels to protect thee, and in their hands they will bear thee up, lest by any means thou shouldst dash thy foot against a stone.'*" (Ps. 91: 11, 12).

7 But Jesus answered, "Likewise it is written, '*Thou shalt not needlessly test the LORD³ thy GOD.*'" (Deut. 6: 16).

8 Again the devil went with him, as he went up into an exceedingly high mountain, and having pointed out all the kingdoms of the world, and the splendor of them, again suggested to him,

9 "All these kingdoms I will give thee, if thou wilt but bow down and acknowledge me."

10 But Jesus answering said, "Get thee hence, satan! for it is written, '*Thou shalt worship the LORD⁴ thy GOD alone, and HIM only shalt thou serve.*'" (Deut. 6: 13).

11 Immediately the devil vanished, and angels⁵ came and ministered unto him.

12 Now when Jesus learned that John had been imprisoned, he departed into

13 Galilee, and leaving Nazareth he went to stay at Capernaum

which is upon the sea coast; within the borders of Zebulun and Naphtali;

14 Thus fulfilling the words of the prophet Isaiah,—

15 *In the land of Zebulun and Naphtali; the country beyond the Jordan, the land by the sea: in Galilee of many nations;*

16 *The people who dwell in darkness beheld a great light, and to those who were dwelling in the shadow of death, a light has dawned.*" (Isa. 9: 1, 2).

17 From that time Jesus began to proclaim, saying,—"*Reform⁶ ye, for the Kingdom of Heaven⁷ is here, and now, and all about you!*"

18 And walking along the shore of the sea of Galilee, he saw two brothers,—Simon, known as Peter, and Andrew his brother, casting their net into the sea, for they were fishermen.

19 And he said unto them, "Come, follow me, and I will make you fishers of men."⁸

20 And immediately they left their nets and followed him.

21 Going on from thence, Jesus then saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets, and he called them.

1 devil.] (accuser), devils (demons), satan (adversary), are regarded by the translator as impersonal evil under its various heads. The sum total of all evil may be concretely defined as devil but this word, like the words "heaven" and "hell," must be understood as being symbolical. See Exp. Index for important data under headings "Devil," and "Evil." See also under headings "Temptations in the wilderness," and "Non-reality of evil."

2 a son of GOD.] Not "the Son," as in Authorized Version.

3 test.] Shall not needlessly experiment, or put the LORD thy GOD to the test. See Mal. 3: 10, which confirms the fact that we should

prove GOD'S goodness whenever necessary to do so.

4 LORD.] This word is only capitalized thus, when it refers directly to GOD, the FATHER.

5 angels.] See Exp. Index under this heading.

6 Reform.] See Exp. Index under heading: "Repent."

7 Kingdom of Heaven.] Gr. "Kingdom of the heavens." See footnote Matt. 3: 2, and Exp. Index.

8 fishers of men.] See Exp. Index under heading "Spiritual calling."

22 And immediately they left the boat, and their father, and followed him.

23 Jesus then went all through Galilee, teaching in their synagogues, and proclaiming the *Glad Tidings* as to the Kingdom, and healing¹ all manner of disease and infirmity among the people.

24 Thus his fame spread throughout all Syria: and they brought unto him all who were sick and in bondage to various diseases and torments, including the insane,² the epileptic, and palsied; and he healed them.

25 And great multitudes followed him, coming from Galilee, from Decapolis, from Jerusalem and Judaea and from the districts beyond the river Jordan.

CHAPTER 5.

1 Seeing the multitudes, Jesus went up on a hillside, and when he had seated himself, his disciples gathered about him.

2 And he opened his mouth and taught them, saying,—

3 "Blessed are the poor,—in spirit³—for to such the Kingdom of Heaven⁴ hath already come.

4 Blessed are those who lament their sins, for they shall be comforted.

5 Blessed are the meek,⁵ for they shall inherit the earth.

6 Blessed are those who hunger and thirst after righteousness, for they shall be filled.

7 Blessed are the compassionate, for they shall receive compassion.

8. Blessed are the pure in heart,⁶ for they shall comprehend GOD.

9 Blessed are the peacemakers, for they shall be recognized as children of GOD.

10 Blessed are those who are persecuted in the cause of righteousness, for to them the Kingdom of Heaven is come.

11 Blessed are ye when men revile you and persecute⁷ you, and shall say all manner of evil things about you falsely, because of me.

12 Rejoice, and be exceedingly glad, for great is your reward in Heaven; for in like manner have the prophets who preceded you been persecuted.

13 Ye are the salt of the earth; but if the salt lose its savor, by what means can it regain its saltiness? It is thereafter good for nothing but to be thrown away, and trampled under foot of men.

14 Ye are the light of the world. A city that is set on a hilltop, cannot be hid.

15 Neither is a lamp lighted and then placed under a bushel measure, but upon the lamp-stand, where it giveth light unto all who dwell in the house.

16 Therefore let your light so shine before men that they may see your good works, and so give glory to your FATHER who is in heaven.

17 Think not that I am come to do away with the law,⁸ or the

¹ healing.] See Exp. Index under headings "Healing the Sick," "Matter" and "Power to Heal."

² insane] viz. demoniacs, dementia, devils, epileptics. See under heading "Devil" in Exp. Index.

³ poor.] Untrammelled by the care of material possessions, but spiritually rich. See James 2:5.

⁴ Kingdom of Heaven.] Gr. "Kingdom of the Heavens." See Preface and Exp. Index.

⁵ meek.] The gentle hearted. Luther renders it, "the tenderhearted."

⁶ pure in heart.] See Exp. Index, also under headings "Purity" and "Adultery."

⁷ persecute.] See Exp. Index under heading "Persecution of Christliness."

⁸ law.] The spiritual law and prophecy is here meant, for Jesus did confute both ceremonial laws and so-called physical or mortal laws, and taught others to do likewise. See Exp. Index under headings "Ontology," and "Meta-physics."

prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise be omitted from the law until all be fulfilled.

19 Whosoever shall break one of the least of these commandments therefore, and shall teach men so, shall be deemed least in the Kingdom of Heaven:¹ but whosoever shall obey and teach them, the same shall be deemed great in the Kingdom of Heaven.

20 For I say unto you, that except your righteousness shall exceed the so-called righteousness of the Scribes and Pharisees, ye shall by no means enter the Kingdom of Heaven.

21 Ye have heard that it hath been said by them of olden time, '*Thou Shalt Not Kill.*' (Exod. 20:13), and whosoever shall kill, shall be amenable to the judges,²

22 but I say unto you that whosoever shall become angry with his brother man,³ shall be in danger of the tribunal; and whosoever shall express contempt for his brother man, shall have to answer to the High Council:⁴ but whosoever shall say, '*Thou fool!*' shall be in danger of fiery torment.⁵

23 If, therefore, thou bring thy offering to the altar, and there remember that thy brother hath any grievance against thee, leave

there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift

25 Agree with thine adversary quickly, whilst thou art in his company, lest perchance he summon thee before the judge, and the judge give thee into custody of the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt not be released until thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of olden time, '*Thou shalt not commit adultery.*' (Exod. 20:14).

28 But I say unto you that whosoever looketh upon a woman, and mentally entertains lustful thoughts concerning her, is already guilty of the sin of adultery.⁶

29 Therefore, if thy right eye cause thee to offend, pluck it out and cast it from thee; for it is more profitable for thee that one of thy members should perish, rather than that thy whole body should be cast into Gehenna.⁷

30 And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is more profitable for thee that one of thy members should perish, rather than that thy whole body should be cast into Gehenna.

31 It hath been said, '*Whosoever would divorce his wife, let him give*

¹ Kingdom of Heaven.] Gr. "Kingdom of the heavens." See footnote Matt. 3:2.

² judges.] The Jews had a common court consisting of twenty-three men. See Exp. Index under heading "Judgment."

³ The words "without cause," do not appear in the very early manuscripts and were evidently interpolated by later scribes. The Golden Rule is unvarying in its demands upon us to reflect divine love, regardless of what others do.

⁴ High Council.] Possibly the Sanhedrin. See Revised Versions.

⁵ Gehenna of fire.] Christ Jesus constantly used figurative language to illustrate his meaning. Gehenna is derived from *ge-hinnom*. The place outside Jerusalem where all refuse was burned, typifying fiery torment. See Exp. Index. See also under headings "Hell," and "Baptism (of fire)." See footnote to Matt. 25:16.

⁶ adultery.] See Exp. Index under headings "Marriage" and "Adultery."

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her a written paper of divorcement.¹ (Deut. 24:1).

32 But I say unto you that whosoever shall divorce his wife, except on the ground of adultery, causeth her to commit adultery; and whosoever shall marry her when so divorced, committeth adultery.

33 Again ye have heard that it hath been said by our ancestors, *'Thou shalt not perjure thyself,'* (Exod. 20:7) *'But shall fulfill thy vows as unto the LORD.'* (Num. 30:2, Deut. 23:21).

34 But I say unto you, Swear not at all: neither by Heaven, for it is GOD'S throne;

35 neither by the earth, for it is His footstool; neither by Jerusalem, for that is the city of the Great King:

36 neither shalt thou swear by the head, because thou canst not make one hair white or black.

37 But let your communication be simply, 'Yea, yea,' or 'Nay, nay,' for whatsoever goes beyond this emanates from evil.

38 Ye have heard it hath been said, *'An eye for an eye, and a tooth for a tooth,'* (Exod. 21:24).

39 But I say unto you, contend not¹ with the wicked; but whosoever shall smite thee² on the right cheek, turn to him the other also.

40 And if any man would sue thee at law to deprive thee of thy coat, let him take thy mantle also.

41 Whosoever shall force thee³ to go a mile, go as far again with him.

42 Give to him that asketh thee, and from him who would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, *'Thou shalt love thy neighbor, and hate thine enemy.'* (Lev. 19:18).

44 But I say unto you,—Love⁴ your enemies, bless those who curse you, return good to those who hate you, and pray for those who despitefully use you, and persecute you;

45 that ye may be the children of your FATHER who is in Heaven: for He causeth His sun to rise upon the wicked and upon the good, and sendeth the rain upon the just and upon the unjust.

46 For if you love only those who love you, what reward is due you? Do not even the tax collectors do the same?

47 And if ye are courteous to people of your own class only, is that anything to be proud of? Do not even the heathen do as well? Be ye, therefore, perfect, even as your FATHER in Heaven is perfect."

CHAPTER 6.

1 Take heed that ye parade not your good deeds in the sight of men, to be seen of them: other-

1 contend not.] See King James' and Revised Versions. Paul says, "be not overcome of evil, but overcome evil with good," (Rom. 12). James says "Resist the devil and he will flee from you." The evident meaning of the whole text is therefore "not to contend," but to overcome evil by means of positive good. One does not contend with a problem in mathematics, but solves it mathematically. See Exp. Index under heading, "Resistance versus non-resistance."

2 smite thee.] "Therefore if thine enemy hunger, feed him; if he thirst, give him drink:

for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20). See Preface; and Exp. Index under headings "Brotherhood," "Golden Rule," "Warfare," and "Prince of Peace."

3 force thee.] See footnotes (2) and (3) to Matt. 5:9. See also Exp. Index under headings "Resistance versus Non-Resistance," "Warfare," and "Brotherhood."

4 Love.] See Exp. Index under heading "Love."

wise ye have no reward from your FATHER who is in Heaven.

2 When, therefore, thou doest a good deed, proclaim it not by sound of trumpet, as do the hypocrites in the assemblies and in the streets, that they may be praised by men.

Verily I say unto you they already have received their reward.

3 But when thou doest good deeds, let not thy left hand know what thy right hand doeth:

4 that thy good deeds may be done in secret; and thy FATHER who seeth in secret, will reward thee openly.

5 And when thou prayest,¹ thou shalt not be as the hypocrites: for they love to stand in the synagogues, and on the street corners to pray, that they may be seen of men. Verily I say unto you, they already have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and when thou hast closed the door, pray to thy FATHER who is in secret, and thy FATHER who seeth in secret, will reward thee openly.

7 But when ye pray, babble not in vain repetition, as the heathen do: for they imagine they will be heard because of their multitude of words.

8 Be ye not, therefore, like unto them: for your FATHER² knoweth what things ye have need of before ye ask Him.

9 After this manner, therefore, pray ye, *'Our FATHER who art in Heaven, worthy of all adoration,*

10 *Thy Kingdom³ is come, Thy will is being done, on earth as it is in Heaven.*

11 *give⁴ us day by day our needful bread,*

12 *and forgive us our offences, as we forgive those who offend us;*

13 *For Thou wouldst not lead us into temptation, but delivereth us from evil. Because the Kingdom, and the Power, and the Glory, is Thine, forever.⁵*

14 For if ye forgive others their offences, your heavenly FATHER will also forgive you.

15 But if ye will not forgive others their offences, neither will your FATHER forgive you your offences.

16 Moreover, when ye fast, be not like the hypocrites, who assume a doleful appearance: for they disfigure their faces, so that they may appear unto others to fast. Verily I say unto you, they have received their reward.

17 But thou, when thou fastest,⁶ anoint thy head and wash thy face;

18 so that thou appear not unto others to fast, but to thy FATHER who dwelleth in secret; and thy FATHER who knoweth all things, will reward thee openly.

19 Do not hoard up treasures for yourselves on earth, where moth and rust destroy, and where thieves break through and steal;

1 prayest.] See Exp. Index under headings "Prayer," and "Lord's Prayer."

2 FATHER.] Vulgate Latin reads, "GOD your FATHER."

3 Thy Kingdom.] See footnote Ferrar Fenton's New Testament, as to the correctness of the affirmative declaration of the Lord's Prayer.

4 Give.] A Latin-Irish manuscript in the British Museum reads, "Give us today for bread—Verbum De—the Word of GOD from Heaven." See the English version of the Irish

gospel. By E. S. Buchanan, M. A. B. S. Also "The search for the original words of the Gospel."

5 Many authorities, some ancient, omit this last statement. See Revised Version. See important treatise on this subject in Exp. Index under headings, "Prayer," and "Lord's Prayer."

6 fastest.] See Exp. Index under headings, "Fasting," "Symbolism," and "Ritualism."

20 but lay up for yourselves heavenly treasures,¹ which neither moth nor rust can destroy, and which thieves cannot break into, nor steal.

21 For where your treasure is, there will your heart be also.

22 The eye is the lamp of the body: if therefore thy vision² be good, thy whole body will be full of light.

23 But if thy vision be defective, thy whole body will be full of darkness.

24 No man can serve two lords³ for either he will hate the one, and love the other; or else he will esteem the one, and despise the other. Ye cannot serve GOD and mammon.

25 Therefore I say unto you,—“Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall wear. Is not life more than food, and the body than raiment?

36 Behold the birds of the air; they sow not, neither do they reap, nor gather into barns; yet your FATHER feedeth them. Are ye not of greater value than they?

27 Which of you by taking thought, can add one cubit unto his stature?

28 And why be anxious regarding clothing? Consider the lilies, how they grow; they toil not, neither do they spin:

29 And yet I say unto you that Solomon in all his glory was not arrayed like one of these.

30 Wherefore, If GOD so clothe the herbs of the field, which to-day flourish and to-morrow are cast into the fire, will He not much more clothe you, O ye of little faith?

31 Therefore, have no anxiety, saying,—“How shall we obtain food, or how shall we obtain drink, or wherewith shall we be clothed?

32 For after all these things the unbelievers seek,—having no faith. For your heavenly FATHER knoweth that ye have need of all these things.

33 Therefore, seek ye first the Kingdom of GOD, and spiritual righteousness,⁴ and all good things shall be added unto you.

34 Have no anxiety, therefore, regarding the affairs of to-morrow, for the affairs of to-morrow can then be attended to. Sufficient unto each day are the problems to be solved.

MATTHEW 7.

1 Judge not falsely,⁵ lest ye be judged in like manner yourself.

2 For with the same judgment ye judge others, ye will be judged: and whatsoever ye mete out to others, will be measured out to you.

3 Or why beholdest thou the mote in thy brother's eye, and dost not take into account the splinter⁶ in thine own eye?

4 Or why dost thou say to thy brother, ‘Let me remove the mote that is in thine eye,’ but considerest not the splinter that is in thine own eye?

1 treasures.] See Exp. Index under heading “Riches.”

2 vision.] “For where there is no vision, the people perish.” Prov. 29:18. See Exp. Index under headings “Vision.” and “Seeing.”

3 lords.] See Exp. Index and Preface.

4 righteousness.] See Exp. Index under this heading.

5 falsely.] See John 7:24. See Exp. Index under heading “Justice and Mercy versus Human Law.”

6 beam] viz. a tiny sliver of wood. An orthodox error in translation which obscures both the literal and spiritual meaning.

5 Thou hypocrite, first remove the splinter out of thine own eye, and then thou wilt be able to see clearly how to remove the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and the door shall be opened unto you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh the door shall be opened.

9 Or what man is there among you, if his son ask him for bread, will give him a stone?

10 Or if he ask for a fish, will give him a serpent?

11 If ye then, being imperfect, know how to give good gifts unto your children, how much more will your FATHER in Heaven give good gifts unto those that ask Him?

12 Therefore, all things whatsoever ye would that men should do unto you, even so do ye to them, for this is according to the law and prophets.

13 Enter ye in by the narrow¹ gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.

14 But narrow¹ is the gate, and rigorous² the way that leadeth unto life, and few there be that find it.

15 Beware of false teachers who come to you in sheeps' clothing,

for beneath their disguise they are ravenous wolves.

16 By their fruits ye shall know them. Do men gather grapes from brambles, or figs from thistles?

17 Even so every good tree bringeth forth good fruit, but a tree that is unsound, bringeth forth unsound fruit.

18 A good tree cannot bring forth unsound fruit; neither can a tree that is unsound bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Therefore, by their fruits ye shall know them.

21 Not every one who saith unto me, 'Lord, Lord,' will enter into the Kingdom of Heaven;³ but only those who are obedient to the will of my FATHER who is in Heaven.

22 Many will say unto me in that day, 'Lord, Lord,' have we not prophesied in thy name, and in thy name done many wonderful works?

23 And then will I declare unto them, 'I never knew you: depart from me, ye workers of iniquity.'

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock:

25 and the rain descended, and the floods came, and the winds blew, and beat against that house, and it fell not; for it was founded upon a rock.

¹ narrow] Many ancient manuscripts read "How narrow is the gate." See also Revised Version. This rendering makes the verse intelligible. See Exp. Index under headings "Atonement and At-one-ment," "Narrow is

the gate," "Righteousness," "Salvation," and "Vicarious atonement [so-called]."

² rigorous] i. e., exact, precise, straightened.

³ Kingdom of Heaven] See foot note of Matthew 3:2.

26 And every one who heareth these sayings of mine, and doeth them not, will be likened unto a foolish man, who built his house upon the sand;

27 and the rain descended, and the floods came, and the winds blew, and beat against that house, and it fell: and great was the fall of it."

28 And when Jesus had finished teaching them, the people were astonished at his doctrine:

29 for he taught them as one having authority, and not as the scribes.

CHAPTER 8.

1 Now Jesus, on coming down from the hillside, was followed by a great multitude.

2 And behold, a leper approached, and bowing down before him, said, "Lord¹ if thou wilt,—thou canst make me clean."

3 And Jesus stretched forth his hand and touched him,² saying,—“I will,—be thou clean.” And instantaneously his leprosy vanished.

4 Then Jesus said unto him,—“Speak of this to no one, but go thy way, show thyself to the priest, and offer the gift directed by Moses, as evidence to all of your healing.” (*Lev. 14*).

5 And when Jesus had entered Capernaum, there came unto him a Roman centurion,³ who entreated him, saying,

6 “Lord, my servant lieth at home, afflicted with the palsy, and in great distress.”

7 And Jesus said unto him,—“I will come and heal him.”

8 Then the officer answered, and said, “Lord, I am not worthy that thou shouldst enter my house: but say the word only, and my servant will be healed.

9 For I also am a man under authority, having soldiers also under me: and I say to one man, ‘Go,’ and he goeth; and to another, ‘Come,’ and he cometh; and to my servant, ‘Do this,’ and he doeth it.”

10 And when Jesus heard this, he marvelled, and said to those who were following him,—“Verily I say unto you,—I have not found such great faith,—no, not even among the Israelites.

11 And I say unto you that many will come from the East and the West, and will sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.⁴

12 But the unbelieving children of the Kingdom will be cast out into outer darkness, where there will be weeping and gnashing of teeth.”

13 Then Jesus said unto the officer,—“Go thy way; according to thy faith, so shall it come to pass.” And the servant was healed from that very hour.

1 Lord.] The word “Lord” is fully capitalized only when it refers to GOD the “FATHER.”

2 touched him.] See Exp. Index under heading “Laying on of hands.” See Matt. 8:16.

3 centurion.] A captain in the Roman army.

4 Kingdom of Heaven.] Gr. “Kingdom of the Heavens.” Heaven is everywhere that GOD is. See footnote Matt. 3:2.

14 Later on in the day, when Jesus had entered Peter's house, he saw his wife's mother lying sick of a fever.

15 And he touched her hand, and the fever left her; and she arose and ministered unto their needs.

16 And when evening had set in, they brought unto him many who were insane, and he dispelled the demons¹ with his word, and healed all who were sick.

17 Thus fulfilling the words of the prophet Isaiah, who said, "*He took our infirmities upon himself, and bore the burden of our diseases.*" (Isa. 53:4).

18 Now when Jesus saw the great multitudes about him, he gave directions to cross over to the opposite shore.

19 And a certain scribe came to him, and said, "Teacher,² I will follow thee, whithersoever thou goest."

20 But Jesus said unto him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath no place to lay his head."

21 Another also of his disciples said unto him, "Master, suffer me first to go and bury my father."

22 But Jesus said unto him, "Follow me, and let those who are dead³ bury their dead."

23 And when he had entered a ship, his disciples followed him.

24 And behold, there arose a great tempest on the sea, so that the waves broke over the ship; but Jesus was asleep.

25 And his disciples came and awoke him, saying, "Lord, save us; we perish!"

26 But he said unto them, "Why are ye so full of fear, O ye of little faith?" Then he arose and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, "What manner of man is this, for even the winds and the sea obey him?"

28 And when they had arrived at the other side, in the country of the Gadarenes, Jesus met two insane men, coming out of the tombs, exceedingly violent, so that no one dared to pass that way.

29 And seeing Jesus and those who were with him, they cried out, saying, "What hast thou to do with us, Jesus, thou son of God? Hast thou come hither to torment us before our time?"

30 Now at some distance from them there was a drove of swine feeding;

1 demons.] Not "devils." Dementia. See Revised Version. The spirit of evil which had been entertained until it possessed its victim. Note how the evil demon of drink and other sensual habits gain possession of one if indulged. Evil has no power nor foundation in fact. GOD is all power. See Exp. Index under headings "Devil," "Healing the sick," "Ontology,"

"Meta-physics," and "Reality."

2 Teacher.] Gr. *didaskalos*. Not master, except as it denotes a master consciousness.

3 dead.] i. e., dead in the materialistic mortal concept of creation. See Exp. Index under headings "Man (mortal)," and "Man (spiritual)."

31 so the demons¹ which were afflicting these men, caused them to cry out and entreat him, saying, "If thou cast us out, suffer us to enter into the swine."

32 And Jesus said unto them, "Go"! And when the demons had been cast out, they entered into the swine; and behold, the swine rushed violently down the steep slope into the sea, and were drowned.

33 And those who tended them fled, and entering into the city related everything that they had seen, and what had befallen the demoniacs.¹

34 And behold, the whole population came out to meet Jesus: and when they saw him, they besought him to depart out of their country.

CHAPTER 9.

1 Then Jesus returning to the ship, crossed over, and came to his own city.

2 And behold they brought unto him a man afflicted with the palsy, lying upon a bed: and Jesus, recognizing their faith, said unto the palsied man, "Son, be of good cheer, thy sins be forgiven thee."

3 And behold, certain of the Scribes said one to another, "This man blasphemeth."

4 But Jesus, knowing their thoughts, said, "For what reason do ye entertain evil in your hearts?"

5 For which is easier, to say, 'Thy sins are forgiven thee,' or, to say, 'Arise and walk?'

6 But that ye may know that the Son of Man hath power on earth to forgive sins,"—then said he to the sick of the palsy, "Arise, take up thy bed, and go unto thy house."

7 And he arose and departed to his house.

8 But when the multitudes saw what had been done, they marvelled, and glorified GOD, who had given such power unto men.²

9 And passing on from thence Jesus saw a man named Matthew, sitting at the custom house, and he said unto him, "Follow me." And he arose and followed him.

10 And it came to pass as Jesus was reclining at table in a house, behold, many tax collectors and sinful men came and joined him and his disciples at the table.

11 And when the Pharisees saw this, they said unto his disciples, "Why doth your teacher³ eat in company with tax collectors and sinners?"

12 When Jesus heard of this, he said unto them, "Those who are well need not a physician, but those who are sick.

¹ demons.] Possessed with devils. Revised Version reads "demons," viz., evil, dementia, insanity. Possessed with insane, or evil delusions. See Exp. Index under headings "Devil," "Evil," "Non-reality of Evil," and "Origin of Evil."

² given such power unto men.] See Exp.

Index under headings "Sovereignty," "Healing the sick," and "Power to heal." ³ teacher.] Gr. *didaskalos*. Not "master." Christ Jesus was a master metaphysician, and as such was a divine exemplar or teacher.

13 But go ye, and learn what this saying meaneth—*It is mercy that I desire, and not sacrifice;*¹ (*Hos. 6:6*) for I am not come to call the righteous, but sinners to repentance."

14 Then came to him the disciples of John, and said, "Why do we and the Pharisees fast, while your disciples fast not?"²

15 And Jesus said unto them, "Should the guests of the bridal-party mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be parted from them, and then they will fast.

16 No man seweth a piece of new cloth into an old garment, for that which is sewn in will tear away from the old, and the rent is thereby made worse.

17 Neither do men put new wine³ into old wineskins; for if they do the skins burst, and the wine runs out, and the skins are rendered useless; but they put new wine into new wineskins, and then both are preserved."

18 While he was thus speaking to them, behold, there came a certain ruler who bowed down before him, saying, "My daughter is even now lying dead: but come thou, and lay thy hands upon her, and she shall live."

19 And Jesus arose and fol-

lowed him, and so did his disciples.

20 And behold, a woman who had suffered from an issue of blood for twelve years, came up behind him and touched the hem of his garment.

21 For she said to herself, "If I can but touch his garment, I shall be made whole."

22 But Jesus, turning around, saw her and said,—“Daughter, be of good comfort; thy faith hath made thee whole.” And the woman was healed⁴ of her malady from that very hour.

23 And when Jesus had come unto the ruler's house, he saw the musicians,⁵ and a great many other people lamenting.

24 And he said unto them,—“Withdraw and leave her alone with me; for the maiden is not dead, but sleepeth.” And they laughed at him in scorn.

25 But when the people had been sent out, he went in and took her by the hand,—and the maiden arose.

26 And his fame, as a result of this, spread abroad throughout all that country.

27 Afterwards, as Jesus was leaving, two blind men followed after him, crying aloud and saying, “Thou son of David, take pity on us!”

1 sacrifice.] See Exp. Index under heading "Sacrifice."

2 fast not.] i. e., fast not in ritual symbolism. See Exp. Index under headings "False Prophets," "Fasting," "Sacrifice," and "Symbolism."

3 new wine.] See under heading "SPIRIT-truth."

4 healed.] See Exp. Index under headings "Healing the sick," "Fourth dimen-

sion," "Miracles," and "Sympathy."

5 musicians.] "Servins on Virgil, says, 'The funerals of older people were accompanied by the music of the trumpet, and those of younger people by the music of the flute players.'" "Even the poorest people endeavored to have some attending music and some to make lamentation." Lightfoot.

28 And when he had gone indoors, the blind men came to him: and Jesus said unto them, "Do ye believe that I can do this?" They answered him saying, "Yea, Lord."

29 Then he touched their eyes, saying, "According to your faith be it unto you."

30 And their eyes were opened; and Jesus at once cautioned them, saying, "See that ye let no one know it."

31 But they, when they had departed, spread abroad his fame throughout all that country.

32 And as Jesus and his disciples left the house, behold, there was brought to him a dumb man, possessed by an insane delusion¹.

33 And when Jesus had cast out the insane delusion, the dumb man began to speak: and the people marvelled, saying, "Nothing like this was ever before seen in Israel!"

34 But the Pharisees said, "He casteth out demons,¹ by the aid of the prince of the demons."

35 From thence Jesus went about in all the cities and villages, teaching in their synagogues, and preaching the GLAD TIDINGS regarding the kingdom; and healing² every kind of sickness or disease among the people.

36 But when he saw the multi-

tudes, he was moved with compassion for them, because they were weary, and scattered abroad like sheep having no shepherd.

37 Then said he unto his disciples, "The harvest truly is plentiful, but the laborers are few.

38 Pray ye therefore the LORD³ of the harvest, that He send forth more laborers into His harvest field.'

CHAPTER 10.

1 And when he had called together his twelve disciples, he gave them to understand that they had authority to dispel unclean spirits,⁴ and power to cure all manner of diseases, and every kind of malady.

2 Now these are the names of the twelve apostles⁵; First, Simon, who was called Peter, and Andrew his brother; James, the son of Zebedee, and John, his brother; Philip, and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus.

4 Simon, the Cananaean,⁶ and Judas Iscariot, who later betrayed him.

5 These twelve Jesus sent forth, and instructed them, saying,—"Go not among the Gen-

¹ insane delusion.] i. e., dementia, insanity. See Exp. Index under headings "Devil," and "Evil."

² healing.] See Exp. Index under headings "Public Health Service," "Healing the Sick," and "Pharmacy."

³ LORD.] Only capitalized thus when referring to GOD, the FATHER.

⁴ unclean spirits.] i. e., devil, demon, evil, dementia, insanity, etc. See Exp. Index under headings "Devil," "Mind," "Matter," "Meta-physics," and "Power to

heal."

⁵ Apostles.] The word "apostles" is derived from the verb *apostello* which occurs in verse 5, and is there translated "sent." Therefore the meaning of the term apostles is "those who are sent." See footnote Modern Speech New Testament.

⁶ Cananaean.] Not Cananite. The word Cananaean describes a sect of Zealots who bitterly resented the domination of Rome. F. Le Grifflin.

tiles, and enter not any city of the Samaritans: but go rather to the lost sheep among the Israelites.

7 And as ye go, proclaim, saying, 'The Kingdom of Heaven' is here and now.'

8 Heal the sick, cleanse the lepers, raise the dead, cast out demons:² Freely ye have received, freely impart to others.

9 Provide neither gold, nor silver, nor brass, in your purses.

10 Nor a bag for your journey, nor change of clothing nor sandals, nor a staff: for the workman is entitled to adequate support in return for his labor.

11 And into whatsoever city or village ye enter, inquire who are worthy, and abide with them until ye leave that place.

12 And when ye enter a house salute the owner.

13 And if you are welcomed, let your peace come upon them; but if they do not welcome you, let your peace return unto you.

14 For whosoever will not welcome you, nor hear what you have to say, when you depart out of that house or city, shake off the dust from your sandals.

15 Verily, I say unto you, it will be more bearable for the people of the land of Sodom and Gomorrha, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But be on your guard with mankind: for they will bring you before their courts, and they will scourge you in their synagogues.

18 And you will be brought before governors, and kings, because of your allegiance³ to me, and will thus have the opportunity of bearing witness before them concerning me, and before the nations of the world.

19 But when they bring you before them, have no anxiety as to how ye shall speak, or what ye shall say, for it shall be revealed to you at the time, what ye shall say.

20 For it is not ye who speak, but the spirit of your FATHER which speaketh through you.

21 And brother will hand over brother to death, and the father, his child: and children will turn against their parents, and cause them to be put to death.

22 And ye will be hated by all men, because ye are called by my name:⁴ but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye unto another, for verily I say unto you, ye will not have gone the rounds of the cities of Israel, before the Son of Man come.

1 Kingdom of Heaven.] See Exp. Index under heading "Kingdom of Heaven."

2 heal the sick, etc.] See Exp. Index under headings "Healing the sick," "Ontology," and "Materia medica."

3 allegiance.] See Preface as to whom first allegiance is due. Also Exp. Index

under heading "Fatherland."

4 because ye are called by my name.] I. e., because ye are called "Christians," and reflect spiritual law and ethics. See Exp. Index under headings "Prince of Peace" and "Resistance versus Non-resistance."

24 The student is not superior to his teacher, nor the servant superior to his employer.

25 It is enough for the student to be on an equality with his teacher, and the servant to be on an equality with his employer. If they have called the head of the house Beelzebub, how much more the members of his household.

26 Fear them not, therefore: for there is nothing concealed, which will not be uncovered; nor hidden, which will not become known.

27 What I tell you in secret, that speak ye in the open, and what is whispered in your ear, that proclaim ye from the house-tops.

28 And have no fear of those who kill the body, but are not able to kill the character¹: but rather fear him who is able to destroy both character and body in Gehenna.²

29 Are not two sparrows sold for a farthing? Yet not one of them shall fall to the ground without your FATHER'S knowledge.

30 But as for you, the very hairs of your head are all numbered.

31 Fear ye not, therefore, ye are of greater value than many sparrows.

32 Whosoever shall acknowledge me³ before men, him will I also acknowledge before my FATHER who is in Heaven.

33 But whosoever shall deny

me before men, him will I also deny before my FATHER who is in Heaven.

34 Think not that I am come to bring peace upon earth⁴. I am come, not to bring peace, but a sword.⁴

35 For I am come to set—*'A man at variance with his father, and the daughter with her mother, and the daughter-in-law, with her mother-in-law .*

36 *And a man's enemies will be the members of his own family.* (Mic. 7:6).

37 Whosoever loveth father or mother more than me, is not worthy of me; and whosoever loveth son or daughter more than me, is not worthy of me.

38 Whosoever doth not take up his own cross, and follow in my footsteps, according to my teaching, is not worthy of me.

39 Whosoever would preserve his mortal life shall lose it: and whosoever would lose his mortal life for my sake, shall find his spiritual life.

40 Whosoever receiveth you, receiveth me, and whosoever receiveth me, receiveth HIM who sent me.

41 Whosoever receiveth a prophet, because he is a prophet, shall receive a prophets reward: and whosoever receiveth a righteous man, because he is a righteous man, shall receive a righteous man's reward.

1 character.] i. e., spiritual individuality.

2 Gehenna.] Not hell. Descriptive of fiery trials or torment. See Exp. Index under headings "Hell." "Gehenna." and "Hades."

3 acknowledge me.] i. e., acknowledge

the Deific virtues I reflect or manifest, in spite of my mortal garb.

4 to bring peace upon earth.] See Exp. Index under headings "Prince of Peace." "Resistance versus Non-resistance," "Man (spiritual)," "Man (mortal)," "Warfare," and "Peace of Death."

42 And whosoever shall give to drink unto one of these lowly ones, even a cup of cold water, because he is my disciple, verily I say unto you, he shall by no means lose his reward.

CHAPTER 11.

1 And it came to pass when Jesus had finished his instructions to his twelve disciples, that he departed from that place to teach, and to proclaim¹ his message in the various cities.

2 Now when John learned, while in prison, of the works which Christ Jesus was doing, he sent some² of his disciples to inquire:

3 "Art thou he who was prophesied should come, or must we look for another?"

4 Jesus answered and said unto them, "Go and tell John the things which ye do hear and see:—

5 That the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised to life, and the poor have the good news concerning GOD and His Kingdom taught them.

6 And blessed is he, who shall not be offended by what I say and do."

7 And when the messengers de-

parted, Jesus began to say unto the multitudes, "What went ye out into the wilderness to see? A reed shaken by the wind?

8 And what went ye out to see? A man clothed in costly apparel?³ Behold, they who wear costly apparel are to be found in king's palaces.

9 But what then went ye out to see? A prophet? Yea, I say unto you, and far greater than a prophet:

10 For this is the man, of whom it is written, '*Behold I send My messenger before My face, and he shall prepare thy way before thee.*' (Mal. 3:1).

11 Verily I say unto you, that among those born of women, none have arisen greater than John the Baptist: notwithstanding this, he who is least in the Kingdom of Heaven is greater than he.

12 And since the coming of John the Baptist until now, the Kingdom of Heaven⁴ suffereth violence, and the self-willed attempt to take it by force.

13 For all the prophets and the law, continued to prophesy, until the coming of John.

14 And,—if ye be willing to accept it—he is that Elijah, who was to come.

1 proclaim.] The exact sense of the word *kerusso* is to perform the functions of a public herald. The word "preach" has associations which *kerusso* does not suggest. See Modern Speech New Testament footnote. See Exp. Index under heading "Preach."

2 some.] We learn from Luke 7:18 that the messengers were two in number. In

Matthew, according to the four most ancient manuscripts, the number is not specified. Modern Speech New Testament.

3 costly apparel.] See Exp. Index under heading "Riches."

4 Kingdom of Heaven.] Gr. "The Kingdom of the Heavens." The Kingdom of GOD is everywhere. See under headings "Heaven," and "Kingdom of Heaven."

15 Whosoever hath ears to hear, let him hear.

16 But to whom shall I liken this generation? It may be likened unto children sitting in the market places, and calling unto their playmates, saying,

17 'We have played the flutes for you, and ye have not danced: we have wailed, but ye have not lamented.'

18 For John came, neither eating nor drinking, and it is said of him, 'He is possessed by a demon.'¹

19 Then the Son of Man came, both eating and drinking, and it is said of him, 'Behold, here is a man who is gluttonous and a wine-bibber; a friend of tax collectors and sinners.' But wisdom is justified by her works."²

20 Then he began to upbraid the people of the cities wherein most of his mighty works had been done, because they had not repented, saying,

21 "Woe unto thee, Chorazin! Woe unto thee Bethsaida! For if the mighty works which have been demonstrated in your midst had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, it will be more bearable for Tyre and Sidon in the day of judgment, than for

you.

23 And thou Capernaum, which art exalted to Heaven, shall be brought down to *hades*:³ for if the mighty works which have been done in your midst, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it will be more bearable for the people of Sodom in the day of judgment,⁴ than for thee."

25 And then continuing, Jesus said,—"I thank Thee, FATHER, LORD⁵ of Heaven and earth, because Thou hast veiled the meaning of these things from the humanly wise and intellectual, but hast revealed them unto the child-like.

26 Yea, FATHER: for so it was well pleasing in Thy sight.

27 All things have been committed unto me by my FATHER, nor does anyone comprehend the Son, except the FATHER, nor does anyone comprehend the FATHER, except the Son, and he to whom the Son shall choose to reveal Him.

28 Come unto me, all ye who labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn from me; for I am meek and gentle-hearted, and ye shall find rest for your souls;

¹ demon.] Gr. demon; not devil. The general belief of that period was that demented, or insane people were possessed by demons. This is more nearly true in one sense than is generally believed, as for the time being demented people are possessed by the demon of evil. See Exp. Index under headings "Devil," "Evil," "Non-reality of evil," and "Reality."

² works.] In many ancient manuscripts the text reads "children," but in the earliest manuscripts "works." See Revised Version.

³ *hades*.] Often mistranslated "hell."

A term variously translated to signify the grave, the underworld. Properly it signifies deadness, blindness, or opacity to GOD, GOOD. The word has an entirely different meaning than the word hell. See Exp. Index under headings "Hell," "Hades," "Age-continuing punishment," and "Gehenna."

⁴ Judgment.] See Exp. Index under heading "Judgment."

⁵ LORD.] Only given full capitalization as in this instance, when it refers to GOD the FATHER.

30 For my yoke is easy,¹ and my burden is light."

CHAPTER 12.

1 About this time Jesus walked through the grain fields on the Sabbath; and his disciples being hungry, began to gather the kernels of grain and eat them.

2 But when the Pharisees saw this, they said unto him, "Behold, thy disciples are doing that which is not lawful to do on the Sabbath Day."²

3 But he said unto them, "Have ye not read what David did, when he, and those who were with him were hungry—

4 How he entered into the house of GOD and ate the consecrated bread, which was not lawful for him to eat, neither for those who were with him; but was only lawful for the priests to eat?

5 Or have ye not read in the law, how that on the Sabbath days the priests in the Temple profane the Sabbath and are guiltless?

6 But I say unto you that right here is one greater than the Temple.

7 But if ye had understood the meaning of the words,—*'I desire to have mercy and not sacrifice,'* (Hos. 6:6) ye would not condemn those who are guiltless.

8 For the Son of man is Lord,³ even of the Sabbath."

9 And going on from thence, he entered into their synagogue:

10 And behold, he saw a man there with a withered hand. And they asked him, saying, "Is it lawful to heal⁴ on the Sabbath Day?" They asked this in order to have a reason for bringing a charge against him.

11 And he said unto them,—*"What man is there among you, who having a single sheep, if it fall into a pit on the Sabbath day, would not lay hold of it and lift it out?"*

12 How much more important is a man than a sheep? Therefore it is lawful to do good on the Sabbath day."²

13 Then said he to the man,—*"Stretch forth thy hand."* And he stretched it forth, and it was restored whole like the other.

14 Then the Pharisees⁵ went out and consulted together against him, as to how they might destroy him.

15 But Jesus, being aware of this, withdrew himself from that place; and great multitudes followed him, and he healed them all;

16 And charged them, that they should not make him known,

17 in fulfillment of the words of the prophet Isaiah, who said—

18 *"Behold, My servant, whom I have chosen, My, beloved, in whom My soul delighteth. I will pour out My spirit upon him, and he shall proclaim justice to the unbelievers."*

¹ easy.] Literally, "My yoke is good." The "good" conveys the idea not so much (as in the Vulgate) of easiness to bear, which is the thought in the next clause, as of actual benefit from hearing it. See footnote, Modern Speech New Testament.

² Sabbath Day.] See Exp. Index under heading "Sabbath."

³ Lord.] The word Lord is only cap-

italized in full when it refers to GOD, the FATHER.

⁴ to heal.] See Exp. Index under headings "Healing the sick," "Public Health Service," and "Power to heal."

⁵ Pharisees.] See Exp. Index under headings "Ecclesiasticism versus Religion," and "Caste-Pharasaism."

MATTHEW

19 *He will not dispute nor contend, nor will his voice be heard aloud in the streets.*

20 *A bruised reed he will not break, and a flickering taper he will not quench, till he lead forth justice to victory.*

21 *And in his name shall the nations rest their hopes."* (Isa. 42:1).

22 Then there was brought unto Jesus a man possessed with a demon,¹ blind and dumb: and he healed him, so that the blind and dumb man was able to both speak and see.

23 And all the people were amazed, and said, "Is not this the son of David?"

24 But when the Pharisees heard of it, they said, "This fellow could not cast out demons, except by Beelzebub, the prince of the demons."

25 Jesus, however, discerning their thoughts,² said unto them,—"Every kingdom divided against itself suffers desolation; and every city divided against itself will be unable to stand.

26 And so if satan³ cast out satan, he is divided against himself; how then shall his kingdom stand?

27 And if I by Beelzebub cast out demons, by what power do your disciples cast them out? Therefore they shall be your judges.

28 But if I, through the reflection of GOD-power, cast out dem-

ons, then it is evident that the Kingdom of GOD is revealed unto you.

29 For how can one enter into a strong man's house and despoil him of his goods, except he first overpower and bind the strong man? and then indeed he will be able to despoil his house.

30 Whosoever is not with me, is against me; and whosoever is not united with me, is scattering abroad.

31 Therefore, I say unto you, all manner of sin and blasphemy will be forgiven mankind: but whosoever speaketh against the holy SPIRIT-truth⁴ will not be forgiven.

32 And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy SPIRIT-truth, it shall not be forgiven him, neither in the present age, nor in the age to come.

33 Either acknowledge the tree is good, and its fruit is good; or else acknowledge that the tree is unsound, and its fruit is bad: for the tree is known by its fruit.

34 O generation of vipers! how can ye, being evil-minded, speak of that which is good? For out of the abundance of the heart the mouth speaketh.

35 A good man from the good treasure of his heart bringeth forth good things: but an evil man out of his evil heart, bringeth forth evil things.

¹ demon.] Possessed with a demon. A demoniac, a demented person, insanity. Possessed by the spirit of evil. See Exp. Index under headings "Devil," and "Evil."

² discerning their thoughts.] See Exp.

Index under headings "Intuition," and "Fourth dimension."

³ satan.] devil, evil, adversary. Evil as a suppositional person.

⁴ holy SPIRIT-truth.] Scientific, or spiritual truth. See Preface. Also Exp. Index under heading "Holy Ghost."

MATTHEW

36 But I say unto you, that every evil thought that men shall give expression to, will have to be accounted for in the day of judgment.

37 For by thy words thou wilt be justified, and by thy words thou wilt be condemned."

38 Then certain of the Scribes and Pharisees approached him, and said, "Teacher, we desire to have you show us some sign of your power."

39 But Jesus answered and said unto them, "A wicked and adulterous generation seeketh to have a spiritual sign demonstrated to them; but there shall be no sign exhibited, other than the sign given by the prophet Jonah.¹

40 For just as Jonah lived for three days and three nights in the belly of the whale, in like manner shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Ninevah will rise up in the judgment against this generation, and will condemn it: because they reformed when Jonah preached unto them; and behold, one greater than Jonah is even now with you.

42 The Queen of the South will rise up in judgment against this generation, and will condemn it; for she travelled from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is

here in your midst.

43 No sooner does an evil thought² leave a man, than it³ roams about in desert places, seeking rest and finding none.

44 Then it says, 'I will return to my former habitation,' and when it arrives, it findeth the habitation clean, and in order, but not occupied.

45 Then it goeth and bringeth with it seven other evil thoughts, even more depraved than itself, and they enter and abide there: so the last state of such a man is worse than the first. In like manner will it also be with this wicked generation."

46 While he was still speaking to the people, behold, his mother and his brothers stood on the outside of the crowd, desiring to speak to him.

47 And one of those present said to him, "Behold, thy mother and thy brothers stand outside, desiring to speak unto thee."

48 But he answering, said unto the one who spake to him,—“Who is my mother, and who are my brothers?”

49 Then stretching forth his hand in the direction of his disciples, he exclaimed, "Behold, my mother and my brothers!"⁴

50 For whosoever shall do the will of my FATHER, who is in Heaven, the same is my brother, and sister, and mother."

¹ Jonah.] See Luke 11:29, 30.

² evil thought.] In the Greek this word has several distinct meanings, which must be understood before correct translating can be done. It signifies Spirit, air, wind, thought, etc., etc. It is the spirit of evil that is referred to in this instance. See Exp. Index under headings "Evil," and

"Devil."

³ It.] The word is "it" not "he," as often mistranslated. See footnote Revised Version.

⁴ brothers.] See Exp. Index under headings "Brotherhood," "Kinship," "Fatherland," "Man (mortal)," and "Man (spiritual)."

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CHAPTER 13.

1 On the same day when Jesus had left the house, and was sitting by the seaside,

2 such great multitudes gathered about him, that he got into a boat and sat down, and the people stood upon the shore.

3 And he spake many things unto them in parables,¹ saying, "Behold a sower went forth to sow:

4 and as he sowed, some seeds fell by the way side, and the birds of the air came and ate them.

5 Some fell upon stony places, where there was not much earth; and the blades sprang up quickly, because there was no depth of soil:

6 but when the sun had risen, they were scorched by the heat; and because they had no root, they withered away.

7 And some fell among the brambles, and the brambles springing up choked them:

8 but other seed fell into good ground, and produced good grain, some returning an hundredfold, some sixty, and some thirty.

9 Whosoever hath ears to hear, let him hear."

10 Later on, the disciples came and said unto him, "Why speakest thou unto them in parables?"

11 He answered and said unto them,—“Because it is given unto you to understand the mystery concerning the Kingdom of Heaven,² but they are not yet able to

receive it.

12 For whosoever hath, to him shall more be given, and he shall have abundance: but whosoever hath nothing, from him shall be taken away even that which he seemeth to have

13 This is the reason why I speak unto them in parables: because although apparently seeing, they see not; and although apparently hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Isaiah, which saith, "*Although ye have ears, ye will hear indeed, but will not understand what ye hear: and although ye have eyes, ye will see indeed, but will not comprehend what ye see.*"

15 *For the mind of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should have an understanding mind; and should turn back so that I might heal them.*" (Isa. 6:9,10).

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have earnestly desired to see these things that ye see, and have not seen them: and to hear these things which ye hear, and have not heard them.

1 parables.] Jesus illustrated his meaning by figurative examples. See Exp. Index under headings "Parables," "Spiritual interpretation," and "How to interpret the Scriptures."

2 Kingdom of Heaven.] Gr. "Kingdom of the Heavens." The Kingdom of Heaven is everywhere that GOD is, and GOD is everywhere. See Exp. Index under headings "Heaven," and "Kingdom of Heaven."

18 Listen, therefore, while I explain the meaning of the parable of the sower.

19 When anyone heareth the truth regarding the Kingdom of GOD, and understandeth it not, then cometh the evil suggestion¹ and snatcheth away the good seed which was sown in his heart. This is the man who received the seed that fell by the wayside.

20 But the one who receiveth the seed sown on stony places, is the one who heareth the word of truth, and with joy accepts it.

21 Nevertheless, not being well grounded in character, he endureth but for a while; for when tribulation or persecution ariseth in opposition to the truth he has received, he is soon offended.

22 He, however, who receiveth the seed among the brambles, is he who receiveth the truth, but the cares of this world, and the glamour of material riches choke the seed, and he becometh unfruitful.

23 But he who receiveth the seed in good ground, is he who heareth the word of truth, and understandeth it. Such hearers bring forth a good harvest: some an hundredfold, some sixty, some thirty."

24 Another parable² he spake unto them, saying,—"The Kingdom of Heaven³ may be likened unto a man who sowed good seed in his field.

25 But while everyone was asleep, his enemy came and sowed tares⁴ among the wheat, and then stole away.

26 So when the blade had sprung up, and the kernels were formed, the tares were also discovered.

27 Then the servants of the landowner came and said unto him, 'Sir, didst thou not have good seed sown in thy field? Where then do these tares come from?'

28 He said unto them, 'An enemy hath done this.' The servants then said, 'Dost thou desire that we pull up the tares?'

29 But he replied, 'No, lest while ye are pulling up the tares, ye root up also the wheat with it.

30 Let both the tares and the wheat grow together until the harvest: and then at the time of harvest I will tell the reapers to gather together the tares first, and bind them in bundles to be burned; but to bring all the wheat into my barn.'

31 Another parable⁵ he also spake unto them, saying, "The Kingdom of Heaven⁶ may be likened unto a grain of mustard seed, which a man took and sowed in his field.

32 This seed is indeed the smallest of all seeds in size, but when it is full grown it is larger than any herb, and becometh a large

¹ evil suggestion.] wicked thought, devil, evil. See Exp. Index under heading "Devil."

² parable.] A figurative illustration. See Exp. Index under heading "Parable."

³ Kingdom of Heaven.] Gr. "The Kingdom of the Heavens." GOD'S Kingdom is omni-present. See Exp. Index under heading "Heaven."

⁴ tares.] See Exp. Index for helpful in-

formation on this subject.

⁵ parables.] Figurative illustrations or examples. See Exp. Index under heading "Parables."

⁶ Kingdom of Heaven.] Gr. "Kingdom of the Heavens." GOD'S kingdom is everywhere, omni-present. Heaven signifies a state of divine consciousness, not a certain locality.

bush,¹ so that the birds of the air come and build in its branches."

33 Another parable he spake unto them, saying,—“The Kingdom of Heaven may be likened unto leaven, which a woman took and covered up in three measures of flour, until the whole became leavened.”

34 Concerning all these things, Jesus spake to the multitude solely by means of parables, and without the use of parables spake he not unto them;

35 In fulfillment of the words of the prophet, who said “*I will open my mouth in parables, I will utter things which have been kept secret since the foundation of the world.*” (Ps. 78:2).

36 Then Jesus sent the multitudes away, and went into the house: and his disciples came unto him and said, “Explain unto us the meaning of the parable of the tares in the field.”

37 He answered and said unto them,—“He who soweth the good seed is the Son of man.

38 The field is the world: the good seed are the true children of the Kingdom; but the tares are the children of evil.

39 The enemy that sowed the tares, is the devil.³ The harvest is the consummation of the age, and the reapers are the angels.⁴

40 Just as the tares are gath-

ered together and burned in the fire, so shall it be at the consummation of the age.⁵

41 The Son of man will send forth his angels, and they will gather out of his Kingdom all the so-called causes of evil, and those who indulge in sin;

42 and these they will throw into a furnace of fire: there will be wailing and gnashing of teeth.

43 Then will the righteous shine forth like the sun in their FATHER'S Kingdom. Whosoever hath ears to hear, let him hear.

44 Again the Kingdom of Heaven⁶ may be likened unto a treasure hid in a field; which when a man hath found, he again hideth, and in his joy, goeth and selleth all that he hath and buyeth that field.

45 Again the Kingdom of Heaven may be likened unto a merchant in quest of pearls:

46 who, when he had found one of great value, went and sold everything that he possessed, and bought it.

47 Again the Kingdom of Heaven may be likened to a net, which when cast into the sea, caught fish of every kind:

48 and when it was full, they drew it up on the beach, and sitting down they gathered the good fish into baskets, but threw the worthless ones away.

1 large bush.] It attains a large size in Judaea. Lightfoot.

2 parable.] A figurative illustration or example.

3 devil.] viz., impersonal evil; a wicked or evil suggestion. See Exp. Index.

4 angels.] See Exp. Index.

5 age.] To translate *aiōn* by the word “world,” is to lead the reader astray. No less than thirteen different meanings are

attached to this word in the Common Version. The basic meaning is age. The context will determine generally what age is referred to, the Jewish, Christian, or Messianic, or the endless succession of ages. See Exp. Index under headings, “Age continuing punishment,” and “Hell.”

6 The Kingdom of Heaven.] Gr. “Kingdom of the Heavens.” GOD'S Kingdom is everywhere, omni-present.

49 So will it be at the consummation of the age:¹ the angels will go forth and separate the wicked from the righteous:

50 and will cast them into the fiery furnace: there will be wailing and gnashing of teeth."

51 Jesus then said unto them,—"Have ye understood all this?" They answered, "Yea, Lord."

52 Then he said unto them,—"Well, then, every Scribe who has been truly instructed concerning the Kingdom of Heaven,² may be likened unto a man who is an householder, who bringeth forth out of his storehouse things new and old."

53 And when Jesus had finished these parables,³ he departed from that place.

54 And when he had come into his own country, he taught the people in their synagogue with such power, that they asked, "Where did this man acquire this wisdom,⁴ and the power to do these mighty works?"

55 Is not this the carpenter's son?⁵ Is not his mother named Mary, and his brothers, James, and Joseph, and Simon, and Judas?

56 And his sisters—are they not all living among us? Where then did he get this understanding?"

57 And they were offended, because of his spiritual or metaphysical power. But Jesus said unto them,—"A prophet is not without honor, except in his own country, and in his own home."

58 And he did not many mighty works there, because of their lack of faith.

CHAPTER 14.

1 About this time Herod the Tetrarch heard of the fame of Jesus, and said to his courtiers,—

2 "This is John the Baptist: he is risen from the dead, and that is why this marvelous power is manifested by him."

3 For Herod had arrested John, and put him in chains, and imprisoned him, to satisfy Herodias, his brother Philip's wife.

4 Because John had said to him,—"It is not lawful for thee to be living with her."

5 And although he desired to put him to death, he feared to do so because of the people, for they regarded John as a prophet.

6 But when Herod's birthday was being celebrated, the daughter of Herodias danced before his guests, and greatly pleased Herod.

7 Whereupon he promised, with an oath, to give her whatsoever she might ask.

8 And she, being prompted by her mother, said, "Give me here on a charger the head of John the Baptist."

9 Then the king was greatly troubled; nevertheless, because of the oath he had made, and because of his guests, he gave orders that it should be done as she desired.

10 And he sent and had John beheaded in the prison.

1 consummation of the age.] See footnote to Matt. 13:30.

2 Kingdom of Heaven.] Gr. "Kingdom of the heavens." GOD'S Kingdom is everywhere, omni-present. See Exp. Index under headings "Heaven," and "Kingdom of Heaven."

3 parables.] Illustrations, or figurative examples. See Exp. Index.

4 wisdom.] See Exp. Index under heading "Knowledge."

5 carpenter's son.] See Exp. Index under headings "Man (spiritual)," "Man (mortal)," and "Instruction."

MATTHEW

11 And his head was brought in on a charger, and given to the young girl: and she carried it to her mother.

12 Later his disciples came and removed the body, and buried it, and then went and told Jesus.

13 When Jesus heard of it, he departed from that place by boat, to go to a desert place where he could be alone: but when the people heard that he had gone, they followed him by land from the different towns.

14 And Jesus, seeing the great multitude, came forward, being moved with compassion toward them; and he healed¹ those who were sick among them.

15 And when evening was come, his disciples came to him, saying, "This is a desert place, and the hour is now late; send the people away, so that they may go into the villages and buy food for themselves."

16 But Jesus said unto them,—“They need not depart; Do ye yourselves give them food to eat.”

17 But they said unto him, “We have with us only five loaves and two fishes.”

18 He said,—“Bring them here to me.”

19 And he requested the multitude to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to Heaven he gave thanks, and brake the loaves, and gave to the disciples:

and the disciples distributed them among the people.

20 And they had plenty to eat: and they gathered up twelve baskets² full of the fragments that remained.

21 Now there were about five thousand men who had eaten, not counting the women and children.

22 Immediately afterwards Jesus requested his disciples to enter a boat and to cross over in advance of him to the opposite shore, while he sent the people away.

23 And when he had sent them away, he went up alone on a hill to pray: the night had set in, and he remained there alone.

24 The boat however, was by this time in the middle of the sea, being tossed about by the waves, for the wind was against them.

25 About three o'clock³ in the morning Jesus went out to them, walking upon the water.

26 And when the disciples saw him walking on the water, they were frightened, and said, “It is a ghost!” and they cried aloud in terror.

27 But Jesus at once spake unto them, and said,—“Be of good courage; it is I; be not afraid.”

28 Then Peter answered and said, “Lord,⁴ if it be thou, bid me come unto thee on the water.”

29 And he said,—“Come.” And when Peter had come down out of the boat, he walked on the water⁵ to go to Jesus.

1 healed.] See Exp. Index under headings “Healing the sick,” “Public health Service,” “Mind,” “Matter,” and “Power to heal.”

2 twelve baskets.] See Exp. Index under headings “Miracle,” “Meta-physics,” and “Fourth dimension.”

3 Three o'clock.] Between the hours of 3 and 6 o'clock in the morning. The Roman division of the night was taken from

the Greeks, and adopted by the Jews. Grotius.

4 Lord.] Only capitalized in full when it refers to GOD, the FATHER.

5 he walked on the water.] It is well to note here that Peter also walked on the water in contravention of so-called natural law. See Exp. Index under headings “Matter,” “Mind,” and “Meta-physics.”

30 But when he felt the gusts of wind, he became frightened; and beginning to sink, he cried out, saying, "Lord¹ save me!"

31 And immediately Jesus stretched forth his hand and caught him, and said unto him, "O thou of little faith,² wherefore didst thou doubt?"

32 And when they had gotten into the boat, the wind ceased.

33 Then those who were in the boat paid homage to him, saying, "Truly thou art the Son of GOD!"

34 And when they had crossed over, they landed at Gennesaret.

35 And when the people of that place recognized him, they sent out into all the country round about and brought unto him all who were diseased;³

36 and besought him that they might be allowed even to touch the hem of his garment: and as many as touched him were made perfectly whole.

CHAPTER 15.

1 Then certain Scribes and Pharisees from Jerusalem came to Jesus, saying,

2 "Why do thy disciples transgress the traditions of the elders? For they wash not their hands before eating food."

3 But he answered and said unto them, "Why do ye also transgress the commandment of GOD

in order to sustain your traditions?⁴

4 For GOD commanded, saying, —*'Honor thy father and mother;'* (Exod. 20:12). and, *'He who curseth father or mother, let him die the death;'* (Exod. 21:17).

5 But ye say, 'Whosoever will say to his father, or his mother, 'Whatsoever I own that might have been of assistance to thee, is consecrated to GOD, then he is not bound to assist his father or his mother.'

6 Thus have ye made of none effect the commandment of GOD⁵ by your traditions.

7 Ye hypocrites, well did Isaiah prophecy of you, saying,—

8 *'This people draweth nigh unto ME with their mouth, and honoreth ME with their lips, while their heart is far from ME.*

9 *But in vain they do worship ME; teaching as doctrines the mere traditions of mankind.'* (Isa. 29:13).

10 Then Jesus called the multitude together, and said unto them, —"Hear, and understand.

11 Not that which entereth into a man's mouth defileth a man, but that which cometh forth from his mouth—that defileth a man."

12 Then his disciples came and said unto him, "Knowest thou that the Pharisees were offended, when they heard thee speak thus?"

1 Lord.] i. e., Christ Jesus. See Exp. Index under this heading.

2 faith.] See Exp. Index under headings "Faith," "Sovereignty," and "Fear."

3 diseased.] See Exp. Index under headings "Healing the sick," and "Public Health Service."

4 traditions.] See Exp. Index under

headings "Ritualism," "Symbolism," "Letter versus Spirit," and "Hypocrisy."

5 the commandment of GOD.] GOD'S command is to love one another according to the Golden Rule. Nothing can absolve us from the duty of doing right by everyone. We cannot serve GOD except by serving man.

13 But he answered,—“Every plant which my heavenly FATHER hath not planted will be rooted up.

14 Leave them alone; they are blind leaders of the blind. And if the blind lead the blind, they will both fall into the ditch.”

15 Then answered Peter and said unto him, “Explain unto us the meaning of this parable.”¹

16 And Jesus said,—“Are ye also without understanding?

17 Do ye not yet comprehend that whatsoever entereth into the mouth, passes into the stomach, and is afterwards ejected?²

18 But whatsoever proceedeth out of the mouth cometh forth from the heart: and this defileth the man.

19 For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, perjuries, blasphemies:

20 these are the things which defile a man: but to eat with unwashed hands doth not defile a man.”

21 Then Jesus departed from that place and went into the country about Tyre and Sidon.

22 And behold, a woman of Caanan came out of that district, and persistently cried aloud, saying, “Have mercy upon me, O Lord,³ thou son of David, for my daughter is grievously tormented with a devil.”⁴

23 But he answered her not a word. Then his disciples came and besought him, saying, “Send her away, for she persists in crying out to us.”

24 But he answered, “I was not sent but unto the lost sheep of Israel.”⁵

25 Then she drew near and bowed herself before him, saying, “Lord, help me.”

26 But he answered and said, “It is not meet to take the children’s bread, and cast it to the dogs.”⁶

27 But she answered, “True, Lord: yet even the dogs eat the crumbs that fall from their master’s table.”

28 Then Jesus said unto her,—“O woman, great is thy faith: be it unto thee, even as thou wilt.” And her daughter was healed from that very hour.

29 Jesus then departed from that place, and came nigh unto the sea of Galilee; and ascending a hill, sat down there.

30 And great multitudes came unto him, bringing with them those who were lame, blind, dumb, maimed, and many others, and laid them at Jesus’ feet, and he healed⁷ them:

31 insomuch that the people marvelled when they saw the maimed made whole, the lame walking, and the blind able to see: and they glorified the GOD of Israel.

¹ parable.] A figurative illustration. See Exp. Index.

² ejected.] See Mark 7:15-19. See Exp. Index under heading “Deterging.”

³ Lord.] The word is written in full capitals only when it refers to GOD, but not otherwise.

⁴ devil.] evil. See Exp. Index under headings “Devil” and “Evil.”

⁵ Israel.] See Exp. Index under headings “Fatherland,” “Brotherhood,” and “Favoritism.”

⁶ dogs.] The Jews likened the heathen nations to dogs. Lightfoot. See Preface in explanation of this reply.

⁷ healed them.] See Exp. Index under headings “Healing the sick,” “Medicine,” etc.

MATTHEW

32 Then Jesus called the disciples unto him, and said,—“My heart is moved with compassion for the multitudes, because they have now been with me three days, and have had nothing to eat; and I do not want to send them away hungry, lest they should faint by the way.”

33 And his disciples said unto him, “Where in this desert place can we obtain a sufficient quantity of food to feed so great a multitude?”

34 But Jesus said unto them,—“How many loaves have ye?” And they said, “Seven, and a few small fishes.”

35 Then he requested the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and gave to his disciples; and his disciples distributed them among the people.

37 And they all ate, and were satisfied; and they gathered up seven baskets full¹ of the broken fragments that were left over.

38 And the number of those who had eaten was four thousand men, not counting the women and children.

39 Then, having sent away the multitude, he got into a boat, and departed into the district of Magadan.²

CHAPTER 16.

1 At this time the Pharisees and Sadducees came forward, and to

¹ seven baskets full.] A demonstration of the mental or meta-physical nature of all phenomena. See Exp. Index. under headings “Meta-physical,” “Mind,” “Matter,” and “Miracles.”

² Magadan.] See Revised Version.

³ the sign of Jonah.] See Matt. 12:39.
⁴ for explanation. Jesus was foretelling

test him, requested Jesus to show them a sign from Heaven.

2 But Jesus answered, and said unto them,—“In the evening ye say, ‘It will be fair weather, for the sky is red;’

3 and in the morning ye say, ‘It will be stormy weather to-day, for the sky is red and threatening.’ Ye learn to interpret the signs in the sky; but can ye not interpret the signs of these times?

4 A wicked and sensuous generation seeketh after a sign; but there shall no sign be given it, other than the sign given by the prophet Jonah.”³ And he left them and went away.

5 Now when his disciples had arrived at the opposite shore, they found they had forgotten to take any bread.

6 Then Jesus said unto them,—“Take heed and be on your guard against the leaven of the Pharisees and the Sadducees.”

7 And they reasoned among themselves, saying, “He says this because we have brought no bread.”

8 When Jesus perceived this, he said unto them,—“O ye of little faith. Why reason ye among yourselves because ye have brought no bread?

9 Do ye not yet understand,⁴ nor do ye not remember the five loaves among the five thousand, and how many baskets of fragments ye gathered up?

the meta-physical demonstration of resurrection he was about to make. See Exp. Index under headings “Miracle,” “Mind,” “Matter,” “Meta-physical,” and “Symbolism.”

⁴ understand.] i. e., comprehend the meta-physical nature of all phenomena. See Exp. Index under heading “Matter.”

MATTHEW

10 Nor the seven loaves among the four thousand, and how many baskets ye gathered up?

11 How is it that ye do not understand that I spake not to you concerning bread, but that ye should beware of the leaven of the Pharisees and the Sadducees?"

12 Then they comprehended that he did not mean that they should beware of the leaven used in making bread, but of the leaven of the false teaching¹ of the Pharisees and the Sadducees.

13 Now when Jesus had come into the neighborhood of Caesarea Philippi, he asked his disciples, saying,—“Who do men say that the Son of man is?"

14 And they said, “Some say thou art John the Baptist; some Elijah; others say thou art Jeremiah, or one of the prophets.”

15 And he said unto them,—“But who do ye say that I am?"

16 Whereupon Simon Peter answered, and said, “Thou art the Christ, the Son of the living GOD.”²

17 Then Jesus answered and said unto him,—“Blessed art thou, Simon Bar-Jona, for flesh and blood hath not enabled thee to comprehend this, but my FATHER who is in heaven.

18 And I also say unto thee, that thou art Peter,³ and upon

this rock⁴ I will build my church,⁵ and all the claims of hades⁶ shall not prevail against it.

19 And I will give unto thee the keys of the Kingdom of Heaven:⁷ and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt release on earth, shall be released in Heaven.”

20 Then he charged his disciples to tell no one that he was the Christ.

21 From that time forth Jesus began to explain unto his disciples how he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be put to death, and be raised to life again the third day.

22 Then Peter took him aside, and began to rebuke him, saying, “GOD forbid, this will not be your fate.”

23 But he turned and said unto Peter,—“Get thee behind me, satan:⁸ thou art a stumbling-block⁹ unto me: for your thought is not in accord with GOD, but men.”

24 Then Jesus said unto his disciples,—“If anyone desires to walk in my footsteps, let him renounce self, and take up his own cross and follow me.

¹ false teaching.] i. e., concerning both ethical and so-called material questions. See Exp. Index under headings “Matter,” and “Medicine.”

² the Son of GOD.] See Exp. Index under heading “Son of GOD.” See Romans 8:3, 8, 9, 14.

³ Peter.] Gr. Petros, a rock. See Exp. Index under headings “Symbolism,” and “How to interpret the Scriptures.”

⁴ upon this rock.] i. e., upon this recognition of man's sonship with GOD, as GOD-manifest, I will build my church.

⁵ church.] See Exp. Index under head-

ings “Church,” and “Place of worship.”

⁶ hades.] Not “Hell.” See Exp. Index under headings “Hades,” “Hell,” and “Gehenna.”

⁷ Kingdom of Heaven.] Gr. “Kingdom of the Heavens.” GOD'S kingdom is everywhere, omni-present. There is no place where GOD is not.

⁸ satan.] evil, the adversary of GOOD. GOD. Whatever is merely an untruth, or lie.

⁹ stumblingblock.] See Preface respecting this subject.

25 For whosoever would save his mortal life, shall lose it: and whosoever shall lose his mortal life, for my sake, shall find LIFE.

26 For what benefit would it be to anyone to gain the whole world, if he forfeit his own life? or what shall a man give in exchange for his life?

27 For the Son of man is about to come in the glory of his FATHER, with his angels, and then he will reward each one according to his deeds.

28 Verily I say unto you, There are some standing here, who will not taste death until they shall have seen the Son of man appearing in his Kingdom."

CHAPTER 17.

1 And after six days Jesus took with him Peter, James, and John his brother, and went with them up into a high mountain.

2 And was transfigured before them: and his face shone like the sun, and his raiment became white as the light.

3 And behold, there appeared to them Moses, and Elijah, talking with Jesus.

4 Then Peter, addressing Jesus, said unto him, "Lord, it is good for us to be here: if thou art willing, let us make three tabernacles,¹ one for thee, one for Moses, and one for Elijah."

5 While he was still speaking, behold a cloud enveloped them:

and behold a voice was heard from out of the cloud, which said, This is MY beloved Son,² in whom I am well pleased, hear ye him."

6 And when the disciples heard the voice, they fell on their faces, and were filled with wonder.

7 Then Jesus came and touched them, and said,—“Arise, and be not disturbed.”

8 And when they looked up, they saw no one but Jesus.

9 And as they came down the mountain, Jesus charged them, saying,—“Tell no one of this vision which you have seen until the Son of man be risen from the dead.

10 Then his disciples asked him, saying, “Why then do the scribes say that Elijah must first come?”

11 And Jesus answered and said to them,—“Elijah truly was to come first, and restore all things.

12 But I say unto you, that Elijah has already come, and they recognized him not, but have done unto him whatsoever they pleased. In like manner will the Son of man also suffer at their hands.”

13 Then the disciples understood that he spake unto them regarding John the Baptist.

14 And when they had come down to the people who were waiting, there came to him a certain man, who kneeled down and besought him, saying,—

¹ tabernacles.] Lit. tents or shelters. The original tabernacle was in tent form. See Exp. Index.

² This is MY beloved Son.] Thus was the prophecy of Matt. 16:28 fulfilled.

15 "Lord, have mercy on my son; for he is an epileptic¹ and is sorely afflicted; for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him unto thy disciples, but they were unable to cure him."

17 Then Jesus answered and said, "O faithless and perverse generation! how long shall I be with you? How long shall I have to endure you? Bring him hither to me."

18 Then Jesus rebuked him,² and the demon³ vanished: and the child was healed from that very hour.

19 Later, the disciples came unto Jesus when he was alone, and asked him, saying, "Why was it that we could not cast it⁴ out?"

20 And Jesus answering, said,—"Because of your lack of faith:⁵ for verily I say unto you, if ye have faith equal to a grain of mustard seed, ye could say unto this mountain, 'Be removed from this place to that,' and it would be moved, and nothing would be impossible unto you.

21 However this kind of ailment does not depart, except by means of much prayer and fasting."⁶

22 And while they abode in Galilee, Jesus said unto them, "The Son of man will be betrayed into the hands of men:

23 and they will put him to death, and the third day he will rise again." And they were exceedingly sorrowful.

24 And when they had come to Capernaum, the collectors of the tribute money came to Peter, and said, "Doth not your teacher⁷ pay the Temple tax?"

25 He answered "Yes." He then entered the house, but before he had time to mention the incident, Jesus said,—“What think you, Simon? From whom do the kings of the earth collect taxes or tribute money? From their own people or strangers?"

26 Peter answering, said, "From strangers." Jesus then said unto him,—“Then their own people are exempt.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a fish line into the water, and take the first fish that ye catch; and when thou hast opened its mouth, thou shalt find a piece of money: take that and give it to them for both thee and me."

1 epileptic.] The dementia of epilepsy. See Exp. Index under heading "Devil."
2 him.] i. e., Rebuked the boy. Rebuked the error which he was guilty of. See Greek text, also Revised Version.

3 demon.] It was the dementia of evil that was cast out. See Exp. Index under headings "Devil," "Evil," and "Origin of Evil."

4 It.] Not "him." It was the dementia of evil that was cast out.

5 lack of faith.] See Exp. Index under headings "Faith," "Power to heal," "Public Health Service," "Healing the sick," and "Meta-physics."

6 prayer and fasting.] i. e., a higher state of spiritual consciousness attained only by true communion with GOD, and fasting from the mortal, material sense of things. See Exp. Index under headings "Prayer," "Fasting," and "Sacrifice."

7 teacher.] Gr. *didakchos*. Instructor.

CHAPTER 18.

1 On the same occasion the disciples came to Jesus and asked him, "Who is the greatest in the Kingdom of Heaven?"

2 And Jesus called a little child unto him, and placed him in their midst and said,

3 "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.¹

4 Whosoever, therefore, will become as this little child, the same is the greatest in the Kingdom of Heaven.

5 And whosoever shall receive one such little child in my name² receiveth me.

6 But whosoever shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea.

7 Alas for the world, because of stumblingblocks! for it must needs be that errors present themselves; but woe be to that man through whom they come!

8 Wherefore, if thy hand or thy foot cause thee to offend, cut them off and cast them from thee: it is better for thee to enter LIFE halt or maimed, than to have two hands, or two feet, to be cast into an age-continuing fiery ordeal.³

9 And if thine eye cause thee to

offend, pluck it out and cast it from thee: it is better for thee to enter into LIFE with one eye, rather than to have both eyes, and be cast into the Gehenna of fire.³

10 Take heed that ye do not despise one of these little ones; for I say unto you, that in Heaven their spiritual selves always behold the face of my FATHER who is in Heaven

11 For the Son of man is come to save that which was lost.

12 What think ye? If a man own an hundred sheep, and one of them goeth astray, doth he not leave the ninety and nine, and go into the mountains and seek the one which hath gone astray?

13 And if he succeed in finding it, verily I say unto you, that he will rejoice more over that one sheep, than over the ninety and nine which went not astray.

14 Even so, it is not the will of your FATHER who is in Heaven, that one of these little ones should perish.

15 Moreover, if thy brother sin against thee, go and tell him his fault when thou art alone with him; and if he acknowledge his error, thou hast won thy brother.

16 But if he will not acknowledge his error, then take with thee one or two others, that on the evidence of two or three witnesses every word may be attested.

1 Kingdom of Heaven.] Gr. "Kingdom of the Heavens." The kingdom of GOD is everywhere, omni-present. Heaven is a state of consciousness, not a place. See Exp. Index.

2 in my name.] i. e., in recognition of the Christ nature. See Exp. Index under heading "Name."

3 fiery ordeal or fiery torment.] Lit. Gehenna of fire. The Grecian mode of denoting the Valley of Hinnom, or place where the refuse of Jerusalem was burned. Used as a figurative illustration by Jesus to denote fiery torment. See Exp. Index under headings "Hell," "Gehenna," and "Hades."

MATTHEW

17 And if he refuse to heed them, report it to the assembly:¹ but if he refuse to heed the assembly, regard him as you would a pagan, or a tax collector.

18 Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven.

19 Again I say unto you, that if two or three of you shall agree on earth concerning anything that ye shall pray for, it will be granted by my FATHER who is in Heaven.

20 For where two or three are gathered together in my name,² there am I in the midst of them."

21 Then Peter came to him, and said, "How often should I forgive my brother man, if he sin against me? As often as seven times?"

22 Jesus saith unto him, "I say unto thee, not only seven times, but if necessary, seventy times seven."³

23 Hence the Kingdom of Heaven⁴ may be likened unto a certain king who would have his subjects render a settlement of their accounts.

24 And when he had begun to make the settlement, one of them was brought before him, who owed him ten thousand talents.

25 But inasmuch as he could not pay, his lord commanded him to be sold; also his wife, and children, together with all that he possessed, in order that payment might be made.

26 Whereupon the servant prostrated himself at his feet, and besought him, saying, 'Lord, have patience with me and I will pay thee all.'

27 Then the master of that servant was moved with compassion, and released him, and forgave him the debt.

28 But this same servant went out and found one of his fellow servants who owed him an hundred denarii,⁵ and seizing him by the throat, he said, 'Pay me what thou owest.'

29 And his fellow servant prostrated himself at his feet, and besought him saying, 'Have patience with me, and I will pay thee all.'

30 But he would not: but had him cast into prison, until he should pay the debt.

31 When his fellow servants, however, learned what had been done, they were greatly incensed, and came and told their master what had occurred.

32 Then the master, having called the servant unto him, said unto him, 'O thou wicked servant! I forgave thee all thy debt to me, because of thy beseeching.

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I also had compassion on thee?'

34 And his master was wroth, and delivered him over to the jailer until he should pay him all that was due him.

¹ assembly.] or congregation. See American Revised Version.

² in my name.] i. e., in harmony with the Christ character and nature. See Exp. Index under heading "Name."

³ seventy times seven.] See Exp. Index under headings "Resistance versus Non-

resistance." "Warfare," and "Master-men."

⁴ Kingdom of Heaven.] See Exp. Index. denarius.] A coin worth about seventeen cents. See "Popular Bible Encyclopedia."

35 So likewise shall my heavenly FATHER do also unto you, if ye, from your hearts forgive not every one his brother man."

CHAPTER 19.

1 When Jesus had finished these teachings, he took his departure from Galilee, and came into the district of Judaea, beyond the Jordan.

2 And great multitudes followed him, and he healed them there.

3 Some of the Pharisees also came unto him, tempting him, and saying, "Is it lawful for a man to divorce his wife for any cause?"

4 And he answered and said unto them,—“Have ye not read, that HE who made them in the beginning, *made them male and female,*’ (*Gen. 1:27*) and said, *“For this cause shall a man leave his father and mother, and cleave unto his wife, and the twain shall be one flesh?”* (*Gen. 2:24*).

6 Wherefore they are no longer two, but one. What therefore GOD hath joined¹ together, let not man put asunder.”

7 Then they said unto him, “Why then did Moses command that a man give her a writing of divorcement, and put her away?”

8 He answered and said,—“Moses suffered you to put away your wives because of the hard-

ness of your hearts: but in the beginning it was not so.

9 And I say unto you, that whosoever shall divorce his wife except it be for the cause of adultery, and shall marry another, committeth adultery: and whosoever marrieth her who is divorced, also committeth adultery.”

10 Then his disciples said unto him, “If such be the case of a man in his relation to his wife, it is better not to marry.”¹

11 But he said unto them,—“Every man cannot receive what I am now going to say unto you, save those to whom it is given.

12 For there are some eunuchs who were so born from their mother’s womb: and there are some eunuchs who were made eunuchs by men: and again there are eunuchs who have made themselves eunuchs² for the sake of attaining the Kingdom of Heaven. Whosoever is able to receive this, let him receive it.”

13 Then there were brought unto him little children, in order that he might put his hands upon them and pray: and the disciples rebuked those who brought them.

14 But Jesus said, “Suffer the little children to come unto me, and forbid them not, for it is to the childlike that the Kingdom of Heaven³ belongs.”

1 GOD hath joined.] See Exp. Index under headings “Marriage.” “Truth,” “Spiritual,” and “Reality.”

2 eunuchs.] See Exp. Index under this heading.

3 Kingdom of Heaven.] Gr. “Kingdom of the heavens.” The Kingdom of GOD is everywhere, omni-present. See under headings “Heaven,” and “Kingdom of Heaven.”

15 And he laid his hands upon the children, and then departed from that place.

16 And behold a young man came and said unto him, "Good Teacher,¹ what good thing shall I do, that I may have eternal² LIFE?"

17 And Jesus said unto him,—"Why callest thou me good?³ There is one alone who is good, namely GOD: but if thou wouldst realize immortal LIFE, keep the commandments."

18 He asked, "Which commandments?" Jesus answered, saying, "'Thou shalt not kill,' 'Thou shalt not commit adultery,' 'Thou shalt not steal,' 'Thou shalt not bear false witness,'

19 'Honor thy father and thy mother,' (Exod. 20:12-16; Deut. 5:16:20). and 'Thou shalt love thy neighbor⁴ as thyself.'" (Lev. 19:18).

20 Then the young man said unto him, "All these commandments I have kept from my youth up: what lack I yet?"

21 Jesus answering said,—"If thou wilt be perfect, go and sell thy possessions and give to the poor, and thou wilt secure heavenly treasures; and then come and follow me."

22 But when the young man heard what he said, he went away sorrowful, for he had great material possessions.⁵

23 Then said Jesus unto his disciples,—“Verily I say unto you, that a rich man will find it very difficult to enter the Kingdom of Heaven.

24 And I also say unto you,—it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of GOD."

25 When his disciples heard this, they were greatly astonished, saying, "Who then can be saved?"

26 But Jesus, seeing their amazement, said unto them,—“With mankind this is impossible; but with GOD all things are possible."

27 Peter then spake, and said unto him, "Behold we have forsaken all and followed thee; what then shall we have?"⁶

28 And Jesus said unto him,—"Verily I say unto you, that ye who have followed me in the regeneration,⁷ when the Son of man takes his seat on his throne of glory, ye also shall sit upon twelve thrones and judge the twelve tribes of Israel.

1 teacher.] Gr. *didaskalos*. Not "master," although Christ Jesus was a master meta-physician.

2 eternal.] Gr. *aiōnion*. See Exp. Index under heading "Age-continuing."

3 why callest thou me good.] i. e., goodness hath but one source.

4 neighbor.] i. e., thy brother man, using the word in its generic sense. See Exp. Index under headings "Brotherman," and "Fatherland."

5 material possessions.] See Exp. In-

dex under headings "Riches," and "Counting the cost."

6 what then shall we have.] See Exp. Index under heading "Consecration."

7 regeneration.] Greek *palin-genesia*—rebirth. The regeneration, or rebirth consists of putting off, or letting go of the "old man of mortality and his deeds," and so regaining our original at-onement with SPIRIT. GOD, by following in the ethical and meta-physical footsteps of Christ Jesus.

29 And everyone who hath forsaken houses, or brothers, or sisters, or mother, or wife, or children, or lands, for the sake of the Christ,¹ will receive an hundred-fold, and shall inherit immortal LIFE.²

30 But many who are first now, will be last; and many who are last now, will be first."

CHAPTER 20.

1 "For the Kingdom of Heaven³ may be likened unto a landowner who went out early in the morning to hire laborers to work in his vineyard.

2 And having agreed with the laborers for a denarius⁴ a day, he sent them into his vineyard.

3 And he went out about the third hour⁵ and saw others standing idle in the market place;

4 and he said unto them, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they also went to work.

5 Again he went out about the sixth⁶ and the ninth⁷ hour and did likewise.

6 And about the eleventh hour⁸ he went out and found others standing idle, and said unto them, 'Why stand ye here idle all day?'

7 They answered and said, 'Be-

cause no one hath hired us.' He then said to them, 'Go ye also into the vineyard, and whatsoever is right, that ye shall receive.'

8 So when evening was come, the owner of the vineyard said unto his steward, 'Call the laborers and give them their wages, beginning with the last, and ending with the first.'

9 And when those who were hired about the eleventh hour came, they received every man a denarius.

10 But when those who were first engaged came, they supposed that they were going to be paid a larger sum; but they also received every man a denarius.

11 And when they had received it, they found fault with their employer, saying,

12 'These last, have worked only one hour, and thou hast put them on the same footing with us, who have borne the burden and heat of the day.'

13 But he answered one of them and said, 'Friend, I am doing thee no injury; didst thou not agree to work for me for one denarius?'

14 Accept that which is thine, and go thy way: I will give unto these last workers, the same as I give unto thee.

¹ Christ.] i. e., for the sake of the Christly spirit and nature. See Exp. Index under headings "Name," "Man (mortal)," and "Man (spiritual)."

² immortal life.] Gr. *aionian*; equivalent to age-continuing. See Exp. Index under headings "Eternal life," "Hell," and "Age-continuing."

³ Kingdom of Heaven.] Gr. "Kingdom of the heavens." GOD'S Kingdom is ev-

erywhere, omni-present. See Exp. Index under headings "Heaven," and "Kingdom of Heaven."

⁴ denarius.] A coin worth about seventeen cents. Popular Bible Encyclopedia.

^{5, 6, 7, 8.} Third hour—nine o'clock; Sixth hour—noon; Ninth hour—three o'clock; Eleventh hour—five o'clock. See commentators.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

16 So the last will be treated as the first, and the first as the last: for many are called, but few are chosen."

17 Later on, as Jesus was going up to Jerusalem he took the twelve disciples apart, whilst on the way, and said unto them,

18 "Behold, we go up to Jerusalem; and the Son of man will be betrayed unto the chief priests, and scribes, and they will condemn him to death:¹

19 and will deliver him to the Gentiles to mock, and to scourge, and to crucify: and the third day he will rise again."

20 Then came the mother of Zebedee's children to Jesus with her sons, and bowing down before him, desired that a certain favor be granted her.

21 And he said unto her, "What wilt thou?" She said, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."

22 But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink the cup that I drink of, and to be baptized with the baptism that I am baptized with?" They said unto him, "We are able."

23 Then Jesus said unto them,—"Ye shall indeed drink of my cup, and be baptized with the baptism² that I am baptized with: but to sit on my right hand, or on my left, is not mine to give, but it shall be given to those for whom it is prepared by the FATHER."

24 And when the disciples heard what had been requested, they were moved with indignation against the two brothers.

25 But Jesus called them unto him, and said,—“Ye know that the rulers of the Gentiles lord it over them, and their great men exercise personal domination over them.

26 But it should not be so among you: for whosoever would be great, let him be among you as one who serves;³

27 and whosoever would be chief among you, let him be one who ministers to you:

28 even as also the Son of man came not to be ministered unto, but to minister, and to give his life a ransom⁴ for many."

29 And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the wayside, hearing that Jesus was passing by, cried aloud, saying, "Have mercy on us, O Lord,⁵ thou Son of David!"

1 they will condemn him to death.] i. e., the carnal so-called mind, not GOD condemned him. The vicarious salvation theory is purely a man-made dogma. See Exp. Index under heading "Atonement and At-one-ment." Also 1 Cor. 2:8; Acts 2:23.

2 baptism.] See Exp. Index under headings "Baptism (of fire, water, holy SPIRIT-truth, and SPIRIT."

3 serves.] See Exp. Index under head-

ings "Service." "Ministry," and "Salvation (the way of)."

4 ransom.] Not as a vicarious atonement, but as a spiritual exemplar and wayshower: revealing man's GOD-given right to reflect GOD with full dominion. See Exp. Index under heading "Atonement and At-one-ment."

5 Lord.] The word "Lord" is only fully capitalized when it refers to GOD, the FATHER. See Exp. Index.

31 But the people rebuked them; bidding them be silent: but they cried out even more insistently, saying, "Have mercy on us, O Lord, thou son of David!"

32 Then Jesus stood still, and called to them, and said,—“What would ye have me do for you?”

33 They answered, “Lord, that our eyes may receive sight.”

34 Then Jesus, moved with compassion, touched their eyes, and immediately they recovered their sight;¹ and they followed him.

CHAPTER 21.

1 And when they drew nigh to Jerusalem, and had come to Bethpage, unto the Mount of Olives, Jesus sent two of his disciples on ahead, saying unto them,

2 “Go ye into the village before you, and as ye enter it ye will find an ass tethered, and a foal with her. Unloose her and bring her hither to me.

3 And if anyone question you, ye shall answer, ‘The Lord² hath need of her’: and he will straightway let her go.”

4 All this took place in fulfillment of the words of the prophet, who said,

5 “*Tell ye the daughter of Zion, behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.*” (*Isa. 62:11; Zech. 9:9*).

6 And the disciples went and

did as Jesus had directed,

7 and they brought the ass and the colt and spread their cloaks upon her, and he mounted thereon.

8 And a very great multitude spread their garments along the road; others cut down branches from the trees, and strewed them along the road.

9 And the multitudes that went before, and those that followed after, kept shouting, saying, “Hosanna³ to the son of David! Blessed is he who cometh in the name of the Lord! Hosanna in the highest!”

10 And when he had entered into Jerusalem, all the city was in a commotion; every one inquiring. “Who is this?”

11 And those who had come with him, said, “This is Jesus, the prophet from Nazareth in Galilee.”

12 And Jesus went into the Temple Courts,⁴ and drove out all those who bought and sold in the Temple, and overthrew the tables of the money changers, and the seats of those who sold doves.

13 And he said unto them, “It is written, ‘*MY house shall be called a house of prayer,*’ (*Isa. 56:7*.) but ye have turned it into a den of thieves.”

14 And the blind and the lame came to him in the Temple Courts, and he healed them.

¹ sight, seeing.] See Exp. Index under headings “Seeing,” “Healing the sick,” “Intuition,” “Mind,” and “Matter.”

² Lord.] meaning Christ Jesus. The word is only capitalized in full when it refers to GOD, the FATHER.

³ Hosanna to the son of David.] is equivalent to “GOD preserve the son of David.”

⁴ Temple Courts.] This was not the Temple, strictly speaking, but the outer enclosure and courts of the Temple.

15 And when the chief priests¹ and the scribes saw the wonderful things that he did, and the children crying aloud in the Temple Courts, saying, "Hosanna to the son of David!"² they were greatly displeased,

16 and said unto him, "Hearest thou what these children are saying?" And Jesus said unto them,—"Yea; have ye never read, '*Out of the mouth of babes and sucklings Thou hast perfected praise?*'" (*Ps. 8:2*).

17 Then he left them and departed out of the city, going into Bethany; and he spent the night there.

18 Now in the morning, as he was returning into Jerusalem, he was hungry,

19 and seeing a fig tree³ by the wayside, he went up to it, and finding no fruit thereon, there being only leaves, he addressed it saying,—"Let no fruit grow on thee henceforth, forever!" And presently the fig tree withered away.

20 And when the disciples saw what had been done, they marvelled, saying, "How suddenly the fig tree withered away!"

21 Jesus then said unto them,—"Verily I say unto you, if ye have an understanding faith,⁴ and doubt not, ye will not only be able to do this which hath been done to the fig tree, but even if

ye should say unto this mountain, 'Be thou removed, and be thou cast into the sea;' it would be done.

22 And all things whatsoever ye ask in prayer, believing,⁵ ye shall receive."

23 And when he had entered into the Temple Courts, the chief priests and elders of the people came unto him as he was teaching, and said, "By what authority⁵ dost thou these things? and who gave thee this authority?"

24 And Jesus said unto them,— "I will also ask you a question, which, if ye answer me, I will also tell you by what authority I do these things.

25 The Baptism of John; from whence did it emanate? Was it of Divine or human origin?" Then they reasoned within themselves, saying, "If we say 'of Divine origin,' he will reply, 'Then why did ye not believe him?'

26 But if we say, 'of human origin,' we fear the people; for all the people regard John as a prophet."

27 So they answered Jesus and said, "We cannot tell." Then Jesus said unto them,— "Neither will I tell you by what authority I do these things."

28 "But what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go to work to-day in my vineyard.'

¹ chief priests.] See Exp. Index under heading "Priesthood."

² Hosanna.] See footnote to Matt. 21:9.

³ fig tree.] See Exp. Index for full explanation of this incident under headings "Fig tree." "Meta-physical," and "Matter."

⁴ faith.] based on understanding; not a mere blind belief. See Exp. Index under headings "Faith," "Knowledge," and "Wisdom."

⁵ By what authority.] See Exp. Index under heading "Ordination." Also see Preface.

29 But the son answered and said, 'I will not;' but later on he repented¹ and went.

30 And he came then to the second, and said the same to him; and this son answered and said, 'I will go, sir;' but went not.

31 Which of these two did the will of his father? They said unto him, "The first." Then Jesus said unto them,—“Verily I say unto you, that the tax collectors and the harlots are entering² into the Kingdom of GOD ahead of you.

32 For John came unto you, teaching the way of righteousness, and ye believed him not: but the tax collectors and the harlots believed him: but ye, even when ye saw this, repented not, that it might be possible for you to believe him.”

33 “Listen also to another parable.³ There was a certain landowner who planted a vineyard, and hedged it about, and dug a wine press, and built a tower, and gave it over to husbandmen, and went into a distant country.

34 And when the vintage time drew nigh, he sent his servants to the husbandmen to receive his share of the vintage.

35 But the husbandmen seized his servants, and beat one, and killed another, and stoned another.

36 Again, therefore, he sent other servants; a larger number than before, and they treated them as they had the others.

37 Finally, however, he sent unto them his son, saying, 'They will respect my son.'

38 But when the husbandmen saw the son, they said to one another, 'This is the heir: come let us kill him, and take possession of his inheritance.'

39 So they seized him, and threw him out of the vineyard, and slew him.

40 When the owner, therefore, of the vineyard cometh, what will he do to those husbandmen?"

41 They answered and said, "He will utterly destroy those wicked men, and will give over his vineyard to other husbandmen, who will render unto him the fruit of the vintage."

42 Jesus then said unto them,—"Have ye never read in the Scriptures⁴ *'The stone which the builders rejected, the same hath become the cornerstone'*:⁵ *This is the LORD'S doing, and it is marvelous in our eyes?*" (Ps. 118:22, 23).

43 Therefore, I say unto you, the Kingdom of GOD will be taken from you, and will be given to a nation that will render to Him the fruits in their seasons.

1 repented, repent.] Gr. *metamelomai*. I repent, or am concerned for the past. occurs Matt. 21:29,32; 27:3; 2 Cor. 7:8; Heb. 7:21. When used elsewhere the Gr. word denotes *reform*, a repentance involving reformation. See Exp. Index under headings "Repent," "Righteousness," and "Salvation."

2 are entering.] i. e., are reforming, in spirit and in truth, and accepting gladly the revelation of divine love and meta-physical law, and so are preceding those who reject the Glad Tidings.

3 parable.] In modern language, a fig-

urative illustration or example. See Exp. Index.

4 Scriptures.] As there was no New Testament (New Covenant) Scriptures then compiled, Jesus necessarily referred to the Old Covenant Scriptures in every instance, when speaking of the Scriptures. See Exp. Index and Preface.

5 cornerstone.] In both the Greek and the Hebrew original, the word "cornerstone" is in the feminine gender. Spiritual demonstration is the cornerstone, when it is in harmony with the Christ way.

44 And whosoever falls upon this stone, will be broken: but on whomsoever it falls, it will grind him to powder."

45 And when the chief priests and Pharisees had heard his similies, they discerned that he had made reference to them.

46 But although they longed to lay hands on him, they feared to do so because of the people: for they realized that he was a prophet.

CHAPTER 22.

1 Again Jesus spake unto them by parables,¹ and said,

2 "The Kingdom of Heaven may be likened unto a certain king, who gave a marriage feast for his son.

3 And he sent forth his servants to call those who had been invited to the marriage feast: but they were unwilling to come.

4 Again he sent forth other servants, saying, "Tell those who were invited 'Behold I have prepared my banquet: my oxen and my fatlings are killed, and all things are ready; come then unto the marriage feast.'

5 But they made light of the invitation, and went their ways, one to his farm, and another to his business.

6 And those who remained seized his servants and abused

them shamefully, and slew them.

7 When the king, however, heard of this he was very wroth: and he sent his soldiers and put to death those murderers, and destroyed their city by fire.

8 Then said he to his servants, "The marriage feast is ready, but those who were invited were not worthy.

9 Go ye therefore to the cross roads, and invite all whom ye meet to the feast.'

10 So these servants went forth, and gathered together all whom they met, whether good or bad; and the banquet hall was filled with guests.

11 But when the king came in to meet his guests, he discovered there a man not clothed in a wedding garment.²

12 And he said unto him, 'Friend, how is it thou hast come here without a wedding garment?' And the man was speechless.

13 Then said the king to his servants, 'Bind him hand and foot, and take him away; and cast him into the darkness without: there will be weeping and gnashing of teeth.

14 For many are called, but few are chosen."

15 Then went the Pharisees and took counsel together, how the might entangle him in his sayings

1 parables.] Figurative illustrations of his meaning. More readily comprehended than a direct statement of truth concerning meta-physical or spiritual things would be to the materially minded. See Exp. Index under headings "How to interpret the Scriptures." and "Parables."

2 not clothed in a wedding garment.] i. e., not having on the wedding garment of spiritual righteousness, but the "filthy rags" of mortal, carnal righteousness, so-called, and supposed material selfhood. See Exp. Index under heading "Righteousness," and "Heaven."

16 And they sent out to him their disciples, together with the Herodians, who said unto him, "Teacher,¹ we know that thou art an honest man, and teachest the way of GOD in truth; neither art thou afraid of any man, for thou regardest not the personal standing of men.

17 Tell us, therefore, what thinkest thou? Is it lawful to pay tribute to Caesar, or not?"

18 But Jesus, discerning their evil motive, said, "Why tempt ye me, ye hypocrites?

19 Show me the tribute money." And they handed him a denarius.

20 Then he said unto them, "Whose image and superscription is this?"

21 They answered and said, "Caesar's." Then said he unto them, "Render then to Caesar the things that are Caesar's, and unto GOD, the things that are GOD'S.

22 And when they had heard his answer, they marvelled, and then left him and went their way.

23 The same day there also came unto him the Sadducees, who claim there is no resurrection from the dead, and talked with him, saying,

24 Master, Moses said, '*If a man die, having no children, his brother shall marry his widow, and raise up children unto his brother.*' (Deut. 25:5).

25 Now we had among us seven

brothers: and the first, after he had married a wife, died, and having no children, left his wife to his brother.

26 In like manner the second died also, and then the third, until finally all seven had married her and were deceased.

27 And last of all the woman died also.

28 In the resurrection, therefore, whose wife of the seven will she be, for they all married her?"

29 Jesus answered and said unto them, "Ye do err, not comprehending the Scriptures, nor the power of GOD.

30 For in the resurrection, they neither marry, nor are given in marriage,² but are as the angels³ of GOD in Heaven.

31 But concerning the resurrection of the dead, have ye not read that which GOD spake unto you, saying,

32 '*I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob.*' (Exod. 3:6) GOD is not GOD of dead men, but GOD of the living."

33 And when the multitude heard this they were astonished at his doctrine.

34 But when the Pharisees learned that he had put the Sadducees to silence, they gathered about him;

35 and one of them who was a lawyer, asked him a question to test him, saying,

¹ teacher.] Gr. *didaskalos*. Not "master." See Exp. Index under heading "Lord."

² marriage.] See Exp. Index under

headings "Man (spiritual)," and "Man (mortal)," and "Marriage."

³ angels.] See Exp. Index under headings "Evangel." and "Angel."

36 Teacher,¹ which is the greatest commandment² in the law?"

37 Jesus said unto him, "*Thou shalt love³ the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind.* (Deut. 6:5).

38 This is the first and greatest commandment.

39 And the second is like unto it, '*Thou shalt love thy neighbor³ as thyself.*' (Lev. 19:18).

40 The whole of the divine law and prophetic wisdom are summed up in these two commandments."

41 While the Pharisees were still standing around, Jesus questioned them, saying,

42 "What think ye of Christ? Whose son is he?" They answered him and said, "The son of David."

43 He then said unto them, "How then doth David, being spiritually inspired, call him 'Lord,'⁴ saying,

44 '*The LORD said unto my Lord; "Sit thou on My right hand, till I put thine enemies beneath thy feet?"*' (Ps. 110:1).

45 If David then calls him 'Lord,' how is he David's son?"

46 And no one was able to answer him; neither did anyone from that day venture to question him.

CHAPTER 23.

1 Then Jesus, speaking to the multitude, and to the disciples, said,

2 "The Scribes and the Pharisees sit in the seat of Moses.

3 Whatever, therefore, they command you, that observe and practice, but do not follow their example; for they preach, but do not practice.

4 For they bind heavy burdens, grievous to be borne, and lay them on other men's shoulders, but will not themselves lift even a finger to move them.

5 For all their actions are done to be seen of men. They widen their phylacteries, and enlarge the tassels of their garments.

6 They love the place of honor at feasts, and the prominent seats in the synagogues;

7 and to be greeted with salutations in the market places, and to be addressed by men as 'Rabbi, Rabbi.'

8 But do not ye allow yourselves to be called Rabbi⁵ for one is your Leader⁶ even Christ, and all ye are brothers.

9 And call no man upon earth your father; for one alone is your FATHER, even the heavenly FATHER.⁷

1 Teacher] Gr. *didaakchos*. Not master. See Exp. Index under headings "Lord," and "Master-men."

2 Greatest commandment] See Exp. Index under headings "Golden Rule," "SPIRIT," and "Spiritual."

3 love] The word in the Greek is "*agape*," which means divine, or spiritual love: that love which is the reflection of GOD, Himself, whose very nature is LOVE. This word being the exact opposite of the Greek word "*eros*," which means animal love. See Exp. Index under heading "Love." Also see preface.

4 Lord] This word is only capitalized when it refers to GOD, the FATHER. See Exp. Index under heading "Lord."

5 Rabbi] Signifies Teacher in the Hebrew. It is primarily an ecclesiastical title. See Exp. Index under headings "Letter versus Spirit," and "Rabbi."

6 Leader] Gr. *Kathegetes*. The word in the Greek here signifies Leader in its scholastic sense. See "Popular Bible Encyclopedia."

7 Father] See Exp. Index under headings "Father," "Man (Spiritual)," "Man (Mortal)," "Jesus," and "Christ."

10 Neither permit yourselves to be called 'Leaders,' for one is your Leader, even the Christ.

11 But he who is greatest among you, shall be he who serves.

12 Whosoever exalteth self will be humbled: but he who humbleth self will be exalted.

13 But woe unto you, Scribes and Pharisees, hypocrites! for ye lock the door of the Kingdom of Heaven¹ against men: for ye neither enter yourselves, nor allow those who desire to enter, to go in.

14 Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' estates, and to cover your wrong-doing, make long prayers: therefore ye shall receive far greater punishment.

15 Woe unto you, Scribes and Pharisees, hypocrites! for ye compass land and sea to make one convert, and when he is gained, ye make him twice as much a child of Gehenna² as yourselves.

16 Woe unto you, ye blind guides, who say, "Whosoever shall swear by the Sanctuary,³ it counts for nothing; but whosoever shall swear by the gold of the Sanctuary, is bound by his oath."

17 Foolish and blind! for which is of greater importance,—the gold, or the Temple which sanctifieth the gold?

18 And again ye say, 'Whosoever shall swear by the altar, it counts for nothing, but whosoever sweareth by the gift laid upon it, is bound by his oath.'

19 Foolish and blind! for which is greater,—the gift, or the altar which sanctifieth the gift?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by everything upon it.

21 And whosoever sweareth by the Temple, sweareth by it, and by Him who dwelleth therein.

22 And whosoever sweareth by Heaven, sweareth by the throne of GOD, and by Him who sitteth thereon.

23 Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cumin, but have neglected the weightier matters⁴ of the law,—justice,⁵ mercy, and good faith. These ought ye to have done, and yet not to have left the other undone.

24 Ye blind guides, so concerned about straining out a tiny gnat, and yet willing to swallow a camel!⁶

25 Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within ye are full of extortion and self-indulgence.

¹ Kingdom of Heaven] Gr. "Kingdom of the Heavens." GOD'S kingdom is everywhere, omni-present. Heaven is a state of consciousness, not a place. See Exp. Index under this heading.

² Gehenna] Type of fiery torment. Not necessarily physical torment. See Exp. Index under headings "Hell," "Heaven," and "Gehenna."

³ The Sanctuary] i.e., the central building of the Temple, which contained only the Holy Place and the Holy of Holies. It appears here in Matt. for the

first time. See under headings "Symbolism," and "Tabernacle."

⁴ weightier matters] See Exp. Index under headings "Justice and Mercy," and "Letter versus Spirit."

⁵ Justice] See Exp. Index under heading "Judgment."

⁶ camel] An illusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jew from religious scruples, the Gentiles from cleanliness. See *Emphatic Diaglott* by Wilson.

26 Thou blind Pharisee! cleanse first the inside of the cup and the platter, that the outside may be clean also.

27 Woe unto you, Scribes and Pharisees, hypocrites! for ye may be likened unto whited sepulchures, which appear indeed outwardly beautiful, but within are full of dead men's bones, and all manner of corruption.

28 Even so ye also outwardly appear unto men to be righteous, but within ye are full of hypocrisy and lawlessness.

29 Woe unto you, Scribes and Pharisees, hypocrites! for ye repair the tombs of the prophets, and decorate the sepulchres of the righteous, and say,

30 'If we had lived in the days of our forefathers, we would not have taken part in the murder of the prophets.'

31 Wherefore ye are witnesses against yourselves, that ye are the veritable descendants of those who slew the prophets.

32 Fill ye up the measure of your forefathers' guilt.

33 Ye serpents! ye brood of vipers! how can ye escape the condemnation to Gehenna?¹

34 Behold, therefore, I send unto you prophets and wise men, and scribes: some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute² from city to city.

35 That upon your head may

come all the blood of the innocents shed upon earth; from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the sanctuary and the altar.

36 Verily, I say unto you, all these things will come upon this generation.

37 O Jerusalem, Jerusalem! Thou that slayest the prophets, and stonest those who are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings,

38 and ye would not. Behold your habitation is left unto you desolate:

39 for I say unto you, Ye shall not see me henceforth, until ye say, '*Blessed is he who cometh in the name of the LORD.*'" ³ Ps. 118:26).

CHAPTER 24.

1 And Jesus, having left the Temple was going on his way, when his disciples came to him and called his attention to the Temple buildings.

2 Then Jesus said unto them,—"See ye all these things? Verily I say unto you, there will not be left here one stone upon another that will not be cast down."⁴

3 Later on, as he was sitting on the Mount of Olives, the disciples came unto him privately, and said, "Tell us when will these things

1 Gehennal] Type of fiery torment, not necessarily physical. See Exp. Index under headings "Hell" and "Hades."

2 Persecute] See Exp. Index under heading "Persecution of Christliness."

3 LORD] The word LORD is capitalized thus only when it refers to GOD, the FA-

THER.

4 Cast down] Symbolic of all so-called material phenomena. See Hebrew 12:27. See Exp. Index under headings "Matter," "Mind," "Spiritual," "Meta-physical," "How to interpret the Scriptures," and "Symbolism."

come to pass, and what will be the sign of thy reappearing, and of the completion of the age?"

4 And Jesus answered and said unto them,—"Take heed¹ that no one mislead you.

5 For many will come in my name, saying, 'I am the Christ,' and will deceive many.

6 And ye will hear of wars, and rumors of wars; but see to it that ye be not alarmed: for all these things must come to pass; but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom; and there will be famines and epidemics, and earthquakes in various places.

8 All these are but the beginning of the birth-pangs.

9 Then will they deliver you up to be tortured, and will put you to death, and ye will be hated by all nations for Christ's sake.

10 And there will be many who will stumble and fall, and will betray one another, and hate one another.

11 And many false prophets will arise, and will mislead many.

12 And because iniquity will abound, the love of many will grow cold.

13 But whosoever remaineth steadfast unto the end, the same will be saved:

14 and the *Good News* concerning the Kingdom will be proclaimed throughout all the world for a testimony to all nations; and

then there will come an end.

15 When-therefore ye see "*The abomination of desolation,*" (*Dan. 9:27*) mentioned by Daniel the prophet, standing in the holy place, (Whoso readeth let him comprehend the meaning thereof)

16 then let those who are in Judaea flee to the mountains;

17 and let him who is on the roof not go down to remove anything out of his house:

18 neither let him who is in the field, return to get his coat.

19 And alas for those who are with child, and those who are nursing babes in those days!

20 But pray that your flight may not be in winter, nor on the Sabbath;

21 for it will be a time of great '*Tribulation, such as never has been experienced from the beginning of the world until now,*' (*Dan. 12:1*) no, nor will ever be again.

22 And had these days not been limited, no one would survive; but for the sake of the elect, these days will be limited.

23 Then if anyone shall say unto you, 'Lo, here is the Christ!' or 'there!' believe it not.

24 For there will arise false Christs, and false prophets, who will display the signs and wonders of hypnotism,² so as to deceive, if it were possible, even the very elect.

¹ take heed] i. e. be prepared] See Exp. Index under headings "Preparedness," "Resistance versus non-resistance."

² hypnotism] i. e. necromancy, sorcery, magic, witchcraft, "pharmacy," etc.; phenomena of the carnal or human will.

Christ Jesus demonstrated by reflected power, the Divine nature and will of GOD. He exemplified GOD'S law. See Exp. Index under headings "How to interpret the Scriptures," and "Hypnotism."

25 Remember, I have forewarned you.

26 Therefore, if they say unto you, 'Behold, he is in the desert!' go not forth, or 'Behold he is in an inner room,' do not believe it.

27 For as the lightning flashes across the sky, from the East to the West, even so will be the reappearing of the Son of man.

28 For wherever there is a carcase, there will the vultures be gathered together.

29 Immediately after the tribulation of those days, *'The sun will be darkened, and the moon will not give her light; the stars will fall from the firmament, and all the forces of the heavens will be convulsed,'* (Isa. 13:10; 34:4.)

30 Then will appear the sign of the Son of man in the heavens: and *'Then will all the people of the earth lament,'* (Zech. 12:12) when they see the *'Son of man coming in the clouds of heaven, with power and great glory.'* (Dan. 7:13, 14).

31 And he will send his angels with a great blast of a trumpet, and they will gather together the elect from the *'North, South, East and West,—from one end of the heavens to the other.'* (Deut. 28:64; 30:4).

32 Now learn a lesson from the fig tree.¹ When its branches are yet tender, and it is bursting into

leaf, ye know that the summer is nigh.

33 So likewise ye, when ye see all these things, may know that the hour is nigh, even at the very doors.

34 Verily, I say unto you, this generation² will not pass away until all these things have first taken place.

35 Heaven and earth will pass away,³ but my words shall not pass away.

36 But of that day and hour, no man knoweth, no not even the angels of heaven, but only the FATHER.

37 For as it was in the days of Noah, (Gen. 7) so will it be at the reappearance of the Son of man.

38 For as in the days before the flood, the people were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the Ark,—

39 and did not realize their peril, until the flood came and swept them all away; just so will it be at the reappearance of the Son of man.

40 Then two men will be working in a field; one will be taken, and the other left.

41 Two women will be grinding at the mill; one will be taken, and the other left.

42 Watch therefore;⁴ for ye know not at what hour your Lord may come!

¹ fig tree] See Exp. Index under headings "Fig tree," "Parable," and "Symbolism."

² Generation] i.e., this mortal generation. See Exp. Index under headings "Mortals," "Immortals," "Man (Spiritual)," "Man (mortal)," "Jesus," and "Christ."

³ Heaven and earth will pass away]

i.e., the so-called material heaven and earth phenomena. See Exp. Index under headings "Heaven," "Father," "Ontology," "Meta-physics," and "End of the World."

⁴ Watch therefore] See Exp. Index under headings "Preparedness," "Panoply," "Righteousness," and Salvation (the way of)."

MATTHEW

43 But be assured of this, that if the owner of the house had known at what hour the thief would come, he would have watched, and would not have suffered his house to be broken into.

44 Therefore be ye also ready; for in the hour ye least expect him, the Son of man will come.

45 Who then is the faithful and wise servant whom his Lord¹ hath placed in charge of his household, to give them their food at the proper seasons?

46 Blessed is that servant whom his Lord when he cometh shall find so doing.

47 Verily I say unto you, that he will put him in full charge of his possessions.

48 But if that servant, being evil, shall say in his heart, 'My Lord is a long time in coming,'

49 and should begin to beat his fellow servants, and to eat and drink with the drunken;

50 the Lord of that servant will come on a day when he is not expecting him, and at an hour that he is not informed of,

51 and he will discharge him, and assign him a place among the hypocrites, where there will be weeping and gnashing of teeth."

CHAPTER 25.

1 Then the Kingdom of Heaven² may be likened unto ten virgins,³

who took their lamps and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 Those who were foolish took lamps, but took no oil in their flasks.

4 But the wise virgins brought oil in their flasks, as well as the oil in their lamps.⁴

5 As the bridegroom was delayed in coming, they all became drowsy, and fell asleep.

6 And at midnight there was a shout, 'Behold the bridegroom cometh! Go ye out to meet him!'

7 Then all the virgins arose and trimmed their lamps.

8 And the foolish virgins said unto the wise, 'Give us some of your oil, for our lamps have gone out.'

9 But the wise virgins answered and said, 'Not so, lest there be not enough for us all, but go ye rather to those who sell, and buy for yourselves.'

10 But while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage feast: and the door was shut.

11 Afterwards the other virgins also came and said, 'Lord, Lord, open the door to us!'

12 But he answered and said, 'Verily I say unto you, I know you not.'

1 Lord] The word is here used with reference to Christ the Son.

2 Kingdom of Heaven] Gr. "Kingdom of the heavens." GOD'S Kingdom is everywhere. See also under headings "Heaven," and "Parable."

3 Virgins] The word "virgin" signifies a chaste or pure person, regardless of the question of sex, and is so applied in the Scriptural Writings. GOD'S law

demands purity and spirituality in equal degree in both man and woman. There is only *one standard* known to GOD. See Exp. Index under headings "Eunuch," "Truth," "One Standard," and "Virgins."

4 As well as in their lamps] Symbolic of spiritual preparedness. See Exp. Index under headings "Preparedness," "Pangloss," "Righteousness," "Spirit," and "Spiritual."

13 Watch, therefore, for ye know neither the day nor the hour in which the Son of man cometh.

14 Again the Kingdom of Heaven may be likened to a man, who, on the point of departure for a distant country, called his servants together, and put them in charge of his possessions.

15 Unto one of them he gave five talents, to another two, and to another one; giving to each one according to his individual ability, and then departed on his journey.

16 Then he who had received the five talents went and traded with them, and gained another five talents.

17 And he who had received two did likewise, and gained two more.

18 But he who had received the one talent went and dug a hole in the ground and hid his master's money.

19 Now after a long time, the master of those servants returned, and called for a settlement with them.

20 Then he who had been intrusted with the five talents came and brought them, together with the five he had gained, and said, 'Lord, thou gavest me five talents, behold, I have gained five more.'

21 His master then said unto him, 'Well done thou good and trustworthy servant; thou hast been faithful over a few things, I will now place thee in charge of many things; come and enter into thy master's joy.'

22 He also who had received the two talents came and said, 'Lord, thou gavest me two talents,

behold, I have gained two more.'

23 His master said unto him, 'Well done good and trustworthy servant; thou hast been faithful over a few things, I will make thee ruler over many things; share thou thy master's joy.'

24 Then he who had received the one talent came and said, 'Lord, I knew thee to be an exacting man, reaping where thou hast not sown, and garnering what thou hast not winnowed.'

25 And I was afraid, and went and hid my talent in the earth: lo, here is that which belongs to thee.'

26 But his master answered and said unto him, 'Thou wicked and slothful servant: thou knewest well that I reap where I have not sown, and garner what I have not winnowed.'

27 Thou shouldst have put my money in the bank, so that on my return, I should have received my money with interest.

28 Take away the talent therefore, and give it to him who hath ten talents.

29 For unto him who hath, more will be given, and he shall have abundance; but from him who hath nothing, even that which he seemeth to have will be taken away.

30 And cast ye this unprofitable servant into outer darkness: there will be weeping and gnashing of teeth.'

31 When the Son of man shall come in his glory, and all the holy angels with him, then will he sit enthroned in glory.

MATTHEW

32 And before him will be assembled all the nations, and he will separate them the one from the other, just as a shepherd divideth the sheep from the goats.

33 And he will place the sheep on his right hand, but the goats on the left.

34 Then will the king say to those on his right hand, 'Come ye blessed of my FATHER, inherit the kingdom prepared for you from the foundation of the universe.

35 For when I was hungry, ye gave me food; when I was thirsty, ye gave me drink, when I was a stranger, ye took me in;

36 when I was naked, ye clothed me; when sick, ye visited me, when in prison, ye came unto me.'

37 Then will the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in; naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?'

40 And the king will answer

and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto the lowliest of these, my brethren, ye have done it unto me.'

41 Then will he say to those on the left hand, 'Depart from me, ye accursed ones, into the fire which continues throughout the ages,¹ prepared for the devil² and his satellites!³

42 For I was hungry, and ye gave me no food;⁴ I was thirsty, and ye gave me no drink;

43 I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not.'

44 Then will they answer him, saying, 'Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?'

45 Then will he answer them, saying, 'Verily I say unto you, Inasmuch as ye have not done it unto the lowliest of these, my brethren, ye have not done it unto me.'

46 And these will depart into age-continuing correction,⁵ but the righteous, into age-continuing life.

¹ ages] Gr. *aiōntōn*, or age-continuing. See verse 46. See Exp. Index under headings "Hell," and "Age-continuing punishment."

² devil] Sum total of all evil; error. See Exp. Index under headings "Evil," "Devil," and "Origin of Evil."

³ satellites] lesser forms of evil.

⁴ gave me no food] See Exp. Index under heading "Golden Rule." Also see Luke 10:25-37.

⁵ Age continuing correction] "The common version and many modern versions incorrectly render *kolasis aiōntōn*, everlasting punishment, conveying the idea of *lastings*, torment.

Kolasis in its various forms only occurs in three other places in the New Testament. Acts 4:21, 2nd Peter 2:9, 1 John 4:18. It is derived from *kalazō*, which signifies 1 *To cut off*; as to prune, 2 *To restrain*. The Greeks write, "The chariot-

eer (*Kalazēi*) restrains his fiery steeds. The word rendered "eternal," and "everlasting," in the orthodox version, is in the Greek *aiōnios* which is the adjective form of the Greek word *aiōn*, age and must be related to it in meaning. The word *age, aiōn*, signifies an indefinite period of time, past, present, or future.

The fire referred to in verse 41 of this chapter is therefore the corrective baptism or refining fire, i. e., the fiery experience necessary to separate the dross from the gold, the true from the false, the chaff from the wheat. See Emphatic Diaglott by Wilson. Rev. G. A. Kratzer translates it "to prune, as to prune a tree or hedge for its good." See Exp. Index for further explanation on this important subject under headings "Age-continuing Punishment," "Hell," "Wrath of GOD," and "Judgment."

CHAPTER 26.

1 When Jesus had finished all these teachings, he said unto his disciples,

2 "Ye know that in two days the feast of the Passover¹ will be celebrated, and the Son of man will be betrayed and crucified."

3 Now the chief priests, and scribes, and elders of the people assembled together in the court of Caiaphas the high priest;

4 and consulted how they might get Jesus into their power by stratagem, so as to put him to death.

5 Some of them said, however, "Not during the feast, lest it bring on a riot among the people."

6 Now when Jesus had come to Bethany, and was in the house of Simon the leper,

7 there came to him a woman who had an alabaster jar of very precious ointment, which she poured upon his head as he reclined at table.

8 But when his disciples saw what was done, they were filled with indignation, and said, "To what purpose is this waste?"

9 For this ointment might have been sold for a large sum and given to the poor."

10 When Jesus heard it, he said unto them,—"Why trouble ye the woman? For she hath done a good deed to me.

11 For ye have the poor with

you always to bless, but me ye have not always.

12 For in pouring this ointment upon my body, she hath prepared it for burial.

13 Verily I say unto you, where-soever the Glad Tidings shall be proclaimed throughout the whole world, this deed also, which this woman hath done will be told for a memorial of her."

14 Then one of the twelve disciples, named Judas Iscariot, went to the chief priests and said unto them,

15 "What will ye give me, if I deliver up Jesus unto you?" And they made an agreement with him, to give him thirty pieces of silver.

16 And from that time he sought an opportunity to betray him.

17 Now the first day of the feast of Unleavened Bread,¹ the disciples came unto Jesus and said, "Where shall we make preparations for thee to eat the Passover?"

18 And he said,—“Go into the city to such and such a man, and say unto him, “The Teacher² saith, ‘My time is at hand: I will keep the Passover at thy house, with my disciples.’”

19 And the disciples did as Jesus had directed them, and they made ready the Passover.

20 Now when the evening had set in, he sat down with the twelve.

21 And as they were eating, he said,—“Verily I say unto you, one of you will betray me.”

¹ Feast of the Passover; Feast of unleavened bread; Feast of the tabernacles.] See Exp. Index under headings "Feast of the tabernacles," "Symbolism," and "How

to interpret the Scriptures."

² Teacher.] Gr. *didaskalos*. Not "master" although Christ Jesus was a master meta-physician in its truest sense.

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22 And they were exceedingly distressed, and they began to inquire of him, saying, "Teacher, is it I?"

23 And he answered, and said,—"The one who dippeth his hand with me in the bowl, he it is who will betray me.

24 The Son of man must depart as it is written concerning him, but woe unto that man by whom the Son of man is betrayed. It were well for that man if he had never been born!"

25 Then Judas who was betraying him, asked him, saying, "Teacher, is it I?" And Jesus answered,—"Thou hast truly spoken."

26 And as they were eating, Jesus took bread,¹ and gave thanks, and brake it, and gave it to his disciples, saying,—“Take, eat; for this is² my body.”

27 And he took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it.

28 For this is² my blood of the New Covenant, which is poured out for many, for the destruction of sin.

29 I tell you that hereafter I will not partake of this fruit of the vine, until that day when I drink the *new wine*³ with you in my FATHER'S Kingdom."

30 And after they had sung an

hymn, they went out to the Mount of Olives.

31 Jesus then said unto them,—"All of you will fall away from me tonight: for it is written, '*I will smite the shepherd, and the sheep of the flock will be scattered in all directions.*' (Zech. 13 : 7).

32 But after my resurrection, I will go before you into Galilee."

33 Peter then answered, and said, "Though all men fall away from thee, yet will I never fall away."

34 But Jesus said unto him,—“Verily I say unto thee, that this very night, before the cock crows, thou wilt thrice disown me.”

35 "Though I should have to die with thee," exclaimed Peter, "yet would I not disown thee!" And all the other disciples likewise protested in the same manner.

36 Then Jesus came with them to a place called Gethsemane, and he said unto his disciples,—“Sit ye here, while I go yonder and pray.”

37 And he took with him Peter, and the two sons of Zebedee; and he became very depressed, and suffered great anguish of mind.

38 Then said he unto them,—“My soul is exceedingly troubled, even unto death: tarry ye here and watch with me.”

¹ bread and wine.) Symbolic of Christly life. Like all symbolic rites, this ritual becomes a mere mockery if only the letter is observed, and the Christly life lacking. As we rise spiritually the symbols will fall away, being no longer of any use. See Exp. Index under headings "Symbolism," and "Bread and Wine."

² is my body.) i. e., symbolizes my life. See Exp. Index under headings

"Baptism," "Symbolism," and "How to Interpret the Scriptures."

³ new wine.) The reference in this instance indicates the New Wine of the spirit. The word here used does not refer to material wine, which is but symbolic of the joys of spiritual life and love. See Exp. Index under headings "Ritualism," and "New Wine."

39 And he went on a little further and bowed himself to the ground, and prayed, saying, "FATHER, if it be possible, spare me this cup; nevertheless, not my will but Thine be done."

40 Then he returned to the disciples and found them asleep, and he said unto Peter,—“What! could ye not watch with me one hour?

41 Watch and pray, lest ye fall into temptation. The spirit indeed is willing, but the flesh is weak.”

42 And he went away for the second time and prayed, saying, “O my FATHER, if this cup may not be spared me,¹ except I drink it, Thy will be done.”

43 And he returned and found them again sleeping, for their eyes were heavy with sleep.

44 And he left them, and again went away for the third time, and prayed, repeating the same words.

45 Then returning to his disciples, he said unto them,—“Sleep on now and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Arise! let us be going: behold he who betrayeth me is at hand.”

47 And while he was still speaking, Judas, one of the twelve, approached, and with him a great crowd with swords and staves, sent by the chief priests and elders of the people.

48 Now he who was betraying him, had arranged to give them a signal, saying to them, “The one whom I kiss is the man; lay hold on him.”

49 So coming up to Jesus, he said, “Hail Rabbi!” and kissed him.

50 And Jesus said unto him,—“Friend, for what reason hast thou come?” Thereupon the men laid hands on him, and held him.

51 And behold, one of those who were with Jesus, put forth his hand and drew his sword, and striking the high priest’s servant, cut off his right ear.

52 Then said Jesus unto him,—“Put up thy sword: for all who take up the sword, shall perish by the sword.”²

53 Do you think that I cannot even now pray to my FATHER, and He would instantly send me more than twelve legions of angels?

54 But how, in that case, would the Scriptures be fulfilled, which foretells that thus it must be?”³

55 J e s u s then said to the crowd,—“Have ye come out as against a robber, with swords and staves for to take me? I sat daily with you in the Temple Courts, teaching, yet ye laid no hands upon me.

56 But all this has taken place in fulfillment of the Scriptures.” Then all the disciples forsook him and fled.

¹ if this cup may not be spared me.] See Preface for explanation of this anguished state of mind.

² sword.] All who seek to obtain harmony by material means or laws, shall perish through these very means. Jesus was not an advocate of physical or material resistance to any form of evil,

but he was a successful advocate of spiritual, meta-physical resistance. See Preface on this interesting point. See also Exp. Index under headings “Prince of Peace,” “Brotherhood,” “Warfare,” and “Resistance versus non-resistance.”

³ thus it must be.] See Preface for full discussion of this subject.

57 Then those who held Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled.

58 But Peter followed him at a distance, until they reached the court of the high priest's palace; and he went in and sat down among the servants to see what would take place.

59 Now the chief priests and elders, and all the Sanhedrin sought to obtain false testimony against Jesus, in order to put him to death,

60 but they could obtain no satisfactory evidence. Yea, though many false witnesses came forward, yet could they obtain none. Finally two witnesses came forward, who said,

61 "This fellow said, 'I am able to destroy the Temple of GOD, and to rebuild it again in three days.'"

62 Then the high priest arose, and said unto Jesus, "Answerest thou nothing to the testimony of these men?" But Jesus remained silent.

63 Again the high priest said unto him, "I adjure thee by the living GOD, that thou tell us whether thou be the Christ, the Son of GOD."

64 Jesus answering said,—"Thou hast stated the fact, nevertheless, I say unto you, that hereafter ye will see *the Son of man sitting on the right hand of OMNIPOTENCE; and coming in the clouds of heaven.*" (*Ps. 110:1; Dan. 7:13*).

65 Then the high priest¹ rent

his robes, and said, "He hath spoken blasphemy; what further need have we of witnesses? Behold, ye yourselves have heard his blasphemy.

66 What is your verdict?" And they answered and said, "He deserves to die."

67 Then they spat in his face, and struck him with their fists: and others smote him with their staves, exclaiming,

68 "Prophecy unto us, O Christ! Who is it that strikes thee?"

69 Now Peter sat in the courtyard: and a maidservant came up to him and said, "Thou also wast with Jesus of Galilee."

70 But he denied it before them all saying, "I do not know what you mean."

71 And when he had gone out on the porch, another maid saw him, and said unto those who were there, "This fellow was also with Jesus of Nazareth."

72 And again he denied it with an oath, saying, "I do not know the man!"

73 And after a while those who were standing by came up to Peter, and said, "Surely thou art also one of them, for thy manner of speech betrayeth thee."

74 Then Peter began to curse and to swear, declaring, "I do not know the man!" And immediately a cock crowed.

75 And Peter remembered the words which Jesus had said, "Before a cock crow, thou wilt deny me thrice." And Peter went out and wept bitterly.

¹ High Priest.] See Exp. Index under headings "Priesthood," and "Ministry."

CHAPTER 27.

1 And morning having come, all the chief priests and elders of the people took counsel together against Jesus, to put him to death.

2 And when they had bound him, they led him away, and delivered him up to Pontius Pilate the Governor.

3 Then Judas who had betrayed him, seeing that Jesus was condemned, repented; and bringing back the thirty pieces of silver to the chief priests and elders, said,

4 "I have sinned, in that I have betrayed innocent blood." They however replied, "What is that to us? That is your affair."

5 Then Judas threw down the pieces of silver in the Temple, and leaving the place, went away and hanged himself.

6 Then the chief priests, having gathered up the silver pieces, said, "It is not lawful to put this money into the treasury, because it is the price of blood."

7 So they consulted together, and bought with the money the Potter's Field, for a burial ground for strangers.

8 For this reason the field is called, "The Field of Blood," to this very day.

9 Thus was fulfilled the words of Jeremiah¹ the prophet, who said, "*And I took the thirty pieces of silver, the price of him on whom they had set a value, on whom they of the children of Israel had*

set a price, and gave them for the Potter's Field, as the LORD directed me."

11 In the meanwhile Jesus was brought before the Roman Governor, and the Governor said unto him, "Art thou the king of the Jews?" And Jesus answered and said,—"Thou sayest so."²

12 Then further accusations were brought against him by the chief priests and elders; but Jesus made no reply.

13 Then Pilate said unto him, "Hearest thou not these many charges which they bear witness against thee?"

14 But to him also, Jesus answered never a word, so that the Governor was greatly astonished.

15 Now during this Feast of the Passover, it was the custom for the Governor to grant to the people the release of one prisoner, whomsoever they might choose.

16 And they had in prison at that time a notorious prisoner, named Barabbas.

17 So whilst the people were gathered together, Pilate said unto them, "Which do ye desire that I release for you, Barabbas, or Jesus who is called Christ?"

18 For he knew that it was because of jealousy that they had brought Jesus before him.

19 While Pilate was still seated upon the Tribunal, his wife sent a message unto him, saying, "Do not have anything to do with that

¹ Jeremiah.] The passage quoted is not found in the book of Jeremiah. Whitby, the commentator, however says, "We know from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found

every letter of the words quoted by Matthew."

² King.] See Exp. Index under headings "King," and "Sovereignty." See John 18:36.

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just man, for I have suffered much to-day in a vision because of him."

20 But the chief priests and elders persuaded the multitude to ask that Barab'bas be released, and that Jesus be put to death.

21 Then the Governor again asked them, saying, "Which of these two shall I release for you?" And they answered, "Barabbas."

22 Pilate then said, "What shall I do then with Jesus, who is called Christ?" And with one accord they exclaimed, "Let him be crucified!"

23 Then the Governor said, "Why, what evil hath he done?" But they shouted all the more furiously, saying, "Let him be crucified!"

24 When Pilate therefore saw that he could not prevail, but that on the contrary, a riot was threatening, he took some water and washed his hands before the multitude, saying, "I am innocent of the blood of this just man. See to it yourselves."

25 Then answered all the people, and said, "His blood be on us and on our children."

26 Whereupon Pilate released Barabbas, and having ordered Jesus to be scourged, he gave him up to them to be crucified.

27 Then the Governor's soldiers took Jesus into the Praetorium; and the whole company gathered around him.

28 And they stripped him, and put on him a scarlet cloak,

29 and after they had platted a crown of thorns, they put it on his head, and placed a rod in his

right hand, and then bowing the knee before him, mocked him, saying, "Hail, King of the Jews!"

30 And they spat upon him, and took the rod and struck him upon the head.

31 After they had thus mocked him, they took off the cloak and again put his own garments upon him, and then led him away to crucify him.

32 And as they came out, they met a man of Cyrene, Simon by name: him they compelled to carry the cross.

33 And when they had come to a place called Golgotha, which means, "The place of the skull,"

34 they gave him vinegar to drink, mingled with gall;¹ which, after he had tasted, he refused to drink.

35 Then they crucified him, and divided his garments among them, casting lots; in fulfillment of the words spoken by the prophet, "*They divided my garments among them, and for my vesture did they cast lots.*" (Ps. 22:18).

36 And sitting down they kept watch over him there.

37 And they placed over his head the accusation, "**THIS IS JESUS THE KING OF THE JEWS.**"

38 At the same time were two thieves crucified with him, one on the right hand, and the other on the left.

39 And those who passed by railed at him, wagging their heads, and saying,

40 "Thou who destroyest the Temple, and buildest it again in

¹ mingled with gall.] A medical concoction designed to allay pain. See Exp. Index under headings "Medicine," "Phar-

macy.," "Materia Medica," "Truth," and "Science (True)"

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three days, save thyself! If thou art the Son of GOD, come down from the cross!"

41 In like manner, the chief priests, together with the scribes and elders, mocked him, saying,

42 "He saved others, himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him.

42 He trusted in GOD; let GOD deliver him now, if He will have him; for he said, 'I am the Son of GOD.'"

44 The thieves also, who were crucified with him, mocked him in the same manner.

45 Now from the sixth hour there was darkness over the whole land until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, "Eli, Eli, lama, sabachthani?" that is to say, "My GOD, my GOD, why hast Thou forsaken me?"

47 Then when some of the people who stood near heard this, they said, "This man calleth for Elijah."

48 And immediately one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and offered it to him to drink.

49 The others, however, said, "Let him alone, let us see whether Elijah will come and save him."

50 Then Jesus, after he had cried out again with a loud voice, gave up the ghost.¹

51 And behold the veil of the Temple² was rent in twain from

the top to the bottom, and there was a great earthquake, and the rocks were rent asunder.

52 And the graves were opened, and many of the saints who were asleep in death were aroused;

53 and came out of the tombs after the resurrection of Jesus, and entering the holy city were seen by many people.

54 Now when the Roman centurion, and those who were with him, keeping watch over Jesus, saw the earthquake, and the other things that were happening, they were filled with fear, saying,—"Surely, this was the Son of GOD!"

55 And many women were there, watching from a distance, who had followed Jesus from Galilee, ministering to his needs.

56 Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when evening had set in, there came from Arimathaea, a rich man named Joseph, who was also a disciple of Jesus.

58 And he went to Pilate, and asked for the body of Jesus. Then Pilate commanded that the body of Jesus be given him.

59 And when Joseph had received the body, he wound it in a clean linen sheet,

60 and laid it in a newly made tomb which he had had hewn in the rock. Then he rolled a great stone against the entrance, and departed.

¹ ghost.] i. e., breathed his last. The Greek word also signifies air, breath, spirit. A mortal sense of life however, may well be termed "ghost."

² Veil of the Temple.] This veil is

symbolic, for it was the veil which separated the outer Holy Place from the inner "Holy of Holies." See Exp. Index under heading "Symbolism."

61 And Mary Magdalene and the other Mary were also present there, sitting opposite the tomb.

62 Now on the next day, the day following the day for preparation,¹ the chief priests and Pharisees came in a body to Pilate, and said,

63 "Sir, we remember that during his lifetime, that imposter said, that after three days he would rise to life again.

64 So we ask thee to give orders for the tomb to be securely guarded until the third day is past, lest his disciples should come by night and steal the body; and then say to the people, 'He is risen from the dead;' then the last imposture would be worse than the first."

65 Then Pilate answered and said, "You may have a guard; go make the tomb as secure as you can."

66 So they went, and having stationed a guard there, they made the tomb secure by sealing the stone.

CHAPTER 28.

1 After the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to visit the tomb.

2 But behold there had been a great earthquake; for an angel of the LORD had descended from Heaven, and had come and rolled back the stone from the entrance, and was sitting upon it.

3 His appearance was as dazzling as lightning, and his raiment white as snow.

4 And for fear of him, the keepers trembled, and had become like dead men.

5 But the angel said unto the women, "Ye have nothing to fear; for I know that ye seek Jesus, who was crucified.

6 He is not here, for he has risen as he said he would. Come and see the place where he lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there ye shall see him: Remember, I have told you."

8 Upon hearing this, they hurried quickly from the tomb, and ran in fear, and yet with exceeding joy, to bring the news to the disciples.

9 And as they ran, behold Jesus met them, and said, "Peace be unto thee!" Then they came forward and bowing down in reverence, clasped him by the feet.

10 Whereupon Jesus said unto them,—"Be not afraid, go and tell my brethren to go into Galilee, and there they shall see me."

11 Now as they were on their way, some of the guards came into the city and reported to the chief priests everything that had happened.

12 And when the chief priests had gathered the elders together, and had consulted with them, they gave the soldiers a large sum of money, and said,

13 "Ye shall say, 'His disciples came by night and stole his body, while we were asleep.'

¹ day for preparation.] i. e. Preparation Day. The day preceding the Sabbath.

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14 And should this be reported to the Governor, we will satisfy him, and make it all right for you."

15 So they accepted the money, and did as they were instructed; and this story was noised abroad and is current among the Jews to this day.

16 The eleven disciples, however, went into Galilee, to the mountain where Jesus had arranged to meet them.

17 And when they saw him, they paid homage to him, but some

of them doubted.

18 Jesus, however, came forward and spake unto them, saying, "All power is given unto me in Heaven and on earth.

19 Go therefore, and make disciples of all nations, baptizing¹ them in the name of the FATHER, and of the Son, and of the holy SPIRIT-truth:²

20 teaching them to observe all things whatsoever I have instructed you, and lo I am with you always, even unto the completion of the age."

Subscription According to Matthew.

¹ Baptism.] See Exp. Index under headings "Baptism," and "Symbolism."

² SPIRIT-truth.] See Preface. See Exp.

Index under heading "Holy Ghost," for meaning of this term.

THE GLAD TIDINGS AS RECORDED BY MARK¹

CHAPTER 1.

THE beginning of the *Glad Tidings*² of Christ Jesus the Son of GOD.

2 As it is written in the prophets³, "*Behold I send My messenger before thy face, who shall prepare thy way before thee.*" (Mal. 3:1).

3 *The voice of one crying aloud in the wilderness 'Prepare ye the way of the LORD, make His paths straight!'*" (Isa. 40:3).

4 In fulfillment of this came John, baptizing, and proclaiming the requisite baptism⁴ of reformation⁵ for the forgiveness of sins.

5 And people of all classes from the districts of Judaea, and from Jerusalem, went out to meet him, and were baptized by John in the river Jordan, confessing their sins.

6 John was clothed in garments made of camels' hair, with a leathern girdle about his loins, and his food was locusts⁶ and wild

honey.

7 And he proclaimed, saying, "There is one coming after me who is mightier than I, the latchet of whose sandals I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water,⁷ but he will baptize you with the holy Spirit-truth."⁸

9 Now at this time Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan.

10 And immediately on coming out of the water, he saw the heavens rent asunder, and the SPIRIT⁹ descending upon him, like as it were a dove.

11 And a voice from Heaven, said, "Thou art My dearly beloved Son, in whom I delight!" (Ps. 117; Isa. 42:1).

12 And at once he was impelled by the SPIRIT to go forth into the desert.

13 And he remained there in the wilderness forty days, tempted by the adversary,¹⁰ and among the wild beasts; and angels ministered unto him.

1 Mark.] The three most ancient manuscripts known to exist, give no prefix of Saint to any disciple. See footnote Matt. 1. See Exp. Index under heading "Saints."

2 Glad Tidings.] See Exp. Index under headings "Bible," and "Glad Tidings."

3 prophets.] In some manuscripts it reads "by Isaiah the prophet." See Vatican manuscript.

4 baptism.] The Emphatic Diaglott by Wilson, reads, "Publishing an immersion of reformation for forgiveness of sins." "A Latin-Irish manuscript reads, "John was in the wilderness preaching reformation for the forgiveness of sin." This latter version omits the word "baptism" altogether in this sentence. See Exp. Index under headings "Symbolism," "Circumcision," and "Baptism."

5 reformation.] The Greek equivalent

conveys the meaning of repentance carried to the point of reformation. See Exp. Index under headings "Repent," and "Reformation."

6 locusts.] Locusts are still used as food in the East. Beautiful articles of clothing are made from camel's hair.

7 water.] A symbolic figure signifying purity. See Exp. Index under headings "Baptism (of water)," "How to interpret the Scriptures," and "Symbolism."

8 SPIRIT-truth.] A term denoting spiritual or absolute truth. See Exp. Index under heading "Holy Ghost." See also under heading "Baptism (of SPIRIT-truth)."

9 SPIRIT.] See Exp. Index under heading "Baptism" (of SPIRIT).

10 adversary.] evil i.e., devil, satan. See Exp. Index under headings "Devil," and "Non-Reality of Evil."

14 Now after John had been imprisoned, Jesus came again to Galilee; proclaiming the *Good News* of the true nature of GOD and His Kingdom, and saying,

15 "The time is fully come; the Kingdom of GOD¹ is here and now: reform,² and accept the *Good News*."

16 Now as Jesus was walking by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishermen.

17 And Jesus said, "Come, follow me, and I will enable you to become fishers of men."

18 And immediately they forsook their nets and followed him.

19 Going on a little further, he saw James, the son of Zebedee, and John his brother, who were also in their boat mending their nets.

20 And he at once called to them also; and they left their father Zebedee in the boat with the hired men, and followed him.

21 Then they went on to Capernaum; and on the next Sabbath he entered the synagogue and began to teach.

22 And they were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.

23 Now there was present in the synagogue a foul spirited

man³ and he cried aloud, saying,

24 "Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of GOD."

25 But Jesus at once rebuked the evil spirit, saying, "Be silent, and come out of him."

26 And after the foul spirit had thrown the man into convulsions, accompanied by loud cries, the evil spirit left him.

27 And they were all amazed, and questioning one another, said, "What meaneth this? What new doctrine is this? For with authority he commandeth even the evil spirits to depart, and they obey him."

28 Therefore his fame spread abroad throughout all the region round about Galilee.

29 Then as soon as they left the synagogue, they entered the house of Simon and Andrew, together with James and John.

30 Now Simon's mother-in-law lay ill with a fever, and they at once told Jesus about her.

31 And he went and took her by the hand, and raised her up, and immediately the fever left her and she ministered unto them.

32 In the evening, about sunset, they brought to him all those who were diseased, and those who were possessed with demons.⁴

1 Kingdom of GOD.] See Exp. Index under headings "Kingdom of Heaven," and "King and Kingdom."

2 reform.] See footnote on Mark 1:3, and Exp. Index under heading "Righteousness."

3 a foul spirited man.] devils, evil spirits. Various forms of evil, delusion,

insanity. See Exp. Index under headings, "Devil," and "Evil."

4 demons.] devils, various forms of evil, dementia, insanity. Possessed by evil delusion, uncontrolled evil; possessed by a devilish spirit. See Exp. Index under headings, "Devils," and "Evil."

33 And all the people of the city were gathered together around the door,

34 and he healed¹ many who were sick of various diseases, and cast out many demons from the insane; and would not permit the demons to speak, because they recognized the Christ in him.

35 The next morning, having risen early, long before daybreak, he went out; and going into a lonely place, prayed.

36 Later on, however, Simon and those who were with him, followed in search of him,

37 and having found him, they said, "All the people are searching for thee."

38 Then he said unto them, "Let us go into the neighboring towns, so that I may proclaim my message there also; for it was for this purpose that I have come."

39 And he made his proclamation² in the synagogues throughout all Galilee, and expelled demons.

40 And there came a leper to him, and kneeling down before him, besought him to help him, saying, "If thou wilt, thou canst make me clean."

41 Then Jesus, moved with compassion, put forth his hand³, and touched him, and said unto him, "I will, be thou clean."

42 And instantaneously, as soon as he had spoken, the leprosy vanished⁴, and he was clean.

43 Jesus then sent him away, and strictly charged him, saying,

44 "Be careful to say nothing about this to anyone, but go, show thyself to the priest, and offer for thy cleansing those things which Moses directed, as a testimony unto them of your cure."

45 But he went out, and began to tell everyone, and to publish it broadcast; so much so that Jesus could no longer go openly into the city, but remained outside in desert places, and the people came to him from every quarter.

CHAPTER 2.

1 After some days he re-entered Capernaum; and the news spread abroad that he was in the house.

2 And immediately the people gathered in such numbers that there was no room to receive them, not even about the entrance: and he proclaimed his message to them.

3 And some persons came bringing a paralytic, who was carried by four men.

4 But when they found they could not get near to Jesus because of the crowd, they removed

¹ healed.] See Exp. Index under headings "Healing the Sick." "Miracles," and "Meta-physics."

² proclamation.] The Glad Tidings concerning GOD and His Kingdom were so simple they were proclaimed. That Jesus did not proclaim a vicarious Glad Tidings is evident from the text. His Glad Tidings were proclaimed long before he ever mentioned the final progressive steps he knew he would be required to take in

order to make a complete demonstration. See Exp. Index under headings, "Glad Tidings," and "Preach."

³ hand.] Symbolic of the putting forth of spiritual power. See Exp. Index under headings, "How to interpret the Scriptures," and "Symbolism."

⁴ leprosy vanished.] See Exp. Index under headings, "Mind," "Matter," "Meta-physics," and "Public Health Service."

some of the roof above him; and having made an opening, they lowered the bed upon which lay the paralytic.

5 Now when Jesus saw their faith,¹ he said unto the paralyzed man,—"Son, thy sins are forgiven thee."

6 But there were certain scribes sitting near, who reasoned thus in their hearts:

7 "Why speaketh this man such blasphemies? Who can forgive sins, save one, even GOD alone?"

8 And immediately Jesus, discerning by spiritual intuition² that they were thus reasoning within themselves, said unto them,—"Why reason ye in your hearts concerning this?"

9 For which is easier? to say to this paralytic,—"Thy sins are forgiven thee," or to say,—"Arise, take up thy bed, and walk?"

10 But in order that ye may know that the Son of man hath power on earth to forgive sins,³ he then said to the paralytic,—"

11 "I say unto thee, Arise; take up thy bed and return to thy home."

12 And immediately he arose, took up his bed and went forth before them all; at which they were all amazed, and glorified GOD,⁴ saying, "Never before

have we seen healing¹ done in this fashion."

13 And Jesus again went forth to the shore of the lake, and all the multitude gathered about him, and he taught them.

14 And as he passed along, he saw Levi, the son of Alphæus, sitting at the custom house; and he said unto him,—"Follow me." And he arose and followed him.

15 Now later on he was at table in Levi's house, and many tax collectors and sinners were also there with Jesus and his disciples; for many of them followed him.

16 And when the scribes and Pharisees saw Jesus thus eating and drinking with the tax collectors and sinners,⁵ they said unto his disciples,—"Why is it that he eateth and drinketh with tax collectors and sinners?"

17 When Jesus heard of this he said unto them,—"Those who are well have no need of a physician, but those who are sick: I came not to exhort the righteous, but sinners to reform."⁶

18 Now the disciples of John, as well as the Pharisees were accustomed to fast; so they came and said to Jesus, "Why is it that the disciples of John, and of the Pharisees fast, but thy disciples fast not?"

¹ *faith*. See *Exp. Index* under headings "Faith," "Thinking the Sick," "Heal," and "Healer."

² *intuition*. See *Exp. Index* under headings, "Intuition," and "Power of Discernment."

³ *forgive sins*. How often does a striking example break an evil habit for another. See *Exp. Index* under headings, "Almsgiver" and "At-one-ment," and "Power to Heal." ⁴ *GOD*. *GOD*, in whom all spiritual

creation lives and moves and has its being. See *Exp. Index*.

⁵ *sinners*. By the word *sinners*, *sinners*, the Gentiles or heathen are generally understood to be meant in the New Testament Writings, for the Jews never applied this term to themselves. *Circle*.

⁶ *reform*. See footnote to Mark 1:4, and *Exp. Index* under heading, "Reform." ⁷ *fast*. See *Exp. Index* under headings, "Fasting," and "Synagogue."

19 And Jesus said unto them,—"Should the friends of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them there is no need to fast.

20 But the days will come when they shall be parted from the bridegroom, and then indeed they will fast, when that time cometh.

21 No one mendeth an old garment with a piece of unshrunk cloth; for if he doth, the cloth shrinketh, and the rent is thereby made worse.

22 And no one putteth new wine into old wineskins; for if he doth the skins will burst, and both the wine will be spilled, and the skins rendered useless; but new wine must be put into new wineskins."

23 Now as Jesus was walking through the grain fields on the Sabbath day, his disciples as they passed along, began to pluck the kernels of grain.

24 So the Pharisees said unto him, "Behold, why do they that which is not lawful on the Sabbath day?"¹

25 And Jesus answered and said,—"Have ye never read what David did when he was in need of food, and both he and those who were with him were hungry?

26 How he went into the house of GOD, at the time when Abiathar was high priest, and ate the consecrated bread which none but the priests are allowed to eat,

and also gave to those who were with him?" (Sam. 21:6).

27 He then added,—"The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the Son of man is given dominion even over the Sabbath."²

CHAPTER 3.

1 And Jesus again entered the synagogue, and there was a man there with a withered hand.

2 And they watched him, to see whether he would heal the man on the Sabbath day,¹ so that they might bring a charge against him.

3 And he said unto the man who had the withered hand, "Arise, stand forth!"

4 Then he said to them,—"Is it lawful to do good on the Sabbath, or to do evil? to save life, or to destroy it?" But they remained silent.

5 And Jesus looked upon them with indignation, and was grieved at the hardness of their hearts. Then he said to the man,—"Stretch forth thy hand." And he stretched it forth: and behold it was perfect, even as the other.

6 On going out the Pharisees immediately held a consultation with the Herodians, to devise some means of bringing about his death.

7 But Jesus withdrew with his disciples to the shore of the lake, and a great multitude from Galilee and from Judaea followed him.

¹ Sabbath day.] See Exp. Index under headings, "Sabbath," "Ritualism," and "Hypocrisy."

² whether he would heal] See Exp. Index under heading "Miracle."

8 And people from Jerusalem, and Idumaea, and from beyond the Jordan, and from the districts around Tyre and Sidon—a vast multitude—came to him when they heard what marvelous things he was doing.

9 Therefore he gave directions to his disciples to have a small boat in readiness, lest the people should crowd too closely upon him.

10 For he had healed¹ many cases, so that all those who had ailments crowded in upon him to touch him.

11 And the impure spirits² on seeing him, threw themselves down at his feet, crying out, "Thou art the Son of GOD!"

12 But he strictly charged them that they should not make him known.³

13 Then he went up on a hill, and called unto him those whom he desired, and they came unto him.

14 And he appointed⁴ twelve of these,—whom he named "apostles"⁵ that they should accompany him; so that he might send them forth later to proclaim the *Glad Tidings*.⁶

15 And to demonstrate the

power to heal sickness, and to cast out demons.⁷

16 These twelve were Simon, (whom he surnamed Peter);

17 and James the son of Zebedee, and John the brother of James, (whom he surnamed Boanerges, which means, the sons of thunder):

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphacus, and Thaddaeus, and Simon the Cananaean;⁸

19 and Judas Iscariôt, who also betrayed him: after which all went into a house.

20 Then the multitude again thronged about them, insomuch that they were unable to partake of their food.

21 And when his relatives heard of this, they went out to take charge of him, for they said, "He is out of his mind."⁹

22 And the scribes who had come down from Jerusalem said, "He is possessed by Baal-zebub, and therefore by the prince of the demons he casts out demons."

23 Then Jesus called to them, and said unto them,—speaking figuratively — "How can satan,¹⁰ cast out satan?

1 healed.] See Exp. Index under headings "Meta-physics," "Ontology," "Mind," "Matter," and "Healing the Sick."

2 impure spirits.] Insane persons, possessed by evil. See Exp. Index under headings "Evil," and "Devil."

3 known.] Gr. *pareos*, i.e., conspicuous.

4 appointed.] Not ordained. See Exp. Index under heading "Ordain."

5 "whom he named Apostles."] Some manuscripts omit this.

6 Glad Tidings.] See Exp. Index. Also under heading "Salvation (the way of)."

7 demons.] foul spirits, not devils as in Authorized Version. Demoniacs, pos-

sessed by evil. See Exp. Index under headings "Devil," and "Evil."

8 Cananaean.] i.e., Zealot; not Canaanite—a religious sect. See footnote Matt. 10:4.

9 out of his mind.] How often the carnal mind thinks one is out of one's mind, or crazy, when particularly interested in spiritual or meta-physical matters. See Exp. Index under headings "Mind," and "Reality."

10 satan.] adversary, evil, the seeming adversary of GOOD, GOD. An impersonal opponent. See Exp. Index under headings "Non-reality of Evil," "Reality," and "Devil."

24 For if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 Therefore if satan rise up and oppose himself, being thus divided, he cannot stand, but that is the end of him.

27 No man can enter into a strong man's house and despoil him of his goods, except he first bind the strong man; and then he will be able to despoil him of his goods.

28 Verily I say unto you,—“All sins that the sons of men are guilty of will be forgiven, as well as all their blasphemies, no matter how they may blaspheme.

29 But whosoever shall blaspheme against the holy SPIRIT-truth,¹ ages of time will not absolve, and they will be in danger of age-continuing judgment.”²

30 Jesus thus spake because they had said, “He hath a foul spirit in him.”³

31 Then his mother and his brothers came, and standing outside, sent word in to him, asking him to come out.

32 Now the multitude were sitting all around him, so some of them said unto him, “Behold, thy mother and thy brothers are outside, inquiring for thee.”

33 But he answered, saying,—“Who is my mother, and who are my brothers?”

34 Then looking around upon the people who were sitting about him, he said, “Behold, here are my mother, and my brothers.

35 For whosoever shall do the will of GOD, the same is my brother,⁴ and sister, and mother.”

CHAPTER 4.

1 At another time Jesus began to teach by the lakeside, and a great multitude having gathered about him, he entered into a boat and sat there; and the multitude thronged the shore at the water's edge.

2 And he taught them many lessons by the use of figurative illustrations;⁵ and said unto them in the course of his teaching,

3 “Hearken! Behold there went out a sower to sow:

4 and it came to pass as he sowed, some of the seed fell by the wayside, and the birds of the air came and ate it up.

¹ SPIRIT-truth.] See Preface and Exp. Index under headings “Holy Ghost,” and “Atonement and At-one-ment.”

² Age-continuing judgment.] See Exp. Index under headings “Age-continuing,” and “Judgment.”

³ said, “He hath a foul spirit in him.”] A footnote to verse 29 and 30 in Wilson's Emphatic Diaglott, reads, “The sin against the Holy SPIRIT is plainly stated to be, ascribing the miracles [marvelous signs] of Christ Jesus and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence.” The words “marvelous

signs,” are interpolated above in brackets, as the word *miracle* does not appear in the Greek manuscript. See Exp. Index under headings “Miracle,” and “Holy Ghost.”

⁴ brother.] See Exp. Index under headings “Brotherhood,” “Fatherland,” “Kinship,” and “Father.”

⁵ figurative illustrations.] i.e., parables. Figurative illustrations being more easily comprehended than a direct statement concerning spiritual facts. See Exp. Index under headings “Parables,” “How to interpret the Scriptures,” and “Symbolism.”

5 And some fell on stony ground, where there was not much earth; and because it had no depth of earth, it sprouted at once;

6 but when the sun had risen, it was scorched; and because it had no root, it withered away.

7 And some fell among brambles, and the brambles grew up and choked it, so that it yielded no return.

8 But some, however, having fallen on good ground, sprang up and grew, and yielded an harvest; some thirty, some sixty, and some an hundredfold."

9 Then he said unto them,—"Whosoever hath ears to hear, let him hear."

10 Afterward, when he was alone, his disciples and those who were with him asked him the meaning of the parable.

11 And he said unto them,—"Unto you it is given to know the hidden truth concerning the true nature of the Kingdom of GOD; but to those who are not spiritually receptive, all these truths have to be imparted by parables.¹

12 That seeing, they may see, yet not perceive the meaning; and hearing they may hear, yet not understand; lest perchance they should turn, and their sins should be forgiven them."

13 Then continuing, he said,—

"Do ye not comprehend the meaning of this parable? How then will ye understand the meaning of any of my parables?

14 Now that which the sower sows, is the message of Truth.

15 And those who receive the seed by the wayside are those in whom the message has been implanted, but after they have received it, the devil¹ cometh immediately and robbeth them of the message sown in their hearts.

16 And the seed sown on stony ground are those who, when they hear the message, accept it joyfully at once.

17 But not being rooted and grounded in character themselves, they endure the test for a time, but when trials or persecutions come upon them on account of the message, they immediately fall away, and take offense.

18 And the seed sown among brambles are those who hear the word,

19 but the cares of this world² and the glamour of material riches,³ and the cravings for other things entering in, choke the message, and they become unfruitful.

20 But the seed sown on good ground are those who hear the word, and accept it, and bring forth good results; some thirty, some sixty, and some an hundred-fold."

¹ devil.] evil. See Exp. Index under headings "Devil," "Evil," and "Non reality of Evil."

² this world.] See Exp. Index under

headings "World (The Mortal)," and "Matter." material riches.] See Exp. Index under heading "Riches."

21 Then he went on to say,—"Is a lamp brought in to be placed under a bushel basket, or under a bed? Rather, is it not in order that it may be set on a lampstand?"

22 For there is nothing hidden, that shall not be brought to light, neither has anything been kept secret, that shall not be published abroad.

23 Whosoever hath ears to hear, let him hear."

24 Then he added,—"Take heed, however, as to what ye hear. The same measure ye mete out to others will be measured to you, and that with interest.

25 For to those who have, more will be given; but from those who have not, shall be taken away even that which they have."

26 Again he said,—The Kingdom of GOD¹ may be likened unto a man who, having sown seed in the ground,

27 then goes to sleep at night, and rises by day,—while all the time the seed is sprouting and growing up, he knoweth not how.

28 For the earth bringeth forth the crops of itself, first the blade, then the ear, after that the full grain in the ear.

29 But when the grain is matured, he immediately ordereth it to be reaped, because the harvest time is come."

30 Then he said,—"Unto what shall we liken the Kingdom of GOD,¹ or by what parable² shall we make a comparison?"

31 It may be likened unto a grain of mustard seed, which, when it is sown in the earth, is the tiniest of all seeds.

32 But when it is sown, it groweth up and becometh larger than any other herb, putting forth large branches, so that the birds of the air can lodge in the shade of it."

33 And with many similar parables he illustrated the message unto the people, so far as they were ready to receive it.

34 But without a parable² spake he not unto them. However when alone with his disciples he explained to them the meaning of all things.

35 Now toward evening of the same day, he said unto them,—“Let us cross over to the other side.”

36 And when they had sent away the multitude, they took him in the boat, just as he was: and there were other boats with him.

37 And there arose a great storm, and the waves dashed into the boat, so that it began to fill rapidly.

38 Now Jesus lay in the stern of the boat asleep on a cushion; and they awoke him, and said, “Teacher, carest thou not if we perish?”

39 Then he arose and rebuked the wind, and said unto the sea,—“Peace! be still!” And the wind ceased, and there was a great calm.

¹ Kingdom of GOD.] See Exp. Index under headings “Kingdom of Heaven,” and “Heaven.”

² parables.] i.e., figurative illustration. See Exp. Index.

40 Then he said unto them,—
“Why are ye so fearful? How
is it that ye have no faith?”

41 And they were awe-stricken, and said one to another, “What
manner of man is this, that even
the winds and the waves obey
him?”¹

CHAPTE 5.

1 And they arrived at the
other side of the lake, in the coun-
try of the Gadarenes.

2 And as soon as Jesus had
gone ashore, he met a man com-
ing out of the tomb, possessed by
the spirit of impurity,²

3 who made his habitation
among the tombs; and no one had
been able to bind him, not even
with chains.

4 For many times he had been
bound with fetters and chains;
but he had snapped the chains,
and broken the fetters, neither
could anyone master him.

5 And at all times, both night
and day, he remained in the moun-
tains, and among the tombs;
shrieking, and cutting himself
with stones.

6 But when he saw Jesus from
afar off, he ran and threw himself
at his feet,

7 and cried with a loud voice,
saying, “What hast thou to do
with me, Jesus, thou son of the
most high GOD? I adjure thee by
GOD, that thou torment me not!”

8 For Jesus had said, “Depart
from the man, thou foul spirit.”

9 Then Jesus asked him,

“What is thy name?” And he
answered and said, “Legion, for
there are many of us.”

10 Then the spirits of demen-
tia which possessed him besought
Jesus again and again, not to
send them away out of the coun-
try.

11 Now there was a large herd
of swine feeding on a hillside
nearly.

12 And the demons² spake
through him, saying, “Send us
into the swine, that we may enter
into them.”

13 And Jesus at once gave
them leave. And the foul spirits
departed from him, and entered
into the swine; and the herd,
about two thousand in number—
ran violently down the steep slope
into the sea, and were drowned.

14 Then the swineherds fled,
and spread the news in the city,
and throughout all the country-
side, and the people went out to
see what had taken place.

15 And when they had come to
the place where Jesus was, they
saw the demoniac,—he who had
been possessed with the legion of
demoniacal spirits²—sitting there,
both clothed, and in his right
mind: and they were awe-struck.

16 And those who had wit-
nessed it, related to them how the
change had come about, and also
concerning the swine.

17 Then they began to entreat
Jesus to depart out of that neigh-
borhood.

1 winds and the waves obey him.] See
Exp. Index under headings “Miracle,”
“Mind,” “Matter,” “Master Men,” and
“Sovereignty.”

2 impure or foul spirit.] demoniacal de-

lusions controlling him. Possessed by evil,
dementia, insanity. See Exp. Index un-
der headings “Devil,” “Origin of Evil,”
and “Evil.”

18 And after he had again entered the boat, the man who had been possessed with the spirit of dementia¹ besought him that he might go with him.

19 However Jesus would not allow it, but said unto him,—“Go home to thy friends, and tell them what great blessings the LORD² hath done for thee, and how He had compassion on thee.”

20 So the man departed, and began to publish abroad in Decapolis what great things Jesus had done for him; and all the people marvelled.

21 And when Jesus had again crossed the lake in the boat, a great many people gathered about him. And he was on the shore of the lake,

22 and behold, there came also one of the rulers of the synagogue, Jairus by name; and when he saw Jesus, he bowed down at his feet,

23 and besought him earnestly, saying, “My little daughter lieth at the point of death; I pray thee, come and lay thy hands upon her, so that she may be healed, and that she may live.”

24 Then Jesus went with him; and many people followed him, and crowded around him.

25 And a certain woman, who had for twelve years been afflicted with an issue of blood,

26 and had suffered much at the hands of many physicians,³ and had spent all the money she had, without being benefited, but had rather grown worse,

27 having heard of Jesus, came up behind him in the throng, and touched his garment.

28 For she said to herself, “If I may but touch his garment, I shall be healed.”⁴

29 And instantaneously⁵ the flow of blood ceased, and she felt within herself that she was healed of that malady.

30 But Jesus, immediately conscious⁶ that healing power had gone forth from him, turned around and asked,—“Who touched me?”

31 Then his disciples said unto him, “Thou seest the multitude thronging about thee, and yet sayest thou, ‘Who touched me?’ ”

32 But Jesus looked round about him to see who had touched him purposely.

33 Then the woman, with fear and trembling, knowing what had happened to her, came forward; and kneeling down at his feet, told him the whole truth.

34 And Jesus said unto her,—“Daughter, thy faith hath made thee whole; go in peace, and be free from thine affliction.”

¹ dementia.] See Exp. Index under headings “Devil” and “Non reality of Evil.”

² LORD.] Jesus here refers to GOD, the FATHER. See Exp. Index under heading “Lord.”

³ physicians.] See Exp. Index under headings “Sorcery,” “Medicine,” “Materia Medica,” “Pharmacy,” and “Public Health Service.”

⁴ healed.] See Exp. Index under headings “Healing the Sick,” “Mind,” “Master,” “Power to Heal,” and “Master Men.”

⁵ instantaneously.] See Exp. Index under headings “Miracle,” and “Healing the Sick.”

⁶ immediately conscious.] See Exp. Index under headings “Intuition,” “Fourth Dimension,” and “Ontology.”

35 And while he was still speaking, there came from the home of the ruler of the synagogue, certain friends, who said, "Thy daughter is dead, why trouble ye the teacher any further?"

36 As soon as Jesus heard what was said, however, he said unto the ruler of the synagogue, "Be not afraid, only steadfastly believe."¹

37 And he permitted no one to go with him, save Peter, and James, and John, the brother of James.

38 On arriving at the ruler's house, and seeing the confusion, —people weeping and wailing aloud,—

39 he entered; and said unto them,—“Why do ye thus weep and lament? The damsel is not dead,² but sleepeth.”

40 But they laughed him to scorn. Then after he had sent them all out, he took the father and mother of the damsel, and his disciples who were with him, and entered the room where the damsel was lying.

41 And he took the damsel by the hand; and said unto her,—“Talitha, cumi;” which being interpreted means, “Damsel, I say unto thee, arise.”³

42 And immediately the damsel arose and walked about, for she was twelve years of age. And they were overwhelmed with astonishment.

43 Then he strictly charged them to let no one know of it; and directed that something be given her to eat.

1 On leaving this place Jesus went to his own section of the country, and his disciples also went with him.

CHAPTER 6.

2 And on the Sabbath day he began to teach in the synagogue; and many hearing what he said, were astonished, saying, “From what source hath he obtained this knowledge? and what manner of wisdom⁴ is this that hath been given him, that he is able to demonstrate such marvelous works?”

3 Is not this the carpenter, the son of Mary,⁵ the brother of James and Joseph; and of Judas, and Simon; and are not his sisters living here among us?” And this proved a stumbling block to many.

4 But Jesus said unto them,—“A prophet doth not lack honor, save in his own country, and among his own kinsfolk, and in his own house.”

5 And there he could demonstrate but little the mighty power of GOD to the people; except that he laid his hands on a few sick people and healed them.

6 And he was amazed at their unbelief; and he went about the neighboring villages teaching.

7 He then called unto him the twelve, and began to send them

¹ believe.] See Exp. Index.

² dead.] GOD is not GOD of dead men, but GOD of the living.

³ arise.] See Exp. Index under heading “Power to Heal.”

⁴ wisdom.] See Exp. Index under head-

ings “Knowledge,” “Ontology,” “Metaphysics,” and “Wisdom.”

⁵ Son of Mary.] See Exp. Index under headings “Christ,” “Jesus,” “Mortals,” and “Immortals.”

out, two by two; instructing them as to their authority over foul spirits.¹

8 He also instructed them that they should take nothing for their journey, save a staff only; no bag, no bread, and no money in their purse;

9 that they should wear sandals on their feet; but not have a second coat to their back.

10 He also said unto them,—
“In whatsoever place ye enter into an house, there remain, until ye depart from that place.

11 And whosoever shall not receive you, nor listen to you, when ye depart shake off the dust from your feet as a witness against them. Verily I say unto you, it shall be more bearable for Sodom and Gomorrah in the day of judgment,² than for that city.”

12 So they went forth and proclaimed that men should reform.³

13 And they cast out many demons, and anointed with oil⁴ many who were sick, and healed them.

14 Now Herod the king heard what Jesus was doing (for his name was published abroad), and he declared, “John the Baptist hath risen from the dead, and that is why these marvelous works are being demonstrated by him.”

15 Others, however, said, “It is Elijah,” and again others said, “He is a prophet, or is like one of the prophets.”

¹ foul spirits.] demons; evil in the form of insanity; uncontrolled evil: possessed by devils, or evil; demoniacs. See Exp. Index under headings “Devil,” and “Evil.”

² day of judgment.] See Exp. Index under headings “Judgment,” and “Wrath

16 But when Herod heard of this, he exclaimed, “It is John the Baptist whom I beheaded. He is risen from the dead!”

17 For Herod had himself sent out and had had John arrested and imprisoned in chains, for the sake of Herodias, his brother Phillip's wife; for he had married her.

18 For John had said to Herod, “It is not lawful for thee to have thy brother's wife.”

19 Therefore, because of this, Herodias had cherished hatred against him, and would have killed him, but dared not do so,

20 for Herod himself feared John, knowing that he was an upright and holy man, and so had protected him.

21 For Herod, after he had heard him speak, obeyed his instructions in many ways, and willingly listened to him.

21 Finally, however, her opportunity came, for Herod on his birthday gave a banquet to his nobles, and officers, and the foremost men of Galilee.

22 And when the daughter of Herodias came in and danced, and pleased Herod and those who were with him, the king said unto the damsel, “Ask of me whatsoever thou wilt, and I will give it thee.”

23 He also gave his oath to her, saying, “Whatsoever thou shalt ask of me, I will give it

of GOD.”

³ reform.] The Greek equivalent conveys the meaning of repentance to the point of reformation.

⁴ oil.] See Exp. Index under headings “Symbolism,” and “Healing the Sick.”

thee, even to the half of my kingdom."

24 And she went out and said to her mother, "What shall I ask for?" And she answered, "The head of John the Baptist."

25 Immediately, therefore, she returned in haste to the king, and made her request, saying, "I will that thou give me at once, in a charger, the head of John the Baptist."

26 Whereupon the king was exceedingly troubled; yet because of his oath, and the guests at his table, he would not refuse her.

27 So he sent at once a soldier of the guard and ordered that his head should be brought; and the guard went and beheaded John in the prison.

28 And he brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 When John's disciples learned what had taken place, they came and took his body away, and laid it in a tomb.

30 Now when the apostles of Jesus had returned, they gathered about him and told him everything, both as to what they had done, and what they had taught.

31 Then he said to them,—"Come ye apart by yourselves to a quiet place, and rest awhile." For there were many people coming and going, and they had no time to themselves, not even for meals.

32 So they departed by boat

1 Do ye yourselves give them food to eat.] i.e., do ye yourselves, demonstrate meta-physically, and supply them with food. See Exp. Index under headings "Meta-physics," and "Mind," and "Matter."

to a lonely place by themselves.

33 But the people saw them as they left; and many recognizing him, ran along the shore and arrived at the landing place ahead of them.

34 Jesus, therefore, when he had landed, saw a vast multitude awaiting him; and he was moved with compassion toward them, because they were as sheep without a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, "This is a desert place, and the hour is now late;

36 send the people away, therefore, that they may go to the farms and villages round about and buy bread for themselves; for they have nothing to eat."

37 But Jesus answered and said unto them,—"Do ye yourselves give them food to eat."¹

Then they said unto him, "Shall we go and buy two hundred denarii² worth of bread, and give them to eat?"

38 And Jesus answered,—"How many loaves have ye? Go and see." And when they had ascertained, they said, "Five, and two small fishes."

39 Then he directed them to have all the people sit down by companies upon the grass.

40 So they sat down in groups; by hundreds, and by fifties.

41 Then taking the five loaves and the two fishes, he looked up to heaven,³ and giving thanks, he

2 denarius.] Equal to about fifteen cents.
3 Heaven.] i.e., to the sky. Heaven is everywhere where GOD is, and GOD. SPIRIT, is everywhere. See Exp. Index under heading "Heaven."

brake the loaves, and handed them to his disciples to distribute to the people: and they also distributed the two fishes among them all.

42 And they all ate, and their hunger was satisfied.

43 Then they gathered up twelve baskets¹ full of the fragments, both of the bread and of the fishes.

44 Now the number of men who partook of the food were five thousand in number.

45 Immediately afterwards he constrained his disciples to get into the boat and to cross over before him to Bethsaida; while he himself stayed behind to send away the people.

46 And after he had sent them away, he went up on a hill to pray.²

47 And when evening was come, the boat was in the middle of the lake, while Jesus was alone on the shore.

48 And he saw them straining at the oars,—for the wind was against them—and about three hours after midnight Jesus came towards them walking on the water;³ as though intending to pass them.

49 But when they saw him walking on the water, they supposed it to be an apparition, and cried aloud in terror.

50 for they all saw him, and

were terrified. But immediately Jesus spoke to them, and said,—“Be of good cheer; it is I; be not afraid!”

51 Then he went to them and got into the boat; and the wind ceased; and they were filled with amazement, and marvelled.

52 For they did not comprehend⁴ the spiritual meaning of the meta-physical phenomena shown them by the multiplication of the loaves, because their hearts were callous.

53 And when they had crossed over, they came to the land of Gennesaret, and drew up on the shore.

54 But no sooner had they landed, than they were immediately recognized.

55 And the people ran in all directions through the countryside, and began to carry the sick on their beds to whatever place they heard he was.

56 And wheresoever he went—into villages, cities, or country—they laid the sick in the streets, and besought him to allow them to touch even the border of his garment; and as many as touched him were made whole.⁵

CHAPTER 7.

1 Then there came together unto Jesus the Pharisees, and certain Scribes, who had come from Jerusalem.

¹ twelve baskets full of fragments.] See Exp. Index under headings “Miracle,” “Meta-physics,” “Mind,” and “Matter.”

² pray.] i.e. to realize Truth. See Exp. Index under heading “Prayer.”

³ walking on the water.] See Exp. Index under headings “Ontology,” “Master-men,” and “How to interpret the Scrip-

tures.”

⁴ comprehend.] See Exp. Index under headings “Vision,” “Meta-physics,” and “Ontology.”

⁵ were made whole.] See Exp. Index under headings “Healing the Sick,” and “Power to Heal.”

2 And when they saw some of his disciples eating bread with their hands defiled,—that is to say, unwashed—they found fault with them.

3 For the Pharisees, and all the Jews never eat without first carefully washing their hands, in obedience to the traditions of the elders.

4 And whenever they return from the market, they never eat without first sprinkling themselves with water. And many other traditions of like nature they cling to, such as the washing of cups, and pots, and brazen utensils.¹

5 So the Pharisees and scribes questioned him, saying, “Why do not thy disciples² act in accordance with the traditions of the elders? for they eat bread without washing their hands.”

6 But Jesus answered and said unto them,—“Well hath Isaiah prophesied of you hypocrites, as it is written,

7 *‘This people honoreth Me with their lips, but their heart is far from Me: therefore it is in vain that they worship Me, teaching for doctrine the mere precepts of men.’* (Isa. 29:13).

8 For casting aside the commandment of GOD, ye hold fast to the traditions of men,—such as the washing of cups and pots—and many other things of like

nature ye do.”

9 Then he further added,—“Full well do ye reject the commandment of GOD, so that ye may keep your own tradition.

10 For Moses said, *‘Honor thy father and thy mother,’* (Exod. 20:12) and again, *‘Whoso curseth father or mother, let him die the death.’* (Exod. 21:17).

11 But ye say, “If a man shall say to his father or mother, ‘Whatever I possess that might have been of service to you, is Korban,’ (that is to say, is devoted to GOD), he shall be free of his obligations.

12 And then ye no longer allow him to do anything for his father or his mother,

13 thus making null and void the word of GOD by your tradition³ which ye have handed down; and many things of like nature ye do.”

14 Then Jesus called all the people unto him, and said unto them,—“Hearken unto me every one of you, and understand.

15 There is nothing external to a man which entering into him can defile him; but the things which emanate from within the man, these are the things that defile him,

16 Whosoever hath ears to hear, let him hear.”

1 utensils.] Some ancient manuscripts read, “and beds.” See Exp. Index under headings “Symbolism,” “Ritualism,” and “Baptism.”

2 disciples.] See Exp. Index under heading “Discipleship.”

3 making null and void the word of GOD

by your tradition.] i.e., the first and great commandment. Matt. 12:30,31. The law of GOD calls upon us to do right by everyone and under all circumstances. We can only serve GOD by serving man. See Exp. Index under headings “Ritualism,” and “Ecclesiasticism versus Religion.”

17 And when he had entered into a house apart from the people, his disciples asked him the meaning of his parable.¹

18 And he said unto them, "Are ye also so void of comprehension? Do ye not understand that whatsoever is external to a man, on entering him, cannot defile him,

19 because it entereth not into his mind, but into his stomach, and goeth out into the drain,² deterring³ the body of superfluous matter?"

20 Then he continued,—“That which cometh from within, that it is which defileth the man.

21 For from within, from the heart of a man,—proceedeth forth evil thoughts, adulteries, fornications, murder;

22 thefts, covetousness, wickedness, deceit, licentiousness, envy, slander, pride, foolishness.

23 All these evil beliefs come from within, and defile the man.”

24 Then he departed from that place and went into the borderland of Tyre and Sidon; and entering into a house he desired to have no one know where he was; but he could not escape being seen.

25 And a certain woman whose daughter was afflicted with an

impure spirit⁴, heard where he was and came and threw herself down at his feet.

26 The woman was a Greek, a native of Syro-Phoenicia; and she besought him to drive the demon⁵ from her daughter.

27 But Jesus said unto her,—“Let the children first be satisfied: for it is not meet to take the children’s bread and throw it to the dogs.”⁶

28 But she answered and said unto him, “Yea, Lord, yet the dogs under the table eat of the children’s crumbs.”

29 Then Jesus said unto her,—“Because of this saying, go thy way; the demon hath departed from thy daughter.”

30 And when she arrived at her house she found her daughter lying on a bed, and the demon gone.

31 Again he departed, leaving the coasts of Tyre and Sidon, and came to the sea of Galilee, passing through the district of the Ten Towns.

32 And certain people brought unto him one who was deaf,⁷ and who had an impediment in his speech; and they besought him to lay his hand upon him.

33 Then Jesus took him apart from the multitude and put his

1 parable.] figurative illustration. See Exp. Index under headings “How to Interpret the Scriptures,” “Parables,” and “Symbolism.”

2 drain.] i.e., sewer.

3 deterring.] i.e., purging. See Exp. Index.

4 impure spirit.] foul spirit, demon, pos-

sessed by evil, insane.

5 demon.] possessed by the dementia of evil, or an evil spirit. See Exp. Index under headings “Devil,” “Evil,” and “Non-reality of Evil.”

6 dogs.] See page 24 in Preface.

7 deaf.] i.e., deaf and dumb.

fingers¹ into his ears, and spat, and touched his tongue.

34 And looking up to heaven, he sighed, and then said unto him, "Ephphatha"⁵ which means, "Be opened!"

35 And instantaneously his ears were opened, his tongue was unloosed, and he began to speak plainly.

36 Then he charged them that they should tell no one, but the more he charged them, the more persistently did they publish it far and wide.

37 For they were astonished beyond measure, saying, "He doeth all things well; he maketh both the deaf to hear, and the dumb to speak."

CHAPTER 8.

1 In those days, there being a great multitude assembled, and the people having had nothing to eat, Jesus called his disciples unto him and said unto them,

2 "My heart is moved with compassion for all these people, because they have now remained with me three days, and have had nothing to eat.

3 And if I send them away hungry to their homes, they will faint by the wayside; for many of them come from afar."

4 His disciples answered him, and said, "Where can anyone procure food for all these men in this desert place?"

5 Then Jesus asked them,—"How many loaves have ye?" And they answered, "Seven."

6 He then directed the people to sit down on the ground; and he took the seven loaves,² and gave thanks, and breaking them into portions he handed them to the disciples to give to the people; and they distributed the pieces among them all.

7 And they also had a few small fishes; and giving thanks, he directed that they also be distributed.

8 So they ate until they were satisfied: and they gathered up of the broken fragments of food that remained over, seven baskets.

9 And the number of those who had eaten, was about four thousand. Jesus then sent them away.

10 And immediately after he got into a boat, together with his disciples, and came into the district of Dalmanutha.

11 There the Pharisees began to argue with Jesus; and to test him, asked him to give them a sign from heaven.

12 But Jesus sighed deeply, and then said unto them,—"Why

1 fingers.] Doddridge observes, "If any should ask why our Lord used these actions, when a word alone would have been sufficient, and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know." The translator would call attention here to the fact that the Jews are peculiarly emblematical in their actions, as for instance when the disciples were told to "shake off the dust

from their feet." So in this instance there is a symbolic meaning underlying the actions of Jesus which have a vitally significant meaning. See Exp. Index under headings "Miracle," "Mind," "Matter," "Meta-physics," "Ontology," "Symbolism," and "How to interpret the Scriptures."

2 seven loaves.] See Exp. Index under headings "Miracle," "Mind," "Matter," and "Ontology."

doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation."¹

13 Then he left them, and entering into the boat again, he crossed over to the other side.

14 Now the disciples had forgotten to bring any food, neither had they more than one loaf of bread with them.

15 But Jesus warning them, said,—"Take heed! beware of the leaven of the Pharisees, and the leaven of Herod."

16 Then they reasoned among themselves as to what he meant, saying, "It is because we have no bread."

17 But Jesus perceiving this, said unto them,—"Why reason ye together, because ye have brought no bread? Do ye not yet discern, nor understand? Are your minds still so dull of comprehension?"

18 Having eyes, do ye not see, and having ears, do ye not hear, and do ye not remember?

19 When I brake the five loaves among the five thousand, how many baskets full of fragments gathered ye up afterwards?" They answered, "Twelve."

20 And when the seven loaves were distributed among the four thousand, how many baskets full of fragments gathered ye up?" And they said, "Seven."

21 Then Jesus said unto them,

¹ this generation.] i.e., this mortal generation. See Exp. Index under headings "Mortals," "Immortals," and "Carnal Selfhood."

² How is it that ye do not understand?] See Exp. Index under headings "Miracle," "Vision," "Meta-physics," "Ontology," "Mind," "Matter," "Spirit," and "Spirit-

ual." ³ Christ.] Greek, "The anointed one." A title, denoting the universal manifestation of GOD, the FATHER, of whom all GOD'S spiritual children are members. See Exp. Index and Preface. Also under headings "Son of GOD," and "Christ of GOD,"

—"How is it, that ye do not understand?"²

22 And they came to Bethsaida; and the people brought a blind man unto him, and besought him to touch him.

23 So taking the blind man by the hand, he led him out of the village; and when he had touched his eyes with spittle, and put his hands upon him, he asked him if he could see anything.

24 And the man, looking up, said, "I see people, but they look to me like trees walking."

25 Again Jesus put his hands upon his eyes, and bade him look up; and he was restored, and saw everything distinctly.

26 Then Jesus sent him away to his home, and said,—Neither enter the village, nor speak of it to anyone in the town."

27 Then Jesus and his disciples went into the towns of Caesarea Philippi: and on the way he questioned his disciples, saying,—“Whom do men say that I am?”

28 And they answered, “John the Baptist; others say, Elijah; while others say, one of the prophets.”

29 Then he said unto them,—“But whom do ye say that I am?” Peter answered “Thou art the Christ.”³

30 And Jesus charged them not to tell this concerning him to anyone.

31 Then he began to teach them that the Son of man must suffer¹ many things and be rejected by the elders, and the chief priests and scribes, and be put to death, and after three days rise to life again.

32 This statement he made openly; but Peter taking him aside, began to rebuke him.

33 Then turning around toward his disciples, Jesus rebuked Peter, saying, "Get thee behind me satan:³ for thou seest things not from the standpoint of GOD, but from the standpoint of men."

34 And after he had called the people together with his disciples to him, he said unto them,—"Let whosoever wishes to follow me, renounce his mortal self,⁴ and take up his own cross, and follow me.

35 For whosoever wisheth to preserve his mortal life, will lose it; but whosoever will lose his mortal life for my sake, and for the sake of the truth regarding the Glad Tidings, the same shall find Life.⁵

36 For what shall it profit a man to gain the whole world, and forfeit his spiritual sense of being?

37 Or what could a man give

in exchange for his spiritual self-hood?

38 Whosoever therefore shall be ashamed of me and of my teaching, in this adulterous and sinful generation, of him the Son of man will also be ashamed when he cometh in the glory of his FATHER, with the holy angels."⁶

CHAPTER 9.

1 Then he added,—"Verily I say unto you, that there are some among you who stand here, who will not taste of death, till they have seen the Kingdom of GOD appearing with power."

2 Six days after this, Jesus took with him Peter, and James, and John, and led them up into a high mountain apart by themselves; and there he was transfigured⁷ before their eyes.

3 And his raiment became dazzling, exceedingly white as snow; such as no bleacher on earth could whiten them.

4 And there appeared unto them Elijah, together with Moses; and they were talking with Jesus.

5 Then Peter said to Jesus, "Rabbi,⁸ we are fortunate to be here. Let us erect three tabernacles;⁹ one for thee, one for Moses, and one for Elijah."

1 must suffer.] See Preface for treatise on this subject.

2 rise.] See Exp. Index under heading "Transformation."

3 satan.] adversary, evil. The adversary of GOOD, GOD. Not a person. See Exp. Index under headings "Devil," and "Evil."

4 renounce mortal self.] See Explanatory Index under headings "Mortals," "Immortals," and "Carnal Selfhood."

5 life.] See Exp. Index under headings "GOD" and "Life."

6 NOTE. The first verse of the next chapter belongs to the 8th Chapter, and needs to be so read to be intelligible. See Exp. Index under heading "Punctuation."

7 transfigured.] See Exp. Index under headings "Transformation," "Mind," "Meta-physics," and "Miracle."

8 Rabbi.] An ecclesiastical title signifying teacher. See John 1:38. Also Mark 10:35-45. See Exp. Index under heading "Ordination."

9 tabernacles.] i.e., abiding places.

6 For he knew not what to say, they were so filled with awe.

7 Then a cloud came and overshadowed them: and behold, a voice spake from the cloud, saying, "This is My Son: My beloved: hearken unto him."

8 And suddenly, upon looking around they saw no one, save Jesus only, with themselves.

9 Then as they descended the mountain he charged them that they should tell no one what they had seen, until after the Son of man should have risen from the dead.

10 So they kept this occurrence to themselves, yet continued to question one another as to what this "rising from the dead," could mean.

11 They also questioned Jesus, saying, "Why do the scribes say that Elijah must first come?"

12 And he replied,—"Elijah indeed cometh first, and restoreth all things, and they also mention that it is written concerning the Son of man that he must suffer many things and be treated with contempt.

13 But I say unto you, that Elijah hath already come, and they have done with him whatsoever they pleased, as it hath been written of him."

14 Now when Jesus had rejoined the rest of the disciples, he saw a great multitude gathered about them, and the scribes ques-

tioning them.

15 And immediately all the people on seeing Jesus were greatly astonished, and running forward, greeted him.

16 Then he said to the scribes,—"What are ye disputing about among yourselves?"

17 And one of the people spoke up and said, "Teacher, I brought unto thee my son, who is afflicted with a dumb spirit.¹

18 And wheresoever it seizeth him, it throweth him to the ground, and he foameth and gnasheth his teeth; and he is pinning away. And I asked thy disciples to expel it, but they were unable to do so."

19 "O generation without faith!" exclaimed Jesus, "How long shall I have to endure you? Bring him to me."

20 Then they brought him to Jesus, and when the boy saw him, immediately the delusion seized him, and threw him into convulsions; and he fell on the ground and wallowed, foaming at the mouth.

21 Then Jesus asked the father,—"How long hath he been like this?" And he answered, "From childhood.

22 And often it hath caused him to throw himself into the fire, and into the water, to try and destroy himself: but if thou canst do anything for him, have compassion on us and help us."

¹ dumb spirit.] Epileptic fits. Bloomfield says, "The particulars described in verses 18, 20, and 22, are indeed all symptoms of epilepsy. But if we even should suppose the man was an epileptic: it would not follow that the order was not induced by demoniacal influence." The de-

moniacal thought and influence and the phenomena are one, just as anger is often manifest as apoplexy. Author. See Exp. Index under headings "Devil," "Evil," and "Demons."

23 Then Jesus said to him,—
“If thou hast faith,¹ all things
are possible to those who have
faith.”

24 At once the father of the
child, cried out, “I have faith;
strengthen thou my lack of faith!”

25 Then when Jesus saw that
the people were rapidly gather-
ing, he rebuked the impure delu-
sion, and addressing the boy, said,
“Thou dumb and deaf spirit, I
charge thee to depart from him,
and afflict him no longer.”

26 Then the boy with loud
cries, had one convulsive fit after
another, until they finally ceased,
and the boy looked as though he
was dead: so much so, that many
said, “He is dead.”²

27 But Jesus took him by the
hand and raised him up, and he
arose.

28 Later on when Jesus had
gone into the house, his disciples
questioned him privately, saying,
“Why is it that we were unable to
cast it out?”

29 And Jesus said unto them,
—“This kind of disease can be
healed only through much prayer
and fasting.”³

30 Then they departed from
that place, and passed through
Galilee; and he desired that no
one should know of it.

31 For he was instructing his
disciples, telling them that the
Son of man would be betrayed in-

to the hands of sinful men, and
that they would kill him; but that
after he had been put to death, he
would rise the third day.

32 But they understood not
what he meant by this, and were
afraid to ask him.

33 And they arrived at Caper-
naum, and being in a house, he
asked his disciples, saying,—
“What was it ye were disputing
about on the way?”

34 But they remained silent;
for on the way they had argued
among themselves as to who was
the greatest.

35 Then he sat down, and call-
ing the twelve disciples about him,
he said unto them,—“Let whoso-
ever desireth to be first, be even
as the last, and as one who serveth
all.”

36 Then Jesus took a little
child, and placing him in their
midst he folded him in his arms,
and said unto them,

37 “Whosoever shall receive
one little child like this for my
sake, receiveth me; and whosoever
receiveth me, receiveth not me, but
Him who sent me.”

38 Then John answered him,
and said, “Teacher, we saw a man
casting out demons⁴ in thy name,
and we forbade him to do so, be-
cause he was not one of our fol-
lowers.”

39 But Jesus said,—“F o r b i d
him not; for there is no one who

1 faith.] i.e. a faith based on under-
standing. See Exp. Index under heading
“Faith.”

2 dead.] See Exp. Index under headings
“Mortals,” “Immortals,” “Carnal Self-
hood,” “Death,” and “Life.”

3 fasting.] See Exp. Index under
headings “Prayer” and “Fasting.”

4 demons.] Uncontrolled evil in the
form of insanity. See Exp. Index under
headings “Devil,” and “Evil.”

can demonstrate divine power¹ in my name,² who can lightly speak ill of me.

40 For whosoever is not against us, is for us.

41 And whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 But whosoever shall offend one of these little ones who believe in me, it were better for him that a millstone had been tied about his neck, and that he had been thrown into the sea.

43 And if thy hand cause thee to sin, cut it off: for it would be better for thee to enter into Life maimed, than having two hands to go into Gehenna,³ into the fire that burneth continually,

44 (Where their worm dieth not, and the fire is not quenched.)⁴

45 And if thy foot cause thee to sin, cut it off: for it would be better for thee to enter Life lame, than to have two feet to be cast into Gehenna, (into the fire that burneth continually,

46 where their worm dieth not,

and the fire is not quenched.)

47 And if thine eye cause thee to sin, pluck it out: for it would be better for thee to enter the Kingdom of GOD⁵ with one eye, than to have two eyes to be cast into Gehenna,

48 where their worm dieth not, and the fire is not quenched.

49 Nevertheless everyone will be salted with fire,⁶ (even as every sacrifice is salted with salt.) (Lev. 2:13).

50 Salt is good; but if the salt should lose its saltness, with what will ye season it? Have salt, therefore, within yourselves, and live at peace with one another."

CHAPTER 10.

1 And Jesus departing from that place came into the district of Judaea, on the other side of the Jordan: and the people again gathered about him; and again, as usual, he taught them.

2 Later on some of the Pharisees came up, and to test him, asked him, "Is it lawful for a man to divorce his wife?"

3 And he answered, and said unto them,—"What did Moses command you?"

1 demonstrate divine power.] The word "miracle" as commonly used in the orthodox King James' version (though corrected in the Revised Version) is wholly misleading. The Greek text reads "marvels," or "signs," and this is the true meaning. Its presence in the Scriptures has caused Christendom to accept the ecclesiastical dogma that these mighty "marvels," or "signs," were super-natural, characteristic only of Apostolic times, and not the natural result of true communion with "Immanuel, GOD with us." Christendom must repudiate the word "miracle," and the dogma attached to it. See Exp. Index under headings "Miracles," "Mind," "Matter," and "Meta-physics."

2 in my name.] i.e., in accord with the Christ spirit and nature. See Exp. Index

under heading "Name."

3 Gehenna.] not hell. A Hebrew word derived from the word Ge-Hinnon, the valley on the west of Jerusalem where continual fires were kept burning to consume refuse and bodies. Symbolic of fiery torment, not necessarily literal. See Exp. Index under headings "Hell," "Hades," and "Gehenna."

4 The clauses bracketed above are not found in the Vatican manuscript, and are omitted by many authorities.

5 kingdom of GOD.] See Exp. Index under headings "Kingdom of Heaven," and "King and Kingdom."

6 salted with fire.] See Exp. Index under headings "Symbolism," "How to interpret the Scriptures," "Baptism (of fire)," etc.

4 They replied, "Moses permitted a man to draw up in writing a bill of divorcement, and to send her away." (Deut. 24:1).

5 Then Jesus answered and said unto them, "It was because of the hardness of your hearts that Moses gave you this precept.

6 But from the beginning of creation,¹ GOD made them male and female. (Gen. 1:27).

7 For this reason a man shall leave his father and his mother, and cleave to his wife,

8 and the two shall be one flesh. (Gen. 2:24). So then, they are no longer twain, but one flesh.

9 What GOD, therefore, hath joined together, let not man put asunder."

10 Later on, however, when in the house, his disciples questioned him again on the same subject.

11 And he said unto them,—"Whosoever divorceth his wife, and marrieth another woman, committeth adultery.

12 And if a woman divorce her husband, and marry another man, she committeth adultery."

13 And some of the people brought young children to Jesus for him to touch them; and his disciples rebuked those who brought them.

14 But Jesus seeing this, was much displeased, and said unto them,—"Suffer the little children to come unto me, and forbid them not; for to the childlike the King-

dom of GOD belongs.

15 Verily I say unto you,—whoever will not accept the Kingdom of GOD like a little child, can never by any means enter therein."

16 Then he gathered them in his arms, and placing his hands upon them, he blessed them.

17 And when Jesus had resumed his journey, a man came running to him, and kneeling down before him, said, "Good Teacher, what shall I do, that I may inherit immortal life?"²

18 And Jesus answering, said,—"Why callest thou me good? There is none good but one, that is, GOD."³

19 Thou knowest the commandments,—*Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Defraud not; Honor thy father and mother.*" (Deut. 5:17-20).

20 And he answered, and said, "Teacher, all these precepts I have observed from my youth."

21 Then Jesus, looking upon him, loved him, and said unto him,—"One thing however, thou lackest; go thy way, sell whatever thou hast and give to the poor, and thou wilt have treasure in Heaven:⁴ and come, take up the cross, and follow me."⁵

22 But the man was grieved when he heard this, and went away saddened: for he had great material possessions.

¹ creation.] See Exp. Index under headings "Truth," and "Genesis."

² immortal life.] See Exp. Index under heading "Life."

³ GOD.] The only cause and creator. See Exp. Index under headings "GOD."

"Christ," and "Jesus."

⁴ treasure in Heaven.] See Exp. Index under headings "Riches," and "Matter."

⁵ follow me.] i.e., follow his example in thought, word, and deed.

23 Then Jesus looking round about, said unto his disciples,—“How hard it is for those who have worldly riches to enter into the kingdom of GOD!”

24 And the disciples were dumfounded at his words. But Jesus continuing, said,—“Children, how difficult it is for those who trust in material riches to enter into the Kingdom of GOD!”

25 It is easier for a camel to go through the eye of a needle, than for a man burdened with material possessions to enter the Kingdom of GOD.”

26 And they were astonished beyond measure, saying among themselves, “Who then can be saved?”

27 But Jesus, looking upon them, said,—“By human power, it is impossible, but not by Divine power: for with GOD all things are possible.”

28 Then Peter said unto him, “Lo, we have left all, and have followed thee.”

29 And Jesus answered, and said,—“Verily I say unto thee, there is no one who hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on my account, and on account of the Glad Tidings regarding GOD and His Kingdom,

30 but will receive an hundred-fold now, even in this present time—with houses, and brothers, and sisters, and mothers, and children, and lands, yet not with-

out persecutions; and in the coming age, Life eternal.¹

31 But many who are now first, will then be last, and the last will be first.”

32 And they were now on their way to Jerusalem; and Jesus was walking on ahead of them: and those who followed him were filled with fear and wonder. Then he again took the twelve apart, and began to tell them what things were about to happen to him, saying,—

33 “Behold, we go up to Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death, and deliver him over to the Gentiles.

34 And they will mock him, and scourge him, and spit upon him, and put him to death;² and the third day he will rise³ to life again.”

35 Then James and John, the sons of Zebedee, came to Jesus, and said, “Teacher, we would have you do for us whatsoever we ask.”

36 And Jesus said unto them,—“What do ye desire that I should do for you?”

37 They answered, saying, “Grant us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

38 But Jesus said unto them,—“Ye know not what ye ask, Can ye drink the cup which I drink, and be baptized with the baptism,⁴ that I am baptized with?”

¹ eternal.] Gr. *aionian*, i.e., age-continuing.

² put him to death.] See Exp. Index under headings “Life,” and “Death.”

³ rise.] See Exp. Index under headings

“Raising the Dead,” and “Miracles.”

⁴ baptism.] See Exp. Index under headings “Baptism (of water),” “Baptism (of fire),” “Baptism of Spirit-truth,” and “Baptism (of SPIRIT).”

39 And they answered, "We are willing." Then Jesus said unto them,—"Ye will assuredly drink of the cup that I drink of, and be baptized with the baptism that I am baptized with,

40 but to sit on my right hand and on my left, is not mine to give; but it will be given to them for whom it is prepared."

41 Now when the ten other disciples heard of this, they were greatly displeased with James and John.

42 But Jesus called them to him, and said unto them,—"Ye know that those who are appointed to rule over the Gentiles, lord it over them, and their so-called great men exercise personal domination¹ over them.

43 But it should not be so among you: for whosoever would be great among you, must be as one who serves.²

44 And whosoever among you would be greatest, must be one who ministers³ to all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life for the redemption of many."

46 They then came unto Jericho, and as he was leaving the

town with his disciples, a great multitude followed him,— and blind Bartimaeus, the son of Timaeus, sat by the wayside, begging.

47 And when he learned that it was Jesus of Nazareth, he began to cry aloud, saying, "Jesus, thou son of David, have mercy on me!"

48 And many bade him keep silent: but he merely cried out the louder, "Thou son of David, have mercy on me!"

49 Then Jesus stood still, and directed that he be brought to him. And they called the blind man, and said to him, "Be of good comfort; stand up, for he calleth thee."

50 And casting aside his cloak, he arose and came to Jesus.

51 And Jesus said unto him,— "What dost thou desire that I should do for thee?" And the blind man answering said, "Rabboni,⁴ that I may receive my sight."

52 Then Jesus said unto him,— "Go thy way; thine own faith⁵ hath saved thee." And instantaneously he received his sight, and followed Jesus along the road.

1 personal domination.] This carnal mind quality of thought appears in manifold forms, from the domination of one person over another, to the domination of vast multitudes, and even of one nation over another. See Exp. Index under headings "Will Power," "Hypnotism," "Fatherland," and "Patriotism."

2 serves.] See Exp. Index under headings "Service," and "Ministry."

3 ministers.] The great Wayshower here clearly states that all who serve are ministers. He never set apart a few to serve professionally as clerical ministers, classifying others as a laity. Such a

doctrine is pernicious and only a man-made ecclesiastical dogma, harmful to all concerned. See Exp. Index under headings "Ministry," "Ordination," and "Ecclesiasticism versus Religion." See preface, page 44.

4 Rabboni.] An intensified signification of Rabbi, meaning a greatly beloved teacher. It only appears in one other instance in the New Covenant Scriptural Writings, John 20:16.

5 thine own faith.] See Exp. Index under headings "Faith," "Power to Heal," "Healing of the Sick," "Prayer," and "Public Health Service."

CHAPTER 11.

1 And when they drew nigh to Jerusalem,—even to Bethpage and Bethany, near the Mount of Olives—he sent forward two of his disciples, saying unto them,

2 “Go your way into the village that is over against you: and as soon as ye have arrived there ye shall find a colt tied, whereon no man hath ever ridden, Loose him, and bring him to me.

3 And if anyone shall say to you, ‘Why do ye that?’ ye shall say, ‘The Lord hath need of him,’ and he will send him hither at once.”

4 So the two disciples went, and found the colt tied in the street outside of a house, and they unloosed him.

5 And certain of those standing there, said unto them, “What are you doing, loosing the colt?”

6 And they answered, even as Jesus had bidden them, and they were permitted to lead him away.

7 Then they brought the colt to Jesus, and spread their cloaks over it, and he seated himself upon it.

8 And many of the people spread their garments on the road: and others cut down branches from the trees, and strewed them along the way.

9 And those who went ahead, and those who followed after, kept shouting, “*Hosanna!*¹ *Blessed is he who cometh in the name*

*of the LORD!*¹ (Ps. 118:25-26).

10 *Blessed is the kingdom of our father David, that cometh in the name of the LORD!*² *Hosanna in the highest!*” (Ps. 149:1).

11 And Jesus entered Jerusalem, and went into the Temple Courts;³ and after looking around at everything, he went out to Bethany with the twelve disciples, as the evening had now set in.

12 And on the next day, on leaving Bethany, he was hungry:

13 and seeing a fig tree⁴ in the distance having leaves, he went up to it to see if haply he might find some fruit thereon: but when he came near he found nothing but leaves (for it was not yet the season for ripe figs).

14 Then Jesus addressed it and said,—“Let no one hereafter eat of thy fruit.” And his disciples heard what he said.

15 Soon after this they reached Jerusalem, and Jesus entering the Temple Courts, began to drive out those who were buying and selling there, and to overturn the tables of the money changers, and the seats of those who sold doves.

16 And he would not allow anyone to carry anything through the Temple Courts.

17 And he also taught them, saying,—“Is it not written, ‘*My house shall be called a house of prayer for all nations?*’ (Isa. 56:7) but ye have turned it into a den of thieves.” (Jer. 7:11.)

¹ Hosanna.] See footnote to Matthew 21:9.

² LORD.] See Exp. Index under headings “LORD.” “Lord.” and “lord.”

³ Temple courts.] See Matt. 21:12 and

23:16.

⁴ fig tree.] The solution of this figurative lesson, lies in the facts which are given in the Exp. Index under the heading “Fig Tree.”

18 The chief priests and scribes, however, on hearing of this, sought to devise some means to destroy him; for they feared him, because the people were greatly impressed by his teaching.

19 When evening set in, Jesus again went out of the city.

20 And as they passed by in the morning, they saw that the fig tree was withered up from the very roots.

21 And Peter, reminded of the words that Jesus had spoken, said unto him, "Rabbi,¹ behold the fig tree which thou didst condemn, hath withered away."

22 And Jesus answering, said, --"Have confidence in GOD.

23 For verily I say unto you, that whosoever will say unto this mountain, 'Be thou removed, and be thou cast into the sea;' and will not doubt in his heart, but steadfastly believe² that whatsoever he says will assuredly come to pass; he will have whatsoever he desireth.

24 Therefore I say unto you, if ye steadfastly believe that whatsoever ye desire and pray for,³ has already been granted you, you will find your need supplied.

25 And when ye stand praying, forgive, if ye have any grievance against anyone: that your

FATHER who is in Heaven may also forgive you your offences.

26 But if ye do not forgive, neither will your FATHER who is in Heaven forgive you your offences."⁴

27 And they again re-entered Jerusalem: and as he was walking in the Temple the chief priests, and scribes, and elders came to him, and said,

28 "By what authority⁵ doest thou these things, and who gave thee authority to do them?"

29 Then Jesus answered, and said unto them,—"I will also ask you a question, and if ye answer me, I will then tell you by what authority I do these things.

30 Concerning John's baptism: ⁶ was it of Divine or human origin? Answer me."

31 And they reasoned among themselves, saying, "If we should say, 'Of Divine origin;' he will answer, 'Why then did ye not believe him?'

32 But we dare not say, 'Of human origin;' for they feared the people, as everyone regarded John as undoubtedly a prophet.

33 So they answered, and said unto Jesus, "We cannot tell." Then Jesus said,—"Neither will I tell you by what authority I do these things."

1 Rabbi.] See footnote to John 1:38.
2 steadfastly believe.] See Exp. Index under headings "Believe," and "Faith." Also see James I.

3 pray for.] viz., whatsoever you could possibly need as a spiritual child of SPIRIT, GOD. See Exp. Index under headings "Prayer" and "Lord's Prayer."

4 Ver. 26.] This verse is not in the

Vatican manuscript and is omitted in several manuscripts and versions. See Revised Version.

5 authority.] See Exp. Index under heading "Ordination." See also Preface, page 44.

6 baptism.] See Exp. Index under headings "Baptism (of water)." "Symbolism," and "How to interpret the Scriptures."

CHAPTER 12.

1 And Jesus began to speak unto them by parables,¹ saying,—
 “A certain man planted a vineyard, and enclosed it about with a hedge: and he digged a winepress and built a tower; and then let it out to husbandmen, and went into a distant country.

2 And at the vintage season he sent a servant to the husbandmen, to receive from them his share of the fruit of the vineyard.

3 But they seized him, and beat him, and sent him away empty-handed.

4 And again he sent unto them another servant; and they threw stones at him, and wounded him in the head, and sent him away shamefully treated.

5 And again he sent another, and him they killed; and also many others, beating some, and killing some.

6 Having, however, one son, his well beloved, he finally sent him last of all, saying, ‘They will respect my son.’

7 But those husbandmen said among themselves, ‘This is the heir; come let us kill him, and the inheritance will be ours.’

8 Then they seized him, and killed him, and flung his body out of the vineyard.

9 What therefore, will the owner of the vineyard do? He

will come and put the husbandmen to death, and give the vineyard to others.

10 For have ye not read this passage of Scripture? *‘The Stone which the builders rejected has become the cornerstone.*

11 *This was the LORD’S² doing, and it is marvelous in our eyes!’*” (Ps. 118 :22, 23).

12 And his enemies sought an opportunity to arrest him, but they feared the people: for they knew that in this parable, Jesus had had reference to themselves. So they left him alone and went away.

13 They then sent unto him certain of the Pharisees, and the Herodians, to catch him in his words.

14 And when they had come, they said unto him, “Teacher, we know that thou art an honest man, and dost not fear anyone: for thou art no respecter of persons but teachest the way of GOD in truth. Is it right to pay taxes to Caesar, or not?”

15 Should we pay, or should we refuse to pay?” But Jesus, discerning their hypocrisy, said unto them,—“Why do ye try to entrap me? Bring me a coin, that I may see it.”

16 And they handed him a coin. Then he said unto them,—“Whose image and inscription is this?” And they answered, “Caesar’s.”

¹ parables.] i.e., figurative illustrations. See Exp. Index under headings “Parables,” and “How to interpret the Scrip-

tures.”

² LORD’S.] i.e., GOD’S.

17 Then Jesus said unto them,—"Render then unto Caesar, whatever belongs to Caesar, and unto GOD, whatever belongs to GOD." And they marvelled at him.

18 Then came to him certain of the Sadducees, who maintain that there is no resurrection:¹ and they asked him, saying,

19 "Teacher, Moses wrote a law for us: '*If a man's brother die, and leave a wife, but no children, then his brother shall marry the widow, and raise up a family unto his brother.*' (Deut. 25:5, 6).

20 Now there were once seven brothers: and the first married a wife, and dying, left no children.

21 And the second married her, and died; neither did he leave any children; so also the third.

22 And the seven finally had her to wife; yet none of them left any children. Last of all the woman also died.

23 In the resurrection, therefore, whose wife will she be, for all seven had married her?"

24 And Jesus answering, said unto them,—"Do ye not greatly err in this matter: being ignorant of the Scriptures and of the power of GOD?"

25 For when they rise from the dead, they neither marry, nor are given in marriage;² but are as the angels in Heaven.

26 But as to the dead,—whether they rise again to life—have ye

not read in the book of Moses, in the passage relating to the burning bush, how GOD spake unto him, saying,

27 '*I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob.*' (Exod. 3:2-6) GOD is not the GOD of dead men, but the GOD of living men,³ ye therefore are greatly in error."

28 Then one of the scribes who had heard the discussion, and realized that Jesus had answered them wisely, came forward and asked him, saying,—"Which is the most important commandment of all?"

29 And Jesus answering, said,—"The most important of all commandments is this, '*Hear, O Israel! the LORD⁴ our GOD is one LORD:*'

30 *And thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy intelligence, and with all thy strength.*' (Deut. 6:4, 5). This commandment stands first.

31 And the second is like unto it, namely this,—"Thou shalt love thy neighbor, even as thou lovest thyself." (Lev. 19:18). There is no other commandment greater than these."

32 The scribe then said unto him, "Teacher, thou hast wisely declared the truth: for '*There is but one GOD; and there is none other besides Him:*'

1 resurrection.] See Exp. Index under heading "Raising the dead," and "Death."

2 marriage.] See Exp. Index under headings "Man (mortal)," "Man (spiritual)," "Mortals," "Immortals," "Jesus," and "Christ," "Ontology," "Mind," "Matter." Also see Romans 8 and first and

second record of creation in Genesis, 1st and 2nd Chapter.

3 living men.] So-called death is unrelated to LIFE, GOD. See Exp. Index under heading "Life."

4 LORD.] Signifying GOD the FATHER.

33 *And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as oneself, is better than all whole burnt offerings and sacrifices.'*" (1 Sam.; 15:22).

34 Then Jesus, perceiving that he had answered with spiritual discernment, said unto him,—"Thou art not far from the Kingdom of GOD." After this occurrence, no one ventured to question him further.

35 Again, while Jesus was teaching in the Temple, he inquired of the people,—"How is it that the scribes say that Christ is the Son of David?"

36 For David himself, — inspired by the holy Spirit-truth, said, '*The LORD¹ said unto my Lord;² sit thou on My right hand until I put thine enemies beneath thy feet.*' (Ps. 110:1).

37 If David, therefore, himself calleth him 'Lord'; how then can Christ be his son?"⁴ And the common people, so-called, heard him gladly.

38 Then he said unto them as he taught,—"Beware of those scribes who love to walk about in long robes, and to be saluted in the market places,

39 and to sit in the prominent

seats in the synagogues, and in the places of honor at banquets.

40 Such men dispoil widows of their property, and to hide their guilt make a pretence⁵ of saying long prayers. They will receive far greater punishment."

41 Now Jesus was sitting opposite the treasury boxes, and he watched how the people cast their money into the treasury:⁶ and many who were wealthy cast in large sums.

42 And a certain widow came and threw in two mites, which is equal to a farthing.

43 Then Jesus called his disciples unto him, and said unto them,—"Verily I say unto you, this poor widow has cast more into the treasury than all the others.

44 For all the others have contributed out of their abundance; but she in her penury, hath put in all that she had,—even all that she had to live on."

CHAPTER 13.

1 Now as Jesus was leaving the Temple, one of his disciples said unto him, "Teacher, see what beautiful stones, and what wonderful buildings these are."

2 And Jesus answering, said unto him,—"You see these great buildings? There will not be left one stone upon another that will

1 Kingdom of GOD.] See Exp. Index under headings "Spirit," "Spiritual," and "Heaven."

2 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

3 Lord.] Signifying Christ Jesus, the Son of GOD. See Exp. Index under headings "LORD," and "Lord."

4 son.] I.e., the son of David. See

Exp. Index under headings "Christ," and "Jesus."

5 Pretence of Righteousness.] See Exp. Index under headings "Hypocrisy," "Ecclesiasticism versus Religion," "Priesthood," and "Righteousness."

6 treasure.] See Exp. Index under heading "Riches."

not be thrown down."¹

3 And as he was sitting on the Mount of Olives, over against the Temple, Peter and James and John and Andrew asked him privately, saying,

4 "Tell us, when will these things come to pass; and what will be the sign when all this is about to be fulfilled?"

5 Then Jesus, answering them, began by saying,—"Take heed lest anyone deceive you:

6 For many will come in my name, saying, 'I am Christ';² and many will be deceived.

7 And when ye shall hear of wars, and rumors of wars,³ be not disturbed; for such things must of necessity occur, but the end is not yet come.

8 For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in divers places, and there will be famines, and commotions. These, however, are but the beginning of the birth-pangs.

9 But do ye yourselves heed what I say: for they will bring you before the courts; and in the synagogues ye will be beaten; and ye will be brought before Governors, and Kings, on account of me, and thus may have the opportunity of bearing testimony before them.

10 But the Glad Tidings⁴ must

first be proclaimed among all nations.

11 When they shall place you under arrest, therefore, and deliver you up, take no thought beforehand as to what ye shall say, neither premeditate, but say whatever is given you at the time: for it is not ye who speak, but the holy SPIRIT.⁵

12 Brother also will betray brother to death, and the father his son; and children will rise up against their parents, and cause them to be put to death.

13 And because of your allegiance to me, ye will be hated by all men: but whosoever will stand steadfast unto the end, the same will be saved.

14 But when ye see '*The Abomination of Desolation*' (Dan. 9:27) standing where it ought not, (let the reader consider well what this means) then let those who are in Judaea flee to the mountains.

15 And let not him who is on the housetop go down into his house, neither enter therein to remove anything from it.

16 And let not him who is in the field turn back to pick up his coat.

17 But alas for those who are with child, and for those who are nursing babes in those days!

18 And pray that your flight be not in winter time.

1 thrown down.] i.e., materialism. See Exp. Index under headings "Matter," and "Reality."

2 Christ.] The anointed. A title having a universal significance. See Exp. Index.

3 wars.] See Exp. Index under head-

ings "Warfare," "Resistance versus Non-resistance," "Patriotism;" "Prince of Peace," and "Fatherland."

4 Glad tidings.] See Exp. Index.

5 holy SPIRIT.] See Preface, also Exp. Index under heading "Spirit."

19 For in those days there will be affliction, such as has never been since the beginning of creation which GOD created until now, and never will be again.

20 And had not the Lord¹ cut short those days, no one could survive: but for the sake of the elect, whom He hath chosen, He hath shortened the number of days.

21 And at that time, if anyone should say to you, 'Lo, here is Christ,' or 'Lo, there is Christ,' believe him not.

22 For false Christs and false prophets will arise, and display the extraordinary phenomena and wonders of necromancy,² to mislead if it were possible, even the very elect.

23 But as for yourselves, be ye on guard. Behold! I have forewarned you.

24 But in those days, after that tribulation, the sun will be darkened, and the moon will withhold her light.

25 And the stars will fall from the firmament, and the forces of the heavens will be convulsed. (Isa. 34:4).

1 Lord.] The word is only capitalized when it has reference to GOD, the FATHER. See Exp. Index.

2 necromancy.] The modern names of which are hypnotism, mesmerism, occultism, spiritualism, witchcraft, magic, deviltry. Its name changes like the chameleon its color, in order to disguise its true nature. That which is the exact opposite to the reflected GOD power, which power is the divine prerogative of all GOD'S children who obey HIS will. See Exp. Index under headings "Hypnotism," "Will Power," and "Pharmacy."

3 angels.] See Exp. Index. Not necessarily persons.

parable.] A figurative illustration

26 And then will they see the Son of man coming in the clouds, with great power and glory.

27 And then he will send his angels, and will gather together his elect from the four winds of Heaven; from the uttermost parts of the earth, to the uttermost parts of Heaven.

28 Now therefore, learn a parable⁴ from the fig tree. When its branches are yet tender, and put forth their leaves, ye know that summer is nigh.

29 So ye in like manner, when ye shall see these things taking place, may know that he is nigh, even at the door.

30 Verily I say unto you, that this mortal generation will not pass away, until all these things be fulfilled.

31 The mortal heavens⁵ and the mortal earth will pass away, but my words will not pass away.

32 But concerning that day and that hour, no man knoweth; no, not even the angels in Heaven, nor the Son, but only the FATHER.

33 Take heed, therefore, - watch and pray;⁶ for ye know not when this time will be.

used as a medium to convey, through symbolic figures, the spiritual meaning to those unable to receive the direct statement of Truth. See Exp. Index under headings "Parables," and "Symbolism."

5 heaven and earth.] Mortal, or so-called material heavens and earth are clearly indicated here as distinct from the Heaven of Spirit, which hath foundations which cannot be shaken. See Exp. Index under headings "World (The mortal)," "Kingdom of Heaven," and "Matter."

6 watch and pray.] See Exp. Index under headings "Prayer," "Lord's Prayer," "Preparedness," "Panoply," and "Righteousness."

34 It is like a man going on a long journey, who on leaving his house, gave instructions to his servants; appointing to each one his individual tasks, and then cautioned the porter to keep watch.

35 Be ye watchful, therefore, for ye know not when the Lord of the house will come—whether in the evening, or at midnight, or at dawn, or in the morning—

36 lest coming unexpectedly, he find you asleep.

37 But what I say unto you, I say unto all, "*Watch!*"

CHAPTER 14.

1 It was now but two days before the Passover¹ and the Feast of Unleavened Bread: and the chief priests² and scribes sought some way to take Jesus by craft, and put him to death.

2 But some of them said, "Not on the Feast day, lest it should cause an uproar among the people."

3 Now when Jesus was in Bethany, in the house of Simon the leper,—while he was reclining at the table—a woman came with an alabaster jar of spikenard,—very costly; and she brake the jar, and poured the perfume on his head.

4 But some of those who were present, were filled with indignation, and said, "Why hath this ointment been thus wasted?"

1 passover.] See Exp. Index under headings "Passover," "Feast of unleavened Bread," and "Feast of Tabernacles."

2 chief priests.] See Exp. Index under headings "Priesthood," and "Ecclesiasticism versus Religion."

3 three hundred denarii.] Total value

5 For it might have been sold for more than three hundred denarii,³ and the money given to the poor." So they found fault with her.

6 Then Jesus said,—“Let her alone, why trouble ye the woman? She hath done a good deed to me.

7 For ye have the poor with you always, and whenever ye desire ye may do good to them: but me ye have not always.

8 She hath done what she could: she hath anointed my body in anticipation of my burial.

9 Verily I say unto you, where-soever the Glad Tidings⁴ shall be proclaimed throughout the whole world, this deed which this woman hath done will also be spoken of in memory of her."

10 Then Judas Iscariot, who was one of the twelve, went to the chief priests to betray Jesus unto them.

11 And having heard what he had to say, they rejoiced, and promised to give him money. Then he sought means as to how he might find an opportunity to betray him.

12 Now on the first day of the Feast of Unleavened Bread, when the Passover lambs were sacrificed,⁵ his disciples said unto Jesus, "Where wouldst thou have us go and make preparation; so that thou mayest eat the Passover?"

about forty-two dollars.

4 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," and "Gospel."

5 sacrificed.] Symbolic rites. See Exp. Index under headings "Sacrifice," "Ritualism," and "Symbolism."

13 Then he sent forth two of his disciples, saying unto them,—“Go ye into the city, and there a man will meet you carrying a pitcher of water. Follow him.

14 And wheresoever he shall enter, say ye to the owner of the house, the Teacher saith, ‘Where is the guest chamber, where I may eat the Passover with my disciples?’

15 And he will show you a large upper room, furnished and prepared; there make ready for us.”

16 So his disciples set forth and entered the city, and found everything just as Jesus had told them: and they made ready the Passover.

17 And in the evening he came to the house with the twelve disciples,

18 and as they were reclining at table and eating, Jesus said,—“Verily I say unto you,—One of you who is eating with me, will betray me.”

19 And they were greatly distressed, and one by one began to question him, saying, “Is it I?”

20 Then he answered and said unto them,—“It is one of you twelve,—the one who is dipping with me in the dish.

21 For the Son of man must indeed depart, as it is written of him, but alas for that man by whom the Son of man is betrayed!

Better were it for that man if he had never been born.”

22 And as they were eating, Jesus took bread, and having given thanks, he brake it, and gave to them, and said,—“Take eat, this is my body.”

23 Then he took the cup, and having given thanks, he handed it to them: and they all drank from it.

24 And he said unto them,—“This is my blood¹ of the New Covenant² which is poured out in behalf of many.

25 Verily I say unto you,—‘I myself³ will not again drink of the fruit of the vine, until that day when I drink the New Wine⁴ in the Kingdom of GOD.”

26 Then, having sung an hymn, they went out to the Mount of Olives.

27 While there, Jesus presently said unto them,—“All ye will fall away from me tonight: for it is written,—‘*I will smite the shepherd and the sheep will be scattered.*’ (Zech. 13:7).

28 But after I am risen, I will go before you into Galilee.”

29 Then Peter said unto him,—“Although everyone should fall away, yet will I not fall away.”

30 And Jesus said unto him,—“Verily I say unto thee, that this day, yea, even this very night, before the cock crows twice, thou wilt deny me thrice.”

¹ blood.] Symbolic of his life. See Exp. Index under headings “Symbolism,” and “Baptism.”

² New Covenant.] See Exp. Index under headings “Covenant,” and “Text of Old Covenant and New Covenant.”

³ myself.] Jesus did not himself par-

take of the symbolic bread and wine. See passages on this subject in Revised Version.

⁴ NEW WINE.] Wine of the SPIRIT. Spiritual, not material wine. See Exp. Index. See Modern Speech New Testament.

31 But Peter protested the more vehemently, saying, "Even though I should have to die with thee, yet will I not deny thee." In like manner, all the disciples also protested.

32 Then they came to a place called Gethsemane: and he said to his disciples,—“Sit ye here, while I go apart to pray.”

33 And he took with him Peter and James and John; and he began to be sore distressed,¹ and weighed down with anguish.

34 And he said unto his disciples,—“My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch.”

35 Then going forward a little way he threw himself on the ground; and prayed that if it were possible, that hour of trial might be spared him, saying,

36 “Abba! FATHER, all things are possible to Thee, take away this cup from me: nevertheless, not my will, but Thine be done.

37 Then he returned, and finding them sleeping, he said unto Peter,—“Simon, art thou sleeping? Could ye not watch with me one hour?

38 “Watch and pray,”² he then said to them, “Lest ye fall into temptation. The spirit truly is willing, but the flesh is weak.”

39 And again he went away

and prayed, using the same words.

40 And when he returned, he again found them sleeping, for their eyes were heavy with sleep; neither did they know what to answer him.

41 And he came again the third time, and said unto them,—“Sleep on now, and take your rest. Enough! the hour is come, behold the Son of man is betrayed into the hands of sinners.³

42 Arise! let us be going: lo, he who betrayeth me is close at hand.”

43 And immediately, while he was still speaking, came Judas, one of the twelve; and with him a great crowd of people carrying swords and staves, who had been sent by the chief priests, and the scribes, and the elders.

44 Now Judas, the betrayer had arranged a signal with them, saying, “Whomsoever I kiss, that is the man; lay hold of him, and take him away.”

45 As soon as Judas came, therefore, he went forward to Jesus at once, and said, “Rabbi,” and kissed him.

46 Then they laid hands on Jesus and held him.

47 And one of those who stood by drew a sword, and smote the servant of the high priest, and cut off his ear.

48 Then Jesus said,—“Have ye

¹ sore distressed.] See Preface for treatise on this subject.

² pray.] See Exp. Index under heading “Prayer.”

³ is betrayed into the hands of sinners.] Not predestined by GOD to the cross. See

Preface. Also see Acts 2:23 and 1st Cor. 2:5-8. Also see Exp. Index under heading “Vicarious Atonement (so-called).”

Rabbi.] meaning teacher. See John 1:38.

come out, as against a thief, with swords and staves to take me?

49 I have been with you daily in the Temple Courts, teaching, and ye did not arrest me: but this is in fulfillment of the writings of Scripture.”¹

50 Then all his disciples forsook him and fled.

51 And a certain young man followed him, with only a linen sheet wrapped about his naked body: and the young men seized him;

52 but leaving the linen sheet in their hands, he fled away naked.

53 Then they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 But Peter followed him at a distance, even into the courtyard of the palace of the high priest: and he sat down among the servants, and warmed himself at the fire.

55 Then the chief priests and the whole Sanhedrin endeavored to obtain evidence against Jesus, in order to condemn him to death, but could find none.

56 For although many bare false witness against him, their testimony did not agree.

57 Then others arose, and testified falsely, saying, “We heard him say, ‘I will destroy this

temple, made with hands,² and within three days I will build another, made without hands.’”

59 But even in this, their testimony did not agree.

60 Then the high priest stood up in their midst and questioned Jesus, saying, “Answerest thou nothing in reply to this evidence which they witness against thee?”

61 But he held his peace, and answered nothing. Again the high priest questioned him, “Art thou the Christ,³ the Son of the blessed?”

62 And Jesus answered,—“I am, and ye shall see the Son of man sitting on the right hand of Omni-potence, and coming in the clouds of Heaven.”

63 Then the high priest rent his garments, and said, “What need we of any further witnesses?

64 Ye have heard the blasphemy: what think ye?” And with one accord they all condemned him as worthy of death.

65 Then some began to spit upon him and to blindfold him, and to say unto him, “Prophecy for us!” And the officers of the law struck him with the palms of their hands as they took him in charge.

66 Now as Peter was below in the courtyard of the palace, there came one of the maidservants of the high priest:

67 and when she saw Peter

¹ Scripture.] See Exp. Index under headings “Scriptures,” “Bible,” and “Canonization.”

² this temple made with hands.] i. e.,

mortality, materialism. See Exp. Index under headings “Mind,” and “Matter.”

³ Christ.] Gr. Anointed one. A title of universal significance. See Exp. Index.

warming himself, she looked at him, and said, "Thou also wast with Jesus of Nazareth."

68 But he denied it, saying, "I neither know nor understand what you mean." And as he went on out into the outer court, a cock crowed.

69 Then the maidservant, seeing him again, said to the bystanders, "This is one of them."

70 But again he denied it. And shortly after those who were standing by said to Peter, "Surely thou art one of them: for thou art a Galilean, and thy manner of speech betrayeth thee."

71 Then Peter began to curse and to swear, saying, "I know not this man of whom ye speak!"

72 And at that moment a cock crowed a second time. And Peter remembered the words that Jesus had said to him,—"Before the cock crows twice, thou wilt deny me thrice." And as he thought thereon, he wept bitterly.

CHAPTER 15.

1 And the first thing in the morning, the chief priests held a consultation with the elders and scribes—even the whole Sanhedrim; and having bound Jesus, they led him away, and turned him over to Pilate.

2 And Pilate questioned him, saying, "Art thou the King of the Jews?" And he answered,—"Thou sayest it."¹

3 Then the chief priests accused him of many things: but he answered not a word.

4 Pilate, therefore, again said unto him, "Answerest thou nothing? Behold the many charges that are being brought against thee."

5 But Jesus still answered nothing: so that Pilate marvelled.

6 Now at that Jewish Festival,² Pilate was accustomed to release for them, one prisoner; whomsoever they desired.

7 Now there was a prisoner named Barabbas who lay in chains, (together with those who had risen in insurrection with him) who had committed murder during the insurrection.

8 And the multitude cried aloud to Pilate to grant them the favor as usual.

9 But Pilate answering, said to them, "Do ye wish me to release the King of the Jews?"

10 For he knew that the chief priests had delivered him up because of jealousy.

11 But the chief priests³ stirred up the people to say that they would rather have Barabbas released.

12 Then Pilate answering, said unto them, "What do ye wish me to do then unto him, whom ye call 'the King of the Jews?'"

13 And shouting, they again cried out, "Crucify him!"

¹ Thou sayest it.] See Exp. Index under headings "King," and "Sovereignty." See Matt. 27:11. Rev. 1:6. See also Revised Version.

² festival.] i.e., the observance of the symbolic rites of the Passover. See Exp.

Index under headings "Passover," and "Unleavened Bread."

³ chief priests.] See Exp. Index under headings "Priesthood," "Ecclesiasticism versus Religion," "Service," and "Ministry."

14 Then Pilate said unto them, "Why, what evil hath he done?" And they cried out the more vehemently, "Crucify him!"

15 And so Pilate, willing to please the people, released Barabbas; and having had Jesus scourged, he delivered him over to be crucified.

16 Then the soldiers led him away into the courtyard of the palace (called the Praetorium); and they called together the whole company.

17 And they arrayed him in a purple cloak, and plating a crown of thorns, they placed it on his head.

18 And then began to salute him saying, "Hail, King of the Jews!"

19 Then they smote him on the head with a rod, and spat upon him; and bowing down on their knees, pretended to worship him.

20 And after they had finished mocking him, they took off the purple cloak, and having put his own clothes on him they led him away to crucify him.

21 Now one Simon, a Cyrenian, the father of Alexander and Rufus, having come in from the country, was passing by just then, and they compelled him to carry the cross.

22 Then they brought Jesus unto the place called Golgotha,

which being interpreted means, "The place of skulls."

23 There they offered him drugged wine¹ to drink: but he would not accept it.

24 And when they had crucified him, they divided his garments among them, casting lots to decide what each should have.

25 And it was nine in the morning, when they crucified him.

26 And the inscription of his accusation, placed above him, read, "*The King of the Jews.*"

27 Together also with Jesus, they crucified two thieves; one on his right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, "*He was numbered with the transgressors.*" (Isa. 53:12).

29 And those who passed by, railed at him, wagging their heads and saying, "Aha, thou who wouldst destroy the Temple, and rebuild it again in three days,

30 save thyself now, and come down from the cross!"

31 In like manner the chief priests, together with the scribes, scoffing, said to one another, "He saved others, himself he cannot save.

32 Let the Christ, the King of Israel come down now from the cross, that we may see and believe!" And those who were crucified with him reviled him also.

¹ drugged wine.] Wine drugged with myrrh, or laudanum. A preparation to allay suffering. That Christ Jesus refused drugs in this crucial hour is significant. See Exp. Index under headings

"M i n d," "Miracles," "Meta-physics," "Materia Medica," "Medicine," "Ontology," "Pharmacy," and "Public Health Service."

33 And at mid-day, a darkness settled over the whole land until three o'clock.

34 And at three, Jesus cried with a loud voice, "*Eloi, Eloi, lama sabachthani?*" which being interpreted means, "*My GOD, my GOD, why hast thou forsaken me?*" (Ps. 22:1).

35 Then some of those who stood by, on hearing him, said, "Behold! he calleth for Elijah."

36 And one of them ran and filled a sponge with vinegar, and putting it on the end of a reed, offered it to him to drink, saying, "Let him alone, let us see whether Elijah will come to take him down."

37 Then Jesus, crying out with a loud voice, breathed his last.

38 And the veil of the Temple¹ was rent in twain, from the top to the bottom.

39 And when the centurion,² who was standing opposite, heard his cry, and witnessed the manner in which he expired, he exclaimed, "Truly this man was the son of GOD!"

40 There were also certain women looking on from a distance, among whom were Mary Magdalene, and Mary, the mother of James the younger, and of Josès, and Salome.

41 (All of whom had followed Jesus, and constantly ministered unto him when he was in Galilee, and also many other women who had come up with him to Jerusalem.)

42 And as evening was now come, and because it was the Preparation Day³ that is, the day preceeding the Sabbath—

43 Joseph of Arimathæa, a much honored counsellor,—who was also waiting expectantly for the Kingdom of GOD—came, and summoning up courage went in to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead:⁴ and calling the centurion, he asked him whether Jesus had been dead for any length of time.

45 And when he learned from the officer that it was indeed true, he allowed Joseph to take the body.

46 Then Joseph, having bought fine linen, took down the body of Jesus, and having wound the linen sheet around him, he laid him in a tomb which had been hewn out of the rock; and then rolled a great stone against the entrance.

47 And Mary Magdalene, and Mary the mother of Josès, beheld the place where he was laid.

1 veil of the Temple.] This veil hung between what was termed The Holy Place and the Holy of Holies. Its symbolic significance was therefore very marked.

2 centurion.] Roman captain.

3 Preparation Day.] Symbolic of the needful preparation of the heart before making the passage from sense to soul, from mortality to immortality, symbolized by the "Passover or Pass-over Celebra-

tion." See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

4 dead.] Spiritual individuality can never die, for it is a member of the Christ body of GOD, or in other words is GOD-manifest. See Matt. 22:32 and John 11:11. Also see under headings "Man (mortal)," and "Man (spiritual)."

CHAPTER 16.

1 And when the Sabbath was over, Mary Magdalene, and Mary the mother of James and Salome, bought fragrant spices, so that they might come and anoint the body of Jesus.

2 And very early in the morning, (about sunrise) on the first day of the week, they came again to the tomb.

3 And they said to one another, "Who will roll away the stone for us from the entrance of the tomb?" (For the stone was very large.)

4 But on looking up they saw that the stone was already rolled back.

5 And they entered into the tomb, and beheld a young man sitting on their right, clothed in a white robe, and they were stricken with awe.

6 Then he said unto them,—"Be not afraid: ye seek Jesus, the Nazarene who was crucified: he is risen;¹ he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee, there ye will see him, as he told you."

8 Then they went out quickly and fled from the tomb, for they

were amazed and trembling: neither spake they to anyone, they were so stricken with awe.

9 Now after Jesus had risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons.²

10 And she went and told the news to those who had been with him, as they mourned and wept.

11 And they, when they learned that he was alive, and that she had seen him, believed not.

12 Later on, he appeared—though altered in appearance—unto two of them as they were walking and going into the country.

13 And they also went and told it to the others, but neither would they believe them.

14 After this Jesus appeared to the eleven, as they reclined at table, and upbraided them for their unbelief and hardness of heart;³ because they had not believed those who had seen him after he had risen.

15 And he then said unto them,—"Go ye unto all people, and proclaim⁴ the Good News⁵ to the whole creation.

16 Whosoever steadfastly believes and is baptized⁶ shall be saved, but whosoever will not believe will be condemned.⁷

1 risen.] See Exp. Index under headings "Raising the dead," and "Spiritual individuality versus human personality."
2 demons.] Not devils. See Exp. Index and Preface.

3 unbelief and hardness of heart.] i.e., unbelief respecting absolute, spiritual, or meta-physical realities. See Exp. Index under headings "Vision," "Mind," "Matter," and "Meta-physics." See also Mark

8:21.

4 proclaim.] The word in the Greek is "proclaim," not preach, which conveys quite a different meaning.

5 Good News.] See Exp. Index under heading "Glad Tidings."

6 baptized.] See Exp. Index for significance of these words of Jesus.

7 condemned.] Not damned.

17 And these signs shall accompany those who believe: In my name ¹ they shall cast out demons; ² they shall speak new tongues;

18 they shall take up serpents: and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they shall recover."

¹ in my name.] i.e., by the same Christly power and spirit that I reflect. See Exp. Index under headings "Name," "Healing the sick," "Power to heal," "Public Health Service," and "Miracle."
² demons.] Not devils. See Revised Version. Evil in its various phases; possessed by evil; demoniacs. See Exp. Index under headings "Evil," "Devil," and "Demons."

19 Then after the Lord ³ had thus spoken to them, he was received into Heaven, and sat down on the right hand of GOD.

20 And they went forth and proclaimed the Glad Tidings everywhere, the LORD³ working with them, and confirming the word by the meta-physical signs⁴ which followed it.

³ LORD.] Only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," "Lord," and "lord."

signs.] i. e., demonstrating that (speaking absolutely, scientifically) all reality is spiritual, mental, or meta-physical. See Exp. Index under headings "Ontology," "Meta-physics," "Reality," "Mind," and "Matter."

THE
GLAD TIDINGS¹ AS RECORDED BY
LUKE²

CHAPTER 1

I NASMUCH as many have undertaken to set forth in orderly fashion, a narrative³ of the facts concerning these events which were fully established among us,

2 exactly as they were delivered unto us by those who were eyewitnesses and devoted to the spread of the Glad Tidings.

3 it has therefore seemed good to me also, having made a careful investigation of the facts from the very first, to write to thee, most excellent Theophilus,

4 so that thou mightest know with certainty as to those matters which have been taught thee already by word of mouth.

5 Now there was during the reign of Herod, the King of Judaea, a certain priest named Zacharias, of the lineage of Abijah, and his wife was one of the descendants of Aaron; and her name was Elizabeth.

6 And they were both righteous in the sight of GOD, walking blamelessly in all the commandments and ordinances of the LORD.

7 They had no children, however, because Elizabeth was barren, and they both were now well on in years.

8 And it came to pass one day while Zacharias was performing his duties as priest before GOD, in the order of his course, that it fell to him by lot,—

9 according to the custom of the priesthood,—to go into the Sanctuary of the LORD to burn incense.

10 And the whole multitude of the people were outside, praying, during the hour of the incense burning.

11 And there appeared unto Zacharias an angel of the LORD, standing on the right of the altar of incense.

12 And when Zacharias saw him, he was greatly startled and awestruck.

13 But the angel said unto him, "Fear not, Zacharias: for thy prayer is heard, and thy wife Elizabeth will bear a son, and thou wilt call his name John.

14 And thou wilt have joy and gladness because of him, and many will rejoice at his birth.

¹ Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," and "Gospel."

² Luke.] See Exp. Index under heading "Saint."

³ narrative.] See Exp. Index under headings "Scriptures," "Bible," "Covenant," "Canonization," "Text of the Old Covenant and New Covenant," and "History."

15 For he will be great in the sight of the LORD,¹ and will drink neither wine nor strong drink,² but he will be filled with the holy SPIRIT-truth³ even from his mother's womb.

16 And many of the children of Israel will be turned to the LORD their GOD.

17 And he will go forth before Him in the spirit and power of Elijah, to reconcile the hearts of the fathers to their children, and to reconcile the disobedient by the wisdom of the just: to make ready a people prepared for the Lord's¹ coming.

18 And Zacharias said unto the angel, "By what means shall I know this, for I am an old man, and my wife is also far advanced in years?"

19 Then the angel answering, said unto him, "I am Gabriel, who stands in the presence of GOD: and I have been sent to speak to thee these Glad Tidings."⁴

20 And behold thou shalt be dumb, and unable to speak until the day that this takes place, because thou didst not believe my words, which however, will be fulfilled in due season."

21 Meanwhile the people were waiting outside for Zacharias, wondering why he tarried so long in the Sanctuary.

22 And when he came out, he

was unable to speak to them: and they perceived that he had seen a vision⁵ in the Sanctuary, for he made signs to them, but remained speechless.

23 And as soon as his period of ministration was finished, he departed to his own home.

24 And in course of time his wife Elizabeth conceived, and she lived in seclusion for five months, saying to herself,

25 "Thus hath the LORD dealt with me, now that He hath graciously taken away my reproach among men."

26 And in the sixth month, the angel was sent from GOD unto a city of Galilee, called Nazareth;

27 to a virgin betrothed to a man whose name was Joseph, of the lineage of David; and the virgin's name was Mary.

28 And the angel appeared before her and said unto her, "Hail, thou favored one! the LORD¹ is with thee: blessed art thou among women!"

29 But Mary was greatly agitated at his saying, and wondered what such a salutation could mean.

30 Then the angel said unto her, "Fear not, Mary, for thou hast found favor with GOD.

31 And behold, thou wilt conceive in thy womb, and bring forth a son, and thou shalt call his name⁶ Jesus."⁷

1 LORD.] See Exp. Index under headings "LORD" and "Lord."

2 wine, strong drink.] See Exp. Index under heading "Wine."

3 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

4 Glad Tidings.] See Exp. Index under headings "Salvation (The way of)," and "Glad Tidings."

5 Vision.] See Exp. Index under headings "Intuition," "Inspiration," and "Vision." "Where there is no vision the people perish."

6 name.] The Greek word *onoma* has a dual significance. See Exp. Index under heading "Name."

7 Jesus.] meaning Saviour or Messiah. See Exp. Index under heading "Jesus."

32 He will be great, and will be called, 'Son of the MOST HIGH:' and the LORD GOD will give unto him the throne of his ancestor David.

33 And he will reign over the house of Jacob forever; and of his kingdom there will be no end."

34 Then said Mary unto the angel,—"How is this possible, seeing that I have no husband?"

35 And the angel answered and said unto her, "The holy SPIRIT—truth¹ will come upon thee, and the power of the MOST HIGH will overshadow thee; therefore the holy offspring which will be born of thee will be called, 'Son of GOD.'²

36 And behold thy cousin Elizabeth hath also conceived a son in her old age, and this is now the sixth month with her who was called barren.

37 For with GOD, nothing shall be impossible."

38 And Mary said,—"Behold I am the handmaid of the LORD; be it unto me according as thou hast said." Then the angel³ departed.

39 And Mary arose soon after this and went in haste into the hill country, to a town in Judaea.

40 And entering the house of Zacharias, greeted Elizabeth.

41 And it came to pass when

Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the holy SPIRIT—truth.

42 And crying aloud with joy, she exclaimed, "Blessed art thou among women, and blessed is the fruit of thy womb!"

43 But why is this honor done me, that the mother of my Lord⁴ should come to me?

44 For lo! as soon as the sound of your greeting reached my ears, the babe in my womb leaped for joy.

45 And blessed is she who believed, for the promise of the LORD to her will be fulfilled."

46 Then Mary said, "My soul doth magnify the LORD,⁴

47 and my spirit rejoiceth in GOD, my saviour,

48 For He hath regarded the lowly estate of His handmaiden; and from henceforth all nations will call me blessed.

49 For He who is mighty hath done great things for me; and HOLY is His nature.⁵

50 His mercy is upon those who reverence⁶ Him from generation unto generation.

51 He hath manifested strength with His arm; He hath scattered the proud by the superstitions of their own hearts.

1 SPIRIT—truth.] See Exp. Index under heading "Holy Ghost." Also see Preface.

2 Son of GOD. See Exp. Index under headings "Man (mortal)," "Man (spiritual)," and "Son of GOD."

3 angel.] See Exp. Index under this heading.

4 LORD.] This word is only capitalized in full when it refers directly to GOD the FATHER. See Exp. Index under headings "LORD," and "Lord."

5 nature.] The Greek word *onoma*

generally translated "name" in the New Covenant Scriptures, has a dual meaning. In its fuller sense it may well be translated "nature" or "characteristics." See Exp. Index under heading "Name."

6 reverence.] love, fear. Translators have heretofore translated this word as "fear," which commonly means dread. The word "fear," however, has a dual significance, the higher sense of which is reverence, or love. See Soule's Dictionary of English synonyms.

52 He hath put down the mighty from their seats, and exalted the lowly.

53 He hath filled the hungry with good things; but the rich He hath sent empty away.

54 He hath raised up Israel, His own child; ever mindful of His mercy,

55 in fulfillment of His word to our forefathers; to Abraham, and to his seed forever."

56 And Mary remained with her about three months, and then returned to her own home.

57 Now Elizabeth, when her full time had come that she should be delivered, gave birth to a son.

58 And when her neighbors and her relatives heard how the LORD had shewn great mercy toward her, they rejoiced with her.

59 And it came to pass that on the eighth day, when they came to circumcise the child, that they desired to have him called Zacharias, after his father.

60 But his mother, however, said,—"Not so; for he is to be called John."

61 Then they said unto her,—"There is none among thy kindred who is called by that name."

62 And they made signs to Zacharias, to find out what he wished the child to be called.

63 So he motioned for something to write on, and wrote, "His name is John." And they were all amazed.

64 And immediately his tongue was set loose, and he began to speak and to praise GOD.

65 And fear came upon all who dwelt in that neighborhood; and reports of all these events were noised abroad throughout all the hill country of Judaea.

66 And all those who heard the reports of what had taken place, treasured it in their hearts, saying to themselves, "What manner of child will this be?" For the LORD'S¹ hand was indeed with him.

67 And Zacharias his father, was filled with the holy SPIRIT-truth,² and prophesied, saying,

68 "Blessed be the LORD GOD of Israel; for He hath visited and wrought redemption for His people.

69 And hath raised up an horn of salvation for us, in the house of David His servant—

70 as He hath spoken throughout all time by the mouth of His holy prophets, who have existed through the ages—

71 that we might be saved from our enemies, and from the hand of all who hate us.

72 To bring about the deliverance promised to our forefathers, and to remember His holy covenant:³ the oath which He sware to our father Abraham,

74 which He promised to grant us, that we, being delivered out of the hands of our enemies, might

1 LORD.] This word is only capitalized in full when it refers to GOD the FATHER. See Exp. Index under headings "LORD" and "Lord."

2 SPIRIT-truth.] See Exp. Index under

heading "Holy Ghost."

3 Covenant.] See Exp. Index under headings "Covenant," "New Covenant," and "Text of Old Covenant and New Covenant."

serve Him without fear,—

75 in holiness and righteousness¹ before Him, all the days of our life.

76 And thou, child, shalt be called a prophet of the MOST HIGH: for thou shalt go before the face of the LORD² to prepare His ways:

77 to give the scientific knowledge³ of salvation⁴ unto His people, for the remission⁵ of their sins,

78 through the tender mercy of our GOD, whereby this offspring from on high hath visited us,

79 to give light to those who sit in darkness, and in the shadow of death: to guide our feet into the way of peace."

80 And the child grew, and waxed strong in SPIRIT, and spent his time in the desert country, until the day of his public appearance in Israel.

CHAPTER 2

1 And it came to pass in those days, that an edict was issued by Caesar Augustus, that a census of all the world should be taken.

2 (And this census was first made when Cyrenius was Governor of Syria).

3 And everyone went to be reg-

istered, each to his own city.

4 And Joseph also went up from Galilee out of the town of Nazareth, into Judaea, unto Bethlehem, the city of David; because he was of the house and lineage of David,

5 to be registered, together with Mary his betrothed wife, who was with child.

6 And it came to pass that while they were there, the time was fully come for her to be delivered of the child.

7 And she gave birth to her firstborn son; and wrapping him in swaddling clothes she laid him in a manger, because there was no room for them in the inn.

8 And in that same country there were shepherds out in the fields, keeping watch over their flocks by night.

9 and lo! the angel of the LORD⁶ came upon them, and the glory of the LORD shone round about them, and they were filled with fear.

10 Then the angel of the LORD said unto them,—“Fear not: for behold I bring you tidings of great joy,—joy which shall be to all people.

11 For to you is born this day, in the city of David, a Saviour, who is Christ⁷ the Lord.”

1 holiness and righteousness.] See Exp. Index under heading “Righteousness.”

2 LORD.] This word is only capitalized when it refers to GOD, the FATHER, and not when used in reference to Christ Jesus, His son. See Exp. Index under this heading.

3 scientific knowledge.] Wicliffe translates this verse thus, “To give science and health to His people, unto the remission of their sins.” See Exp. Index under headings “Science,” “Truth,” “Religion (True),” “Spirit,” “Mind,” and “Matter.”

4 salvation.] See Exp. Index under headings “Salvation (The way of),” “Righteousness,” and “Glad Tidings.”

5 remission.] See Exp. Index under heading, “Atonement and At-one-ment.” See James 5:16 1 John 1:6-9 1 John 3:7 —11 and Luke 24:47.

6 Lord, LORD.] The word “lord” is only fully capitalized when it has reference to GOD, the FATHER. See Preface, and Exp. Index under headings “LORD” and “Lord.”

7 Christ.] See Exp. Index for explanation of the meaning of this term.

12 And this will be the sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

13 Then suddenly there appeared with the angel, a multitude of the heavenly host, praising GOD,¹ and singing.

14 "Glory be to GOD in the highest; on earth peace, and among men goodwill!"

15 And when the angels had departed from them to Heaven, the shepherds said to one another, "Let us now go to Bethlehem and see this thing which hath come to pass, which the LORD hath made known to us."

16 So they went with all haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they saw the child, they told all that the angel had said to them concerning the child.

18 And all those who heard the story of the shepherds were greatly astonished.

19 But Mary kept all these things to herself, and pondered their meaning in her heart.

20 Then the shepherds returned, glorifying and praising GOD for all the things that they had seen and heard, even as had been told them.

21 And when eight days had passed, and the time had come for the circumcising² of the child, his

name was called Jesus, which was the name given him by the angel before his conception in the womb.

22 Then when the days of her purification were completed, as enjoined by the law of Moses, they brought him to Jerusalem to present him to the LORD.³

23 As it is written in the law of the LORD: "*Every first-born male shall be called holy to the LORD.*" (Exod. 13:2).

24 And also to offer the sacrifice⁴ according to the law of the LORD—"A pair of turtle doves, or two young pigeons." (Lev. 12:8).

25 And lo! there was a man in Jerusalem whose name was Simon; now he was a just and devout man, waiting for the consolation of Israel, and living under the guidance of the holy SPIRIT-truth.⁵

26 And it was revealed to him by the holy SPIRIT-truth that he should not see death until he had seen the Christ of GOD.⁶

27 And guided by the SPIRIT, he entered the Temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Simeon took him in his arms, and gave thanks to GOD, and said,

29 "Now, O Sovereign LORD, let Thy servant depart in peace,

"Lord."

⁴ sacrifice.] See Exp. Index. Also Mark 12:33, Ps. 40:6, Isa. 1:11-17.

⁵ SPIRIT-truth.] Having a vital and distinctly different meaning from SPIRIT, or HOLY SPIRIT. See Exp. Index under heading, "Holy Ghost."

⁶ Christ of GOD.] See Exp. Index under this heading.

¹ GOD.] See Exp. Index under headings "FATHER," and "GOD."

² circumcising.] A symbolic ritual custom. See Exp. Index under headings, "Ritualism," "Circumcision," "Symbolism," "Baptism," and "How to Interpret the Scriptures."

³ LORD.] This word is only capitalized when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," and

according to Thy word,

30 For mine eyes have seen Thy salvation,

31 which Thou hast prepared in the sight of all people—

32 a light to enlighten the Gentiles, and to be the glory of Thy people Israel."

33 And both Joseph and the child's mother were astonished at his words concerning the child.

34 Then Simeon gave them his blessing, and said unto Mary his mother,—“Behold this child is destined for the fall and rise of many in Israel; and for a sign much spoken against,—

35 Yea, the sword will even pierce through thine own soul—that the secret thoughts of many hearts be laid bare."

36 Now there was a prophetess named Anna, the daughter of Phanuel, of the tribe of Aser; she was very aged, and had lived with her husband for about seven years after her marriage.

37 She had now been a widow for about fourscore and four years, and was never absent from the Temple, but served GOD with prayers¹ and fastings, both night and day.

38 And coming in at that moment, she gave thanks unto the LORD,² and spake concerning the child to all who looked for redemption in Jerusalem.

¹ Prayer.] See Exp. Index under headings "Prayer" and "Fasting."

² LORD.] The word LORD is only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under heading "LORD."

³ SPIRIT.] See Exp. Index under headings "SPIRIT," and "Spiritual."

⁴ Feast of the Passover.] See under

39 And the child grew and waxed strong in SPIRIT,³ filled with wisdom, and the blessing of GOD was upon him.

41 Now Joseph and Mary went every year to Jerusalem, to the Feast of the Passover.⁴

42 And when Jesus⁵ was twelve years of age, they went up as was customary, to the Feast.

43 And after they had stayed the full number of days they set out on their return home; but the child Jesus remained behind in Jerusalem without his parents' knowledge.

44 They, however, supposing him to be with their fellow-travelers, went forward a day's journey; and then sought for him among their kinsfolk and acquaintance.

45 Then, as they could not find him, they turned back to Jerusalem in search of him.

46 And it came to pass that after three days they found him in the Temple, sitting in the midst of the Rabbis; both listening to, and asking them questions.

47 And all who heard him were astonished at his understanding and his answers.

48 And when they saw him they were amazed: then his mother said to him, "Son, why hast thou treated us thus? Behold, thy father and I have sought thee every-

headings "Ritualism," "Symbolism," "Festival of the Tabernacles" and "Feast of unleavened bread."

⁵ Jesus.] See Exp. Index under headings "Jesus," "Christ," "Man (spiritual)," and "Man (mortal)."

¹ Jesus.] See Exp. Index under headings "Jesus," "Christ," "Man (mortal)," and "Man (spiritual)."

where, greatly distressed."

49 But the child answered, and said unto them,—“Why is it that ye search for me? Know ye not that I must be about my FATHER’S business?”

50 And they understood not the meaning of what he said.

51 Then he went along with them and came to Nazareth, and was obedient unto them: but his mother treasured all these sayings in her heart.

52 And as Jesus grew older, he increased in wisdom,¹ and in stature, and grew in favor with both GOD and man.

CHAPTER 3

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was Governor of Judaea; and Herod was Tetrarch of Galilee; and his brother Philip, Tetrarch of Ituraea and of the region of Trachonitis; and Lysanias was Tetrarch of Abilene:

2 during the period when Annas and Caiaphas were the high priests,—the word of GOD came unto John, the son of Zacharias, while he was out in the wilderness.

3 And John went into all the region round about the Jordan, proclaiming a baptism,² symboliz-

ing reformation,³ for the remission of sins;⁴

4 according as it is written in the book of the prophet Isaiah, “*The voice of one crying aloud in the wilderness: Prepare ye the way of the LORD,⁵ make His paths straight. Every valley shall be exalted, and every mountain and hill shall be brought low.*

5 *That which is crooked shall be made straight, and the rough ways shall be made smooth; and all mankind shall see the salvation of GOD.*” (Isa. 40:3).

6 Then spake John to the multitude that came forth to be baptized of him and said, “O ye brood of vipers, who hath warned you to flee from the coming wrath?

7 Bring forth fruit in your lives, and so give proof that ye are really repentant.³ And say not in your vain hearts, ‘We have Abraham for our forefather;’ for I say unto you that GOD is able from these very stones to raise up children unto Abraham.

9 And even now the axe is lying at the root of the trees: every tree, therefore, which bringeth not forth good fruit⁶ is hewn down and cast into the fire.”

10 The people then asked him, “What then must we do?”

“Reformation.”

4 remission of sins.] See Exp. Index under headings “Atonement and At-onement,” “Gospel,” “Vicarious Atonement,” “Sacrifice,” “Mind,” “Matter,” “Salvation (The way of),” and “Righteousness.”

5 LORD.] The word LORD is only fully capitalized when it refers to GOD, the FATHER. See Exp. Index under headings “LORD,” and “Lord.”

6 which bringeth not forth good fruit.] See Exp. Index under headings “Righteousness,” “Purity,” “Pure in heart,” and “Proof.”

1 increased in wisdom.] See Preface. Jesus’ life as a human was progressive in all ways, until at the ascension he attained full Christhood. See Exp. Index under headings “Truth,” “Science,” “Relative and absolute Truth,” “Jesus,” and “Christ.” It should hardly be necessary after reading this verse to argue that Jesus, the anointed, is GOD. See Preface. 2 baptism.] See Exp. Index under headings “Baptism,” “Symbolism,” and “Ritualism.”

3 reformation.] See Exp. Index under headings “Repent,” “Regeneration,” and

11 But he answered and said unto them, "Whosoever hath two coats, let him give one to him who hath none; and whosoever hath food, let him share that likewise."

12 Then the tax-collectors also came to be baptized, and they said unto him, "Teacher, what shall we do?"

13 And he said unto them, "Exact no greater taxes than you are given authority to collect."

14 And the soldiers, when they came, asked him, saying, "And what are we to do?" And he said unto them, "Do violence to no man,¹ neither extort anything wrongfully, and be content with your pay."

15 Then as the people were in suspense regarding John, and everyone was debating within themselves as to whether he was the Christ,² or not;

16 John himself addressed the people, saying, "I indeed baptize³ you with water, but one cometh far mightier than I, the latchet of whose sandals I am not worthy to unloose: he will baptize you with holy SPIRIT-truth⁴ and with fire.

17 Whose winnowing fan is in his hand, and he will thoroughly purge his threshing floor, and will gather the wheat into his garner; but the chaff he will burn with un-

quenchable fire."

18 And with many other exhortations he proclaimed the Glad Tidings unto the people.

19 Now Herod the Tetrarch, having been rebuked by John on account of having taken Herodias, his brother Phillip's wife, and for numerous other evil deeds which he had done,

20 added even this wicked deed to his crimes, in that he shut John up in prison.

21 Now when all the people had been baptized, it came to pass that as Jesus, who had also been baptized,³ was praying,—that the heavens opened.

22 and the holy SPIRIT-truth⁴ descended in bodily form,⁵ like as it were a dove. And a voice came from heaven, which said, "Thou art my beloved son, in whom I am well pleased."

23 Now Jesus was about thirty years of age when he began his work, being as was supposed, the son of Joseph, who was the son of Heli,

24 who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Jannai, who was the son of Joseph,

25 who was the son of Mattathias, who was the son of Amos, who

1 Do violence to no man.] See Exp. Index under headings "Resistance versus non-resistance," "Warfare," "Prince of Peace," "Preparedness," and "Panoply."
2 Christ.] The universal name for the whole manifestation of GOD, in whom all GOD'S children are members. The son or prismatic reflection of GOD. A title applicable to all GOD'S children, *not* to the children of men. See Preface, also Exp. Index under headings "Christ," and

"Jesus."

3 baptism.] See Exp. Index under headings "Baptism (water)," "Baptism (fire)," "Baptism (SPIRIT-truth)," "Ritualism," and "Symbolism."

4 SPIRIT-truth.] The scientific spirit of truth. See Exp. Index under heading "Holy Ghost." See also John 14:26, 27 and 15:26, 27.

5 bodily form.] See Exp. Index under heading "Symbolism."

was the son of Nahum, who was the son of Esli, who was the son of Naggai,

26 who was the son of Maath, who was the son of Mattathias, who was the son of Semein, who was the son of Josech, who was the son of Joda,

27 who was the son of Joanan, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Shealtiel, who was the son of Neri,

28 who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmadam, who was the son of Er,

29 who was the son of Jesus, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi,

30 who was the son of Symeon, who was the son of Judas, who was the son of Joseph, who was the son of Jonam, who was the son of Eliakim,

31 who was the son of Melea, who was the son of Menna, who was the son of Mattatha, who was the son of Nathan, who was the son of David,

32 who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon,¹ who was the son of Nahshon,

33 who was the son of Aminadab, who was the son of Arni,² who was the son of Hezron, who was the son of Perez, who was the son of Judah,

34 who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor,

35 who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Shelah,

36 who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech,

37 who was the son of Methuselah, who was the son of Enoch,³ who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan,

38 who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of GOD.⁴

CHAPTER 4

1 Then Jesus, being full of the holy SPIRIT-truth,⁵ returned from the region of the Jordan, and was led by the SPIRIT into the wilderness;

2 and while there was tempted

¹ Some ancient manuscripts read Sala.

² Some ancient manuscripts read Aram, as preceeding Arni.

³ Enoch, son of Cain, and Enoch, son of Jared, who was the father of Methuselah, should not be confused.

⁴ This genealogy is quite irreconcilable with the one of Joseph, given by Matthew. Genealogical records in ancient days were

generally handed down by word of mouth, and memorized. This may account for the discrepancy which exists between the two records. It is given here according to the Revised Version.

⁵ SPIRIT-truth.] Having an entirely different meaning from the word SPIRIT, meaning GOD. See Exp. Index under heading "Holy Ghost."

forty days of the devil.¹ During all this time he ate nothing; and after these days were ended he became hungry.

3 Then the devil suggested to him, "If thou be the Son of GOD, command this stone to be turned into bread."

4 But Jesus resisted the temptation, saying, "It is written, *'Man shall not live by bread alone but by every word of GOD.'*" (Deut. 8:3).

5 Then the devil, going with him as he went up into a high mountain, caused the whole panorama of the kingdoms of this world to pass before his mind's eye in a moment of time.

6 And then the devil suggested to him,—"I will give thee dominion over all this, together with all its splendor; for I alone have charge of it, and to whomsoever I will, I give it.

7 If, therefore, thou wilt worship and acknowledge me, all that thou seest shall be thine."

8 But Jesus answered and said,—"Get thee behind me, satan; for it is written,—"*'Thou shalt worship the LORD² thy GOD, and Him only shalt thou serve.'*" Deut. 10:13).

9 Then the devil, going with him as he went up to Jerusalem, suggested to him as he stood on the parapet of the Temple, "If

thou be the Son of GOD, throw thyself down from this place.

10 For it is written, *'He will give his angels charge over thee; to keep thee,*

11 *and on their hands they shall bear thee up, lest at any time thou shouldst dash thy foot against a stone.'*" (Ps. 91:11, 12).

12 But Jesus answered and said unto him,—"It hath been said, *'Thou shalt not foolishly test³ the LORD thy GOD.'*" (Deut. 8:16).

13 So the devil, having suggested every possible temptation, vanished for a season.

14 Then Jesus returned to Galilee, in the power of the SPIRIT, and the fame of him spread abroad throughout all the region round about.

15 And he taught in their synagogues, being honored by all the people.

16 And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read the Scriptures.⁴

17 And there was handed him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

18 *"The spirit of the LORD² is upon me; He hath anointed me⁵ to proclaim the Glad Tidings⁶ to*

1 devil.] Impersonal evil which ever dogs the footsteps of good, GOD. See Exp. Index under headings "Devil," "Evil," and "Non-reality of evil."

2 LORD.] This word is only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under headings "Spirit," "GOD," and "FATHER."

3 foolishly test.] See Malachi 3:10.

4 Scriptures.] See Exp. Index under headings "Scriptures," "Bible," "Canonization," and "History." See Preface also for treatise on these subjects.

5 anointed me.] See Exp. Index under headings "Jesus" and "Christ."

6 Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Salvation (The way of)."

the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind: to set at liberty¹ those who are oppressed.

19 To announce that now is the acceptable year of the LORD.² (Isa. 61:1, 2).

20 Then closing the book he gave it again to the attendant, and sat down to teach.² And the eyes of all those who were in the synagogue were fastened upon him.

21 And he began to speak unto them, saying, "To-day is this Scripture which ye have heard already fulfilled.

22 And they all bore witness to the truth of what he said, and wondered at the gracious words which proceeded out of his mouth; yet saying, however, to one another, "Is not this Joseph's son?"

23 Then he said unto them,—
"Ye will surely now remind me of this proverb, 'Physician, heal thyself;' and will also say, 'Do here in thine own country the same things which we have heard thou hast done at Capernaum.'

24 But verily I say unto you, no prophet is accepted³ in his own country.

25 And I tell you in truth, many widows were in Israel in

the time of Elijah, when for three years and six months there was no rain; and when there was a great famine throughout the land.

26 But to none of them was Elijah sent, save to a widow who dwelt at Zarephath, a city of Sidonia.

27 And many lepers also were in Israel in the time of Elisha the prophet; yet none of them were cleansed, saving Naaman the Syrian."⁴

28 Then all the people who were in the synagogue, on hearing these words, were filled with wrath.

29 And rising up, they thrust him out of the town, and led him to a high precipice on the hill whereon their town was built, intending to cast him down headlong.

30 But Jesus, vanishing⁵ through their midst, went on his way.

31 And he came down to Capernaum, a town of Galilee, and there taught the people on the Sabbath day.

32 And they were astonished at his doctrine: for he spake with authority.⁶

33 And in the Synagogue there was a man possessed by the spirit of an impure demon,⁷ who cried out in a loud voice, saying,—

1 to set at liberty.] See Exp. Index under headings "Mind," "Matter," "Healing the sick," "Miracles," etc.

2 sat down to teach.] It was the custom among the Jews to stand while reading from the Scriptures and to sit down when teaching. See Matt. 26:55.

3 no prophet is accepted.] See Exp. Index under heading "Persecution of Christliness."

4 Naaman the Syrian.] Who came in the right spirit finally, and was healed.

5 vanished.] See Exp. Index under headings "Meta-physical," "Mind," "Matter," "Fourth Dimension," "Miracle," and "Public Health Service."

6 spake with authority.] See Exp. Index under headings "Master-Men," "Sovereignty," and "Power to Heal."

7 impure demon.] possessed by an impure, or foul spirit; devilish spirit; insanity; possessed by uncontrolled evil; dementia. See Exp. Index under headings "Devils" and "Evil."

34 "Aha, what hast thou to do with us, thou Jesus of Nazareth? Art thou come hither to destroy us? I know thee who thou art, the holy one of GOD."

35 But Jesus rebuked him, saying,—"Hold thy peace and come out of him." And the devilish spirit, having thrown him down in their midst, immediately vanished from him, and hurt him not.

36 And they were all amazed, and said one to another, "What words are these? for with authority and power he commandeth even the foul spirits to depart, and they vanish."¹

37 So the fame of him spread abroad into every part of the neighboring country.

38 Then Jesus arose and went out of the synagogue, and entered into Simon's house. And Simon's wife's mother lay very ill of a fever; and they besought him in her behalf.

37 Then Jesus standing beside her, rebuked the fever, and it vanished from her; and immediately she arose and ministered unto them.

40 And about sunset, all those who had any who were sick with various diseases, brought them unto him; and he laid his hands on every one of them and healed them.¹

1 healed them.] See Exp. Index under headings "Prayer," "Power to heal," "Master-Men," and "Public Health Service."

2 demons.] Those possessed by the spirit of uncontrolled evil; insanity; demoniacs; believed in that age (at least by the writer of this memoir) to have been possessed by personal devils. A belief generally accepted at that period. See Exp. Index under this heading.

41 And demons² also came out of many, crying out meanwhile, and saying, "Thou art the Son of GOD."³ But he, rebuking them, permitted them not to make it known that they recognized the Christ⁴ in him.

42 Then the next morning, at daybreak, he departed and went into a desert place: but the people sought him, and coming to where he was, begged him not to depart from them.

43 But he said to them,—"I must proclaim the Kingdom of GOD⁵ to other cities also: for that is the purpose for which I was sent."

44 And he continued to preach for a time in the synagogues throughout Galilee.

CHAPTER 5

1 And it came to pass on one occasion as he was standing by the Lake of Gennesaret, that the people pressed upon him to hear his message about GOD.

2 And he saw two boats drawn up by the lake: but the fishermen had left them, and were washing their nets.

3 So getting into one of the boats, which belonged to Simon, he asked him to push out a little way from the land. Then he sat

3 Son of GOD.] See Exp. Index under headings "Son of GOD," and "Spiritual Individuality versus Human Personality."

4 Christ.] See Preface and Exp. Index. His Christly character aggravated their condition, even as virtue often arouses the seeming forces of evil to resist.

5 Kingdom of GOD.] See Exp. Index under headings "Kingdom of Heaven," and "Glad Tidings."

down, and began to teach the people from the boat.

4 Now when he had finished speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught."

5 Whereupon Simon answered and said unto him, "Teacher,¹ we have toiled all night and have caught nothing; nevertheless at thy bidding I will let down the net."

6 And when they had done so, they enclosed a great multitude of fishes, and their nets began to break.

7 So they signalled to their partners who were in another boat to come and help them. And they came and filled both the boats² until they were almost sinking.

8 When Simon Peter saw this, he threw himself down at Jesus' feet exclaiming, "Depart from me for I am a sinful man, O Lord."³

9 For he, as well as all those who were with him, were awestruck at the draught of fish which they had taken:

10 And so, too, were James and John, the sons of Zebedee, who were partners of Simon. Then Jesus said unto Simon,—"Fear not; from henceforth thou shalt be

fishers of men."⁴

11 And when they had brought their boats to land, they forsook everything, and followed him.

12 On another occasion, when Jesus was in a certain city, he beheld a man covered with leprosy: who, upon seeing him, fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean."

13 Then Jesus put forth his hand and touched him, saying, "I will, be thou clean." And instantaneously the leprosy vanished⁵ from him.

14 Jesus then charged him to tell no one, but added,—“Go, shew thyself to the priest, and make the offering for thy cleansing according as Moses directed, as evidence to them of your cure.”

15 So much the more, however, was the fame of him spread abroad: and great multitudes came together, both to hear and to be healed¹ of their infirmities.

16 But Jesus withdrew himself into desert places to pray.

17 Again, on another occasion when Jesus was teaching, there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, and

1 Teacher.] As narrated by John in corresponding account, the word "Lord" appears in the text. Luke alone of the apostles uses this term.

2 filled both the boats.] A demonstration of the meta-physical or mental nature of all phenomena, similar to the demonstration of the loaves and fishes when feeding the multitude. See Exp. Index under headings "Miracle," "Mind," "Matter," "Ontology," and "Meta-physics."

3 Lord.] The word Lord, is only capitalized in full when it applies to GOD, the FATHER.

4 fishers of men.] i.e., meta-physicians like himself.

5 leprosy vanished.] See Exp. Index under headings, "Healing the sick," "Meta-physical," "Faith," "Prayer," "Mind," "Matter," "Master-men," "Public Health Service," and "Power to heal."

Judaea, and Jerusalem: and the power of the LORD¹ was present with Jesus to heal the people.

18 And behold some men brought a man lying on a couch, who was afflicted with the palsy: and they sought to bring him in so they could lay him before Jesus.

19 And when they could find no way to bring him in, because of the multitude, they went up on the housetop and lowered him down on his couch through the tiling into their midst before Jesus.

20 And seeing their faith, he said unto them,—“Man, thy sins are forgiven thee.”

21 Then the scribes and the Pharisees began to reason among themselves, saying, “Who is this man who speaketh blasphemies? Who can forgive sins save GOD alone?”

22 But when Jesus discerned their thoughts, he answered them and said,—“Why reason ye thus in your hearts?

23 For which is easier to say ‘Thy sins be forgiven thee;’ or to say, ‘Rise up and walk?’

24 But, however, that ye may know that the Son of man hath power² upon earth to forgive sins,—he then said unto the paralyzed man—“I say unto thee, arise, and take up thy couch and go to thy

home!”

25 And immediately he rose up before them, and taking up the couch on which he had lain, he departed to his home, glorifying GOD.

26 And they were all amazed, and glorified GOD,—being filled with awe,—saying, “We have seen strange things today.”

27 After this Jesus went out, and seeing a tax-collector named Levi sitting at the custom house, he said unto him, “Follow me.”

28 And leaving everything, he arose and followed him.

29 And Levi prepared a great feast for him in his own house: and there was a large number of tax-collectors and others at the table with him.

30 And the scribes and Pharisees complained to his disciples, saying, “why do ye eat with tax-collectors and sinners?”

31 But Jesus answering, said unto them,—“Those who are well need not a physician, but those who are sick.

32 I came not to call the righteous, but sinners to repentance.”¹

33 Then they said unto him, “Why do the disciples of John fast² often, and make prayers, as do also the disciples of the Pharisees; but thy disciples eat and drink?”

1 LORD.] The word LORD is only capitalized in full when it applies to GOD, the FATHER.

2 Son of man hath power.] Jesus here taught that spiritual man, reflecting GOD-power, hath authority and power to not only enable others to let go of sin, but also to let go of sickness, and ultimately

death, the last enemy to be overcome.

1 repentance.] See Exp. Index under headings “Repent,” “Proof,” and “Regeneration.”

2 fast.] See Exp. Index under headings “Fasting,” “Prayer,” “Atonement and At-one-ment,” and “Righteousness.”

34 And he answering, said,—
“Can ye make the friends of the bridegroom fast, when the bridegroom is with them?”

35 But the days will come when the bridegroom will be taken away from them, and in those days they will indeed fast.”

36 And he spake to them also a parable,¹ saying,—“No man taketh a piece of new cloth to mend an old garment. If he should do so, the new cloth would shrink, thus making a rent, and the new piece would prove too small for the purpose.

37 And no man putteth new wine into old wineskins;² else the new wine would burst the skins and be spilled, and the skins also be rendered useless.

38 But new wine must be put into new skins, and then both will be preserved.

39 No man after drinking old wine, straightway desireth new; for he saith, ‘The old is better.’”

CHAPTER 6

1 Now it came to pass on the second Sabbath after the first of the month, as Jesus was walking through the grain fields, that his disciples gathered the kernels of wheat and ate them, after rubbing them in their hands to remove the

chaff.

2 And certain of the Pharisees said unto them, “Why do ye that which is not lawful to do on the Sabbath day?”

3 Then Jesus answering them, said,—“Have ye not even read what David did when he was hungry; he, and those who were with him?”

4 How he went into the house of GOD, and took the shewbread and ate it, and gave also to those who were with him; although it is not lawful for anyone but the priest to eat thereof?”

5 Then he added: “The Son of man is Lord¹ also of the Sabbath.”²

6 Again on another day, Jesus entered into the Synagogue and taught; and there was a man there whose right hand was withered.

7 And the scribes and Pharisees watched him, to see whether he would heal on the Sabbath day, so that they might bring an accusation against him.

8 But Jesus, discerning their thoughts, said to the man with the withered hand,—“Rise up and stand forth in our midst!” And he arose and stood forth.

9 And Jesus said unto them,—“I will ask you one thing; is it lawful to do good on the Sabbath, or to do evil? To save life, or to

¹ parable.] See Exp. Index under headings “Parables,” and “How to interpret the Scriptures.”

² wineskins.] i. e., receptacles made of skin or leather. Skins are used for this purpose in the East even now. New wine, by fermenting, would burst old wineskins. A figurative illustration. See Exp. Index under heading “Symbolism.”

¹ Lord. The word Lord is only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under headings “Sovereignty,” “I LORD,” and “Lord.”

² Sabbath.] The Sabbath day is GOD’S day, and GOD’S day is every day. See Exp. Index under headings “Symbolism,” and “Sabbath.”

destroy it?"

10 Then looking around on them all, he said unto the man,—“Stretch forth thy hand!” And he did so, and his hand was restored whole¹ as the other.

11 On seeing this the scribes and Pharisees were filled with rage; and consulted together as to what they could do to Jesus.

12 And it came to pass in those days that Jesus went up on a hill² to pray, and continued all night in prayer to GOD.

13 And when the day was come, he called his disciples to him; and choosing twelve from among them, he named them Apostles.

14 These were Simon (whom he also named Peter), and Andrew his brother; James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon, called the Zealot;

16 Judas, the brother of James, and Judas Iscariot, who later betrayed him.

17 And coming down with them, he stood on a level plain with a number of his disciples, together with a great multitude from all the sea coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases.

18 Also those who were tor-

mented with impure spirits³ came to him and were healed.

19 And the whole multitude sought to touch him, because a power went forth from him, healing⁴ them all.

20 Then Jesus lifted up his eyes on his disciples, and said,—“Blessed are ye who are poor,⁵ for yours is the kingdom of GOD.

21 Blessed are ye who hunger now, for ye shall be satisfied. Blessed are ye who weep now, for ye shall laugh.

22 Blessed are ye when men shall hate you, and shall expel you from their company and reproach you, and cast out your name as evil on account of the Son of man.

23 Rejoice ye in that day, and leap for joy; for behold, your reward is great in Heaven: for in like manner their forefathers treated the prophets.

24 But alas for you who are rich!¹³ for ye have received your consolation.

25 Alas for those who are sated³ now! for they will be hungry. Alas for you who laugh now, for you will mourn and weep.

26 Alas for you when all men shall speak well of you, for your forefathers did even the same to the false prophets.

27 But I say unto those who have ears to hear,—Love⁴ your

1 restored whole.] See Exp. Index under headings “Materia medica,” “Medicine,” and “Healing the sick.”

2 hill.] No elevation within many miles of Capharnaum is sufficiently high to be referred to as a mountain.

3 impure spirits.] Possessed by evil, insanity, dementia, uncontrolled evil. See

Exp. Index under headings “Demons,” “Devil,” and “Evil.”

4 healing.] See Exp. Index under headings “Healing the Sick,” and “Public Health Service.”

5 poor.] i. e., ye that are untrammelled by much of this world's goods. See Exp. Index under heading “Riches.” See Matt. 5:3.

enemies; do good¹ to those who hate you.

28 Bless those who curse you, and pray for those who spitefully misuse you.

29 Whosoever smiteth thee on the one cheek, turn to him the other also; and forbid not him who taketh thy cloak, to take thy coat also.

30 Give to everyone who asketh thee; and from him who taketh away thy goods, demand not their return.

31 And as ye would that men should do unto you, do ye also unto them in like manner.

32 For if ye love² only those who love you, what thanks are due you? Even sinners love those who love them.

33 And if ye do good only to those who do good to you, what thanks are due you? For sinners also do even the same.

34 And if ye lend to those from whom ye hope to receive a return, what thanks are due you? For sinners also lend to sinners, expecting to receive as much in return.

35 But love ye your enemies, and do good, and lend, despairing of no one;³ and your reward will be great, and ye will be the children of the MOST HIGH, for He is kind unto the unthankful

and to the wicked.

36 Be ye therefore merciful, even as your FATHER also is merciful.

37 Judge not,⁴ and ye will not be judged: condemn not, and ye will not be condemned: forgive, and ye will be forgiven.

38 Give, and others will give to you; good measure,—pressed down, shaken together, and running over—will they pour into your lap. For the same measure ye mete out to others, will be measured to you again."

39 Jesus then spake a parable⁵ unto them, saying, "Can the blind lead the blind? Will they not both fall into the ditch?

40 A student is not superior to his teacher, but everyone who is a finished scholar will be like his teacher.

41 And why beholdest thou the mote that is in thy brother's eye, while perceiving not the splinter⁶ in thine own eye?

42 Or how can ye say to thy brother,—'Brother, let me remove the mote that is in thine eye,' when thou thyself recognizeest not the splinter that is in thine own eye? Thou hypocrite! Remove first the splinter from thine own eye, and then thou shalt see clearly how to remove the mote that is in thy brother's eye.

1 Love, do good, bless, pray for.] See Exp. Index under headings "Love," "Golden Rule," and "Resistance versus non-resistance." See Preface.

2 love.] See Exp. Index under headings "Love," and "love."

3 despairing of no one.] See American Revised Version and footnote.

4 judge not.] See Exp. Index under

headings "Justice and Mercy," and "Judgment."

5 parable.] A figurative example or illustration. See Exp. Index under headings "How to interpret the Scriptures," "Symbolism," and "Parables."

6 splinter of wood.] The word "beam" being an error of translation. A tiny sliver of wood is the evident meaning.

43 For a good tree bringeth not forth unsound fruit, neither doth an unsound tree bring forth good fruit.

44 For every tree is known by its fruit.¹ For men do not gather figs from thorns, nor do they gather grapes from brambles.

45 A good man out of the good treasures of his heart bringeth forth that which is good; while an evil man out of the evil stored in his heart bringeth forth that which is evil: for from the overflow of the heart the mouth speaketh.

46 And why call ye me, "Lord, Lord,"² and obey not³ those things which I teach you?

47 Whosoever cometh unto me and listeneth to my teaching, and putteth it into practice, I will show you to whom he is like.

48 He is like a man building a house, who digged deep, and laid the foundation on a rock: and when a flood came, the torrent beat violently against that house, but could not shake it, for it was founded upon a rock.

49 But he who heareth and doeth not, is like unto a man who built a house upon the earth,⁴

without a foundation; against which the torrent beat violently, and immediately it fell, and the ruin of that house was great."

CHAPTER 7

1 Then when Jesus had finished his teaching within the hearing of the people, he entered Capernaum.

2 Now a certain servant of a Roman captain, who was greatly esteemed by his master, being very ill, was about to die.

3 And when the captain heard of Jesus, he sent some Jewish elders to entreat him to come and heal his servant.

4 And they, on coming to Jesus, immediately besought him, saying, "The man is worthy for whom we ask thee to do this;

5 for he loveth our nation, and hath built us a synagogue."

6 Then Jesus went with them: and when he was not far from the house the captain sent friends to say to him, "Lord,⁵ trouble not thyself to come, for I am not worthy that thou shouldst come under my roof:

7 for the same reason also, I thought myself unworthy to come

1 tree is known by its fruit.] See Exp. Index under headings "Proof," "Righteousness," and "Atonement and At-onement."

2 Lord.] This word is only given full capitalization when it refers to GOD the FATHER. See Exp. Index under headings "LORD," "Lord," "lord."

3 obey not.] A striking instance in support of the teaching that Christlikeness must follow the belief in the teaching and practice of Christ Jesus. Mere belief in Christ is like the house built on earth.

Vicarious salvation was never the Glad Tidings proclaimed by Jesus, the anointed. See Exp. Index under headings "Righteousness." See also Epistle of James.

4 earth.] i. e., upon so-called material atoms, or upon a material conception of creation. See Exp. Index under headings "Matter," "Spiritual," and "Meta-physics."

5 Lord.] This word Lord is only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," "Lord," and "lord."

into thy presence, but command it to be so, and my servant will be healed.¹

8 For I myself am a man obedient to authority, having soldiers under me; and I say unto this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

9 When Jesus heard him speak thus, he marvelled at him, and turning around he said unto the people who followed him,—"I have not found such comprehensive faith,² no not even among the Israelites."

10 And when those who had been sent returned to the house, they found the servant restored to health.¹

11 Then the next day Jesus came unto a city called Nain; and many of his disciples went with him, together with a large number of people.

12 And as he approached the gate of the city, behold a dead man³ was being carried out; the only son of his mother, and she was a widow: and many people from the city were with her.

13 And when Jesus saw her, he was moved with compassion; and he said unto her,—"Weep not."⁴

14 Then he came forward and touched the bier: and the bearers

stood still. Then Jesus said,—"Young man, I say unto thee, Arise!"

15 And the man who had been dead⁵ sat up and began to speak. And Jesus restored him to his mother.

16 And everyone was awe-stricken and gave glory to GOD, saying, "A great prophet is risen up among us," and "GOD hath visited His people."

17 Then the report of what Jesus had done spread abroad throughout all Judaea, and through all the region round about.

18 Now the disciples of John the Baptist reported these things to him.

19 Whereupon John, calling two of his disciples to him, sent them to Jesus, to inquire, "Art thou the one who was to come?—or are we to look for another?"

20 When the men, therefore, had come to the place where Jesus was, they said unto him, "John the Baptist hath sent us to ask, 'Art thou the one who was to come?—or are we to look for another?'"

21 Then Jesus in the presence of these men, healed⁶ many people of their infirmities, and plagues, and evil spirits; and gave sight to many who were blind.

1 healed.] See Exp. Index under headings "Healing the sick," "Meta-physical," "Mind," "Medicine," and "Miracle." A striking instance of what is termed in modern English "an absent treatment" or "realization of truth."

2 faith.] See Exp. Index under headings "Righteousness," and "Faith."

3 dead man.] See Exp. Index under headings "Man (mortal)," and "Man

(spiritual)."

4 weep not.] See Exp. Index under headings "Grief," and "Sympathy."

5 dead.] See Exp. Index under headings "Death," "Man (mortal)," "Man (spiritual)," "Raising the dead," and "Adam." See Matt. 22:32.

6 healed.] See Exp. Index under headings "Healing the sick," "Proof," "Mind," and "Matter."

22 And then, replying to their query, he said unto them,—“Go your way and tell John what things ye have seen and heard,—how that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Glad Tidings are proclaimed.¹

23 And blessed is he who is not offended by what I do.”²

24 Then after the messengers from John had departed, Jesus began to speak to the people concerning John the Baptist, saying,—“What went ye out into the wilderness to see?—A reed shaken by the wind?

25 But what then went ye out for to see?—A man clothed in soft apparel? Behold those who are gorgeously apparelled, and live luxuriously, dwell in king's palaces.

26 But what was it then that ye went forth to see?—A prophet? Yea, and I say unto you, much more than a prophet.

27 For this is he concerning whom it is written, *‘Behold I send My messenger before thy face, who shall prepare thy way before thee.’* (Mal. 3:1).

28 For I say unto you, that among those born of women, there is none greater than John the

Baptist: yet he that is least in the kingdom of GOD, is greater than he.”

29 And all the people who heard him, including the tax-collectors, acknowledged the justice of GOD, and were baptized with the baptism of John.

30 But the Pharisees and lawyers, having rejected the baptism³ of John, set aside the purpose of GOD in regard to themselves.

31 Then Jesus continued, saying,—“Unto what then shall I compare the men of this generation?⁴—and what are they like?

32 They are like children sitting in the market place and calling to one another, saying, ‘We have piped for you, and ye have not danced; we have wailed, but ye have not wept.’

33 For John the Baptist came, neither eating bread nor drinking wine; and yet ye say, ‘he hath a devil.’

34 The Son of man is come, both eating and drinking, and ye say, ‘Behold, a gluttonous man and a winebibber; a friend of tax-collectors and sinners.’

35 But wisdom is justified by her children.”⁵

36 One of the Pharisees⁶ then desired Jesus to dine with him; and he went into the Pharisee's

¹ proclaimed.] See Exp. Index under “Master-men,” and “Sovereignty.”

² not offended by what I do.] See Exp. Index under headings “Public Health Service,” and “Pharmacy.”

³ baptism.] See Exp. Index under headings “Baptism (water),” and “Symbolism.”

⁴ this generation.] i. e., this mortal generation. See under heading “Mortals.”

⁵ children.] Some ancient authorities read “works,” as in Matt. 11:19.

⁶ Pharisees.] It is well to note how the human traditions concerning courtesy and hospitality, were not allowed to interfere in any degree with driving home a much needed lesson. See Exp. Index under headings “Hospitality,” and “Sympathy.”

house and took his place at the table.

37 And behold a woman in the city, who was a sinner, upon learning that Jesus was reclining at table in the Pharisee's house, brought an alabaster jar of ointment,

38 and standing behind him she began to bathe his feet with tears,—wiping them with the hair of her head; and kissing his feet, she anointed them with the ointment.

39 Now the Pharisee who had invited him, upon seeing this, said within himself, "This man, if he were really a prophet, would have known who, and what manner of woman this is who toucheth him: for she is a sinner."¹

40 But Jesus perceiving this, said unto him,—“Simon, I have somewhat to say unto thee.” And Simon answered, “Teacher, say on.”

41 Then Jesus said,—“There was a certain creditor who had two debtors: one of them owed him five hundred denarii,² and the other fifty.

42 And finding that they had not the means with which to pay, he freely forgave them both the debt. Tell me, therefore, which of them will love him most?”

43 And Simon answered, and

said, “He, I suppose, to whom he forgave most.” And Jesus said, —“Thou hast rightly judged.”

44 Then turning to the woman, he said to Simon, “Seest thou this woman? I entered thy house, and thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head.

45 Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Therefore I say unto thee, her sins which are many are already forgiven, because she loved much; but to whomsoever little is forgiven, the same loveth little.”

48 Then Jesus said unto her,—“Thy sins are forgiven thee.”³

49 Whereupon those who were at the table with him, began to say among themselves, “Who is this man who even forgives sins?”

50 Then Jesus said to the woman,—“Thine own faith⁴ hath saved thee, go in peace.”

CHAPTER 8

1 And it came to pass afterward that Jesus went on a journey through all the cities and villages, publishing and proclaiming the

¹ for she is a sinner.] See Exp. Index under headings “Justice and Mercy,” “Ecclesiasticism versus Religion,” “Righteousness,” “Truth,” and “Science.”

² denarii.] A coin worth about seventeen cents.

³ Thy sins are forgiven thee.] i. e., thine own Christly reformation has blotted

out all former sins in the sight of GOD. I do but recognize the fact, and desire you to know that it is so.

⁴ faith.] See Exp. Index under headings “Faith,” “Atonement and At-one-ment,” “Salvation (The way of),” “Righteousness,” and “Public Health Service.”

Glad Tidings¹ concerning the true nature of GOD and His kingdom:² and the twelve went with him,

2 also certain women who had been delivered from evil spirits³ and infirmities, among whom were Mary, called the Magdalene, who had been possessed of seven demons,

3 and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto Jesus and his disciples of their substance.

4 And on one occasion, when a great crowd had collected, having come to him from every city, he spake unto them by means of a parable,⁴ saying,

5 "A sower went forth to sow his seed; and as he sowed, some fell by the wayside, and was trodden down, and was eaten up by the birds of the air.

6 And some seed fell upon a rock, and as soon as it had sprouted, it withered away, because it lacked moisture.

7 And some fell among brambles, and the brambles sprang up at the same time and choked it.

8 And still other seed fell on good soil, and grew up and yielded an harvest, even an hundredfold." Then, having thus spoken, he exclaimed,—"Whosoever hath ears

to hear, let him hear."

9 Then his disciples questioned him, saying, "Explain to us the meaning of this parable."

10 And Jesus answered,—"Unto you it is granted to understand the mysteries relating to the Kingdom of GOD; but to the others the teaching must be by means of parables;⁴ that seeing, they may not perceive, and hearing they may not understand.

11 Now the meaning of the parable is this. The seed is the message of truth regarding GOD.

12 Those by the wayside, are those who hear the message; then cometh the devil⁵ and taketh away the truth out of their hearts, lest they should believe it and be saved.

13 Those on the rock are they, who, when they hear the true teaching, receive the word with joy; but these have no root, for they believe for a short period, but in time of temptation fall away.

14 And the seed which fell among the brambles are those, who, after hearing the message, go forth and become choked with the anxieties, and riches, and pleasures of this mortal life, and thus bring no fruit to perfection.

15 But the seed that fell on the good soil, are those who having

1 Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Salvation (The way of)."

2 Kingdom.] See Exp. Index under headings "King," "Kingdom," and "Heaven."

3 evil spirits.] devil; evil; possessed by evil; insanity; dementia. See Exp. Index

under headings "Devil," and "Evil."

4 parable.] A figurative illustration. See Exp. Index under headings "How to interpret the Scriptures," "Symbolism," and "Parables."

5 devil.] See Exp. Index under headings "Devil," "Evil," and "Origin of evil."

received the message in an honest and good heart, keep it, and bring forth fruit by patient effort.

16 No man after having lighted a lamp, covereth it with a vessel, or putteth it under a bed; but rather, setteth it upon a lamp-stand, so that all those who enter may see the light.

17 For there is nothing hidden which will not be exposed, nor anything concealed which will not be made known and brought to light.

18 Take heed, therefore, how ye hear: for whosoever hath, to him more will be given, and whosoever hath nothing, from him will be taken even that which he seemeth to have."

19 Then came to Jesus his mother¹ and his brothers, but they could not get near to him because of the crowd.

20 And certain of those present said to him, "Thy mother and thy brothers stand outside, desiring to see thee."

21 But Jesus answered and said to them,—"My mother and my brothers are those who hearken to the message of GOD, and obey it in their lives."

22 On another occasion Jesus got into a boat with his disciples, and said to them,—"Let us cross

over to the other side of the lake." So they set sail.

23 And as they sailed Jesus fell asleep, and a violent storm arose on the lake; the boat was fast filling with water, and they were in jeopardy.

24 And they came and awoke Jesus, saying, "Lord, Lord,² we perish!" Then he arose and rebuked³ the raging wind and sea, and it was stilled, and there was a great calm.

25 Then Jesus said unto them,—"Where is your faith?"⁴ And they, being awestruck, marvelled, saying one to another, "What manner of man is this, for behold he commandeth even the wind and water, and they obey him?"

26 Later on they arrived at the country of the Gadarenes, which lies on the opposite shore to Galilee.

27 And upon landing, they met a certain man from the city, who was possessed by demons;⁵ for a long time he had worn no clothes, neither lived in any house, but made his abode among the tombs.

28 When he saw Jesus, however, he cried aloud and fell on his face before him, and with a loud voice, cried, "What hast thou to do with me, Jesus, thou Son of

1 his mother.] See Exp. Index under headings "Adam," "Man (mortal)," "Man (spiritual)," "Jesus," "Christ," "GOD," "Spiritual Individuality versus Human Personality," and "Carnal Selfhood."

2 Teacher.] See footnote Luke 5:5. Luke alone uses this expression.

3 rebuked.] See Exp. Index under headings "Master-men," "Sovereignty," "Meta-

physical," "Mind," "Matter," and "Ontology."

4 faith.] See Exp. Index under headings "Faith," "Knowledge," "Truth," and "Science (True)."

5 demons.] devilish spirit; uncontrolled evil; insanity; dementia. See Exp. Index under headings "Devil," "Evil," "Origin of Evil," "Non-reality of evil," and "Reality."

the Most High God? I beseech thee, torment me not!"

29 For Jesus had commanded the devilish spirit to depart from him; for the man was possessed by it, and oftentimes, although bound with chains and fetters, he would break the shackles, and be driven by the demons into desert places.

30 Then Jesus asked him,—"What is thy name?" And he answered, "Legion," because he was possessed by many demons.

31 And he besought Jesus not to command them to go into the bottomless pit.⁵

32 Now there was at that place a herd of swine feeding on the hill side; and the spirit of evil that possessed him, caused him to beseech Jesus to permit the demons to enter into the swine. And he gave them leave.

33 Then the demons, departing from the man, entered into the swine: and the swine⁶ ran violently down the steep incline into the lake, and were drowned.

34 And when the men who were tending them saw what had happened, they fled, and spread the news everywhere throughout the city and country.

35 Then the people themselves went out to see what had been done, and coming to the place where Jesus was, they found the

man out of whom the demons¹ had departed, sitting at the feet of Jesus, clothed and in his right mind: and they were awe-stricken.

36 Those who had witnessed it, also told them by what means the demoniac had been restored.

37 Whereupon the whole population from the country of the Gadarenes besought Jesus to depart from them, for they were filled with fear. Then Jesus again entered the boat and returned to the other shore.

38 Before going, however, the man who had been possessed by the demons, besought him that he might go with him: but Jesus sent him away, saying,

39 "Return to thy home, and shew what great things GOD hath done for thee." So he went his way, and published abroad throughout the whole city, what great things Jesus had done for him.

40 And it came to pass when Jesus returned to the other side, the people gladly welcomed him: for they were all waiting for him.

41 And behold, a man named Jairus, a ruler of the synagogue came forward, and prostrating himself at the feet of Jesus, besought him to come to his house.

42 For he had an only daughter, about twelve years of age, and she lay dying. But as Jesus was

⁵ bottomless pit.] abyss. The same word as in Rom. 10:7. The pit that has no bottom; no foundation in fact, GOD'S Kingdom is everywhere where GOD is, and GOD, SPIRIT is everywhere.

⁶ swine.] Symbolically speaking, demontia is swinish hence the return of the

swinish or selfish spirit which possessed him to the form which symbolized it.

¹ demons.] Possessed by evil; insane or demoniacal delusions; insanity, evil; devil. See Exp. Index under headings "Devil," "Evil," and "Origin of Evil."

on his way there, the people thronged about him.

43 And a certain woman, who had been afflicted with an issue of blood for twelve years, and had spent all her living on physicians,² but had not been healed by any of them,

44 came up behind him and touched the border of his garment: and instantaneously³ the issue of blood ceased.

45 Then Jesus said,—“Who touched me?” When all about him had denied doing so, Peter and those who were with him, said, “Lord,⁴ the multitude throng and press about thee, and yet sayest thou, ‘Who touched me?’”

4 But Jesus said,—“Some one hath touched me; for I perceive¹ that power hath gone forth from me.”

47 And the woman, seeing that she was not hidden, came forward trembling, and falling down before him, confessed before all the people for what reason she had touched him, and how she had been instantly healed.²

48 Then Jesus said unto her,—“Daughter, be of good comfort: thine own faith³ hath made thee whole; go in peace.”

49 Now while he was yet speaking, there came a messenger from the home of the ruler of the synagogue, with the message, “Thy daughter is dead; trouble the Teacher no further.”

50 But when Jesus heard it, he said to the ruler,—“Fear not, only be steadfast in thy faith, and she shall be made whole.”

51 Then when Jesus came to the house, he permitted no one to enter, save Peter, and James, and John, and the father and mother of the maiden.

52 And all were weeping and bewailing her loss; but Jesus said, “Weep not; she is not dead, but sleepeth.”

53 But they laughed him to scorn, knowing that she was dead.⁴

54 Then he put everyone out of the room, and taking her by the hand, he said,—“Maiden, arise!”

55 And consciousness returned to her, and she arose at once: and Jesus instructed them to give her something to eat.

56 And her parents were astounded; but he charged them to tell no one what had occurred.

² physicians.] Inasmuch as this book was written by Luke, formerly a physician, the change from physical methods to meta-physical is significant. See under headings “Sorcery,” “Miracle,” “Materia Medica,” “Medicine,” “Public Health Service.”

³ instantaneously.] See Exp. Index under headings “Healing the Sick,” “Power to Heal,” “Master-men,” “Mind,” and “Matter.”

⁴ Lord.] See footnote Luke 5:5.

¹ perceive.] See Exp. Index under head-

ings “Intuition,” “Fourth Dimension,” and “Seeing.”

² instantly healed.] See Exp. Index under headings “Healing the Sick,” “Mind,” and “Matter.”

³ thine own faith.] See Exp. Index under headings “Faith,” “Atonement and At-one-ment,” and “Prayer.”

⁴ dead.] See Exp. Index under headings “Fourth Dimension,” “Meta-physical,” “Matter,” “Miracle,” “Man (mortal),” “Man (spiritual),” and “Life.”

CHAPTER 9

1 Then Jesus having called his twelve disciples together, gave them to understand their power and authority¹ over all demons² and diseases.

2 And he sent them forth to proclaim the Kingdom of GOD, and to heal the sick.¹

3 And he said to them,—"Take nothing for your journey; neither staff, nor bag, nor food, nor money; neither provide two coats for yourselves.

4 In whatsoever house ye enter, there remain, and from thence depart.

5 And whosoever shall not welcome you, when ye depart from that city, shake off the very dust from your feet as a witness against them."

6 Then setting forth, they went through the towns proclaiming the Glad Tidings,³ and demonstrating the healing power of GOD¹ everywhere.

7 Now Herod the Tetrarch, on hearing of all that was being done by Jesus, was perplexed, because it was said by some that John the Baptist was risen from the dead;

8 by others, that Elijah had reappeared; and again by others, that one of the ancient prophets was risen again.

9 But Herod himself said, "John the Baptist, I have beheaded: but who can this be of whom I hear such reports?" And he desired that he might see Jesus.

10 And the apostles, when they had returned, related to Jesus all that they had done.⁴ Then taking them with him, he withdrew privately to a desert place belonging to the city of Bethsaida.

11 But the people when they heard of it, followed him: and he welcomed them, and spake unto them about GOD'S Kingdom, and healed those who were in need of healing.

12 And as the day began to draw to a close, the disciples came forward and said to him, "Send the multitude away, that they may go into the neighboring towns and farms and find lodging and food for themselves, for this is a desert place.

13 But Jesus said unto them,—"Do ye give them food to eat yourselves.⁵ And they replied, "We have no more than five loaves and two fishes; unless we go and buy food for all these people."

14 (For there were present about five thousand men.) Then Jesus said to his disciples,—"Request them to sit down in companies of fifty."

1 power and authority.] See Exp. Index under headings "Power to heal," "Master-men," "Healing the Sick," "Metaphysics," and "Public Health Service."

2 demons.] All forms of evil delusion, insanity, demonology.

3 Glad tidings.] See Exp. Index under headings "Glad Tidings," and "Gospel."

4 done.] See Exp. Index under headings "Birthright," and "Sovereignty."

5 Do ye give them food to eat.] i. e., demonstrate meta-physical law yourselves and supply the people. See Exp. Index under headings "Meta-physics," "Fourth Dimension," "Miracles," "Mind," and "Matter."

15 And they did so, and caused them all to sit down.

16 Then taking the five loaves and the two fishes, and looking heavenward, Jesus blessed and break them, and then gave them to his disciples to distribute among the people.

17 And they all ate, and were fully satisfied: and there was gathered up of the fragments that remained, twelve baskets.

18 Later on, as Jesus was alone praying, his disciples joined him and he asked them, saying,—"Who do the people say that I am?"

19 They answered and said, "John the Baptist; but some say Elijah; and again others say that one of the ancient prophets has risen again."

20 Then he said to them,—"But who do ye say that I am?" And Peter answering said, "The Christ of GOD."¹

21 Then he, strictly charging them and commanding them to tell this to no one, said further,~

22 "The Son of man must suffer many things and be rejected by the elders, and chief priests² and scribes, and be put to death, and be raised the third day."

23 Then addressing them all, he said,—"If anyone desire to follow me, let him deny the mortal self,³ and solve his problems day by day by walking in my footsteps.

24 For whosoever would preserve his mortal life,³ shall lose it: but whosoever will renounce his mortal life for Christ's sake, shall find Spirit-life.

25 For what advantage is it to anyone if he gain the whole mortal world, and lose his divine selfhood,³ or be cast away?

26 For whosoever is ashamed of me, and of my teaching, of him will the Son of man be ashamed, when he shall come in his own glory, and in the glory of the FATHER and of the holy angels.

27 But I tell you truly, that there be some standing here, who will not taste of death,⁴ till they have discerned the Kingdom of GOD."⁵

28 And it came to pass about eight days after these events, that he took with him Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the whole aspect of his countenance changed,

1 Christ of GOD.] An individualized expression, or manifestation of GOD. The word Christ having universal significance is not confined to one individual, nor does it refer to the physical Jesus. See Exp. Index under headings "Son of GOD," "Jesus," "Christ," and "Christ of GOD."

2 chief Priests.] See Exp. Index under heading "Ecclesiasticism versus Religion."

3 deny self.] i. e., repudiate the so-called mortal, material, selfhood. See

Exp. Index under headings "Man (spiritual)," "Man (mortal)," "Adam," and "Matter."

4 death.] i. e., a mortal sense of anything. See Matt. 22:32. See Exp. Index under headings "Man (mortal)," "Man (spiritual)," "Carnal Selfhood," and "Death."

5 GOD'S Kingdom.] See Exp. Index under headings "King and Kingdom," "Kingdom of Heaven," and "Heaven."

and his raiment became white and dazzling.¹

30 And behold, two men—Moses and Elijah—talked with Jesus;

31 and they, appearing in a glorified state, spake of the departure of Jesus which should take place at Jerusalem.

32 Now Peter and those who were with him were overcome with sleep; but when they awakened they beheld his glorified state, and that of the two men with him.

33 And as the men were preparing to depart, Peter said to Jesus, "Teacher," it is good for us to be here: so let us make three tabernacles; one for thee, and one for Moses, and one for Elijah;" not knowing just what he was saying.

34 While he was thus speaking, a cloud descended and enveloped them; and the disciples were afraid as they passed into the cloud.

35 And a voice was heard from out of the cloud, saying,—“This is My beloved Son: hear ye him.”

36 And when the voice had ceased, Jesus was found to be alone. And they kept the matter secret, and told no one at that time any of the events which they had witnessed.

37 The next day, as they descended from the mountain, a

great multitude met him.

38 And behold, a man in the crowd cried out, saying, “Teacher, I beseech thee, look upon my son: for he is my only child:

39 and at times a spirit³ controlleth him, and he suddenly crieth out; and it convulseth him so that he foameth at the mouth, and it leaveth him only after he is covered with bruises.

40 And I besought thy disciples to expel it, but they could not.”

41 Then Jesus answering, said, —“O perverse generation; so lacking in faith! How long must I remain with you, and have to endure you? Bring thy son hither.”

42 And as he was coming, the demon⁴ cast him down and threw him into convulsions. Then Jesus rebuked the foul spirit, and healed the child, and delivered him to his father.

43 And the people were awestruck at the mighty power of GOD.⁵ But while they were all wondering at the marvelous things that Jesus did, he said unto his disciples—

44 “Let these saying sink deep into your hearts: for the Son of man will soon be delivered into the hands of men.”

45 But they understood not what he meant, for the meaning was veiled from them so that they

¹ white and dazzling.] See Exp. Index under heading “Transformation-transfiguration.”

² Teacher.] See footnote Luke 5:5.

³ spirit.] Epileptic fit. A form of insanity; possessed by evil. See Exp. Index under headings “Devil,” “Evil,” and

“Carnal Mind.”

⁴ demon, foul spirit.] Epileptic fits; possessed by evil; a form of insanity. See Exp. Index under headings “Devil,” “Evil,” and “Origin of evil.”

⁵ power of GOD.] See Exp. Index under headings “GOD,” and “Master-men.”

perceived it not; and they were afraid to question him further about it.

46 Later, however, they began to argue among themselves as to which among them was the greatest.¹

47 But Jesus, discerning the thoughts of their hearts, took a little child, and drawing him to him, said unto them,—

48 "Whosoever shall receive this little child in my name,² receiveth me; and whosoever receiveth me, receiveth Him who sent me: for he that is lowliest among you all, the same shall be great."

49 Then John answered, and said,—“Teacher,³ we saw someone casting out demons in thy name; and we forbid him, because he followeth not with us.”⁴

50 But Jesus said unto them,—“Forbid him not:⁵ for whosoever is not against us, is for us.”

51 Now it came to pass as the time drew nigh for the final demonstration of ascension⁶ to be made, that Jesus resolutely set his face to go to Jerusalem.

52 And he sent messengers on ahead: and they went and entered into a Samaritan village to make preparation for his coming.

53 But they would not receive

him, because it was evident he was on his way to Jerusalem.

54 And when his disciples James and John heard this, they said, “Lord, are you willing that we command fire to come down from heaven and consume them, even as Elijah did? (II. Kings 1:10).

55 But Jesus turned and rebuked them, saying,—“Ye know not the nature of SPIRIT, of which spiritual selfhood is the image and likeness.

56 For the Son of man is not come to destroy⁷ men’s lives, but to save them.” Then they went on to another village.

57 And as they were on their way, a certain man said unto him, “Lord, I will follow thee, whithersoever thou goest.”

58 But Jesus said unto him,—“Foxes have holes, and the birds of the air have nests; but the Son of man⁸ hath no place to lay his head.”

59 And to another man he said,—“Follow me.” But the man replied, “Lord, permit me first to go and bury my father.”

60 But Jesus said,—“Let those who are dead,⁹ bury their dead: but go thou and preach the Glad Tidings¹⁰ of the Kingdom of GOD.”

1 who among them was greatest.] See Exp. Index under headings “Service,” and “Ministry.”

2 name.] The word has a dual significance. Its fuller significance is characteristics or nature. See Exp. Index under heading “Name.”

3 Teacher.] See Footnote Luke 5:5.

4 followeth not with us.] See Exp. Index under headings “Ordination,” “Healing the Sick,” and “Public Health Service.”

5 forbid him not.] See Exp. Index un-

der heading “Public Health Service.”

6 ascension.] See Exp. Index under heading “Transformation-Transfiguration.”

7 not come to destroy.] See Exp. Index under heading “Wrath of GOD.” See Ezekiel 18.

8 Jesus; Son of man.] See Exp. Index under headings “Man (spiritual),” “Man (mortal),” and “Spiritual Individuality versus Human Personality.”

9 dead.] Mortality is a state of deadness. See Matt. 22:32. See also under headings “Adam,” and “Death.”

10 Glad Tidings.] See Exp. Index under

61 And still another said, "Lord, I will follow thee; but first, let me go and bid farewell to my relatives at home."

62 But unto him, Jesus said,—"No man, who has put his hand to the plough and then looks back, is yet prepared¹ for the Kingdom of GOD."²

CHAPTER 10

1 After these events the Lord appointed seventy other disciples, and sent them forth, two by two, before him into every city and place where he himself intended to pass through.

2 And he said to them,—"The harvest truly is great, but the laborers are few: pray ye therefore the owner of the harvest to send forth more laborers into the harvest field.

3 Go your ways: behold I send you forth as lambs among wolves.

4 Carry neither purse, nor bag, nor change of sandals: neither stop to salute anyone on your way.

5 And into whatsoever house ye enter, first say, 'Peace be to this house.'

6 And if there be a son of peace living there, your peace shall rest upon him, but if not, it shall return to you again.

7 And in that same house remain, eating and drinking such things as they provide; for the la-

borer is worthy to receive what is his due. Go not, therefore, from house to house.

8 And into whatsoever city ye enter, and they welcome you, eat whatsoever is set before you,

9 and heal³ whatever sick are there; and say unto them, 'The Kingdom of GOD² is come nigh unto you.'

10 But into whatsoever city ye enter, and they receive you not, go your way into the streets, and say,--

11 'Even the very dust of your city which settles on us, we do wipe off in protest against you: nevertheless, be assured of this, that the Kingdom of GOD is surely come nigh unto you.'

12 But I say unto you, that it shall be more bearable in that day for Sodom, than for that city.

13 Alas for thee, Chorazin! Alas for thee Bethsaida! for if the marvelous demonstrations³ which were done in you, had been done in Tyre and Sidon, they would have reformed⁴ long ago, sitting in sackcloth and ashes.

14 But it will be more endurable for Tyre and Sidon, in the day of judgment,⁵ than for you.

15 And thou Capernaum, which are exalted to Heaven, shall be thrust down to Hades.⁶

16 Whosoever heareth you,

headings "Salvation," and "Glad Tidings,"
1 prepared.] See Exp. Index under heading "Preparedness."

2 Kingdom of GOD.] i. e., of SPIRIT. See Heb. 12:20, 27.

3 heal.] See Exp. Index under headings "Healing the Sick," and "Public Health Service."

4 reformed.] The Hebrew equivalent

signifies repentance carried to the point of reformation. See Exp. Index under heading "Repent."

5 judgment.] See Exp. Index under heading "Judgment."

6 Hades.] See Exp. Index under headings "Hades," "Hell," "Age-Lasting Punishment," and "Gehenna."

heareth me; and whosoever rejecteth you, rejecteth me, and whosoever rejecteth me, rejecteth HIM who sent me."

17 Later on the seventy returned rejoicing, saying, "Lord, even the demons¹ are obedient to us, through thy name."

18 Then Jesus said,—"I beheld satan fall, like a flash of lightning³ from Heaven."

19 Behold I give unto you authority to tread on serpents and scorpions, and power to nullify all the seeming power of the adversary: and nothing shall by any means harm you.

20 Nevertheless, exult not in this,—that the spirits are subject unto you—but rather rejoice that your names² are enrolled in Heaven."

21 And in that hour, Jesus rejoiced in SPIRIT, and said,—"I thank thee, O FATHER, LORD⁴ of heaven and earth, that Thou hast veiled the meaning of these things from the learned and intellectual,⁵ but hast revealed them unto babes: even so FATHER, for so it seemed good in Thy sight.

22 All things are delivered unto me by my FATHER, and no man knoweth who the Son is ex-

cept the FATHER; nor who the FATHER is except the Son, and he to whom the Son may choose to reveal Him."

23 Then turning around to his disciples, he said privately,—
"Blessed are the eyes which see the things which ye see;

24 for I tell you that many prophets and kings have desired to see the things ye see,⁶ and have not seen them; and to hear the things which ye hear, and have not heard them."

25 And behold, a certain lawyer stood up to test him, and said,—
"Teacher, what must I do to gain Life immortal?"

26 And Jesus said unto him,—
"What is written in the law? How readest thou?"

27 And he answered and said,—
"Thou shalt love⁷ the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor, as thou dost thyself." (Deut. 6:5; Lev. 19:18).

28 Then Jesus said to him,—
"Thou has answered rightly: this do, and thou shalt live."

29 But the lawyer, wishing to justify himself, said unto Jesus,

1 demons.] Those under evil influence; possessed by evil; demoniacs; insane. See Exp. Index under headings "Devil," and "Evil."

2 name.] i. e., through manifesting thy nature or characteristics. See Exp. Index under this heading.

3 like a flash of lightning.] As sickness and sin instantaneously departed before the disciples' realization of GOD'S omnipresence, so Jesus likened the rapidity of the passing away of evil, alias devil, to a flash of lightning. See Exp. Index under headings "Heaven," "Hell,"

"Non-Reality of Evil," and "Reality."

4 LORD.] Only capitalized thus when the word refers to GOD, the FATHER. See Exp. Index under headings "LORD," and "Lord."

5 learned and intellectual.] See 1 Cor. 3:19, 20. Also Exp. Index under headings "Wisdom," and "Knowledge."

6 see the things ye see.] i. e., the demonstration that creation is spiritual, meta-physical.

7 love.] See Exp. Index under headings "Universal Love," "Golden Rule," and "Love."

"and who is my neighbor?"¹

30 And Jesus said,—“A certain man went down from Jerusalem to Jericho and fell into the hands of thieves; who stripped him of his raiment, and wounded him, and departing left him half dead.

31 And by chance a certain priest,² came down that way, and when he saw him, he passed by on the other side.

32 And a Levite also, coming near, upon seeing him—passed by on the other side.

33 But a certain Samaritan, as he journeyed, came to where he lay; and when he saw him, he had compassion on him.

34 And going to him, he bound up his wounds, pouring on oil and wine; then, seating him on his own beast he brought him to an inn, and took care of him.

35 And on the next day when he departed, he took out two denarii,³ and giving them to the innkeeper, said to him,—“Take care of this man; and whatsoever thou spendest more, when I come again I will repay thee.”

36 Which, now, of these three men—thinkest thou—was neighbor unto him who fell into the hands of thieves?”

37 And the lawyer said,—“The one who showed mercy⁴ upon him.” Then said Jesus,—“Go, and

do thou in like manner.”

38 Now it came to pass as they journeyed on, that he entered into a certain village: and a woman there, named Martha, received him into her house.

39 And she had a sister named Mary, who, seating herself at the feet of Jesus, listened to what he said.

40 But Martha, being troubled about having much to attend to, came to Jesus, and said,—“Lord, dost thou not care that my sister hath left me to make all the preparations alone? Bid her, therefore to help me.”

41 But Jesus answered, and said,—“Martha, Martha, thou art anxious and troubled about many things:

42 One thing, however, is of paramount importance; and Mary hath chosen the good part, which shall not be taken away from her.”

CHAPTER 11

1 On another occasion, Jesus was praying¹ in a certain place, and when he had finished, one of his disciples said unto him, “Lord, teach us to pray, even as John taught his disciples.”

2 And Jesus said unto them,—“When ye pray, say *FATHER*,² *Thy nature*³ is hallowed.

3 *Thy kingdom is being restored.*

ing “Justice and Mercy.”

1 praying.] See Exp. Index under heading “Brotherhood.”

2 *FATHER*.] See Ferrar Fenton's New Testament in Modern English, and footnote to Matt. 6:7-13.

3 nature.] See Exp. Index under heading “Name.”

1 neighbor.] See Exp. Index under heading “Brotherhood.”

2 priest.] See Exp. Index under headings “Ecclesiasticism versus Religion,” and “Religion (True).”

3 denarii.] A coin worth about seven-teen cents.

4 mercy.] See Exp. Index under head-

Give us day by day our daily bread.¹

4 And forgive us our sins, even as we forgive those who sin against us. For Thou wouldst not lead us into temptation,² but deliverest us from evil."

5 Then he said unto them,—
"Which among you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves of bread;

6 for a friend of mine in his journeying has just arrived, and I have nothing to set before him.'

7 And his neighbor from within should answer, 'Trouble me not, the door is now shut, and my children and I are in bed: I cannot arise and give thee.'

8 But I say unto you, though he will not arise and give him the bread just because he is his friend, yet because of his persistent entreaty he will arise and give him as many as he needeth.

9 So I say unto you,—ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For everyone who asketh, receiveth; and whosoever seeketh, findeth; and to him who knocketh, the door will be opened.

11 For what father among you, if his son ask for bread, will give him a stone, or if he ask for a fish,

will give him a serpent?

12 Or if he ask for an egg, will offer him a scorpion?

13 If ye, then,—being enslaved by evil—know how to give good gifts unto your children, how much more will your heavenly FATHER give the gift of the holy SPIRIT—truth⁴ to those who ask Him?"

14 Again on another occasion, Jesus was expelling a demon⁵ from one who was dumb, and it came to pass that when the demon was dispelled, the dumb man spake, and the people marvelled.

15 But some among them said, "He casteth out demons by Beelzebub, the chief of the demons."

16 And others, to test him, desired Jesus to give some sign from Heaven.

17 But Jesus discerning their thoughts, said unto them,—
"Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth.

18 If satan,⁶ therefore, be divided against himself, how shall his kingdom stand? For according to you, I cast out demons by the power of Beelzebub.

19 But if I—by the power of Beelzebub—cast out demons, by what power then do your sons cast them out? Therefore your own children shall be your judges.

¹ Give us day by day, etc.] The original text in the Latin-Irish Version in the British Museum, a text which is written over by the orthodox wording, reads, "Give us today for bread the word of GOD from Heaven. See "The Search for the Original Words of the Bible," by E. S. Buchanan, M. A., B. S. C.

² wouldst not lead us into temptation.]

See footnote to Matthew 6:13. See Exp. Index under readings "Lord's Prayer," and "Prayer."

⁴ SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

⁵ demon.] See Exp. Index under headings "Devil," "Evil," and "Origin of Evil."

20 But if I, by the reflection of Divine power¹ cast out demons, then without doubt the Kingdom of GOD² is already here and now.

21 When a strong man armed, protecteth his palace, his property is safe:

22 but if a stronger man than he come against him, and overcome him, he taketh from him all the armour³ wherein he trusted, and divideth the spoils.

23 Whosoever is not with me, is against me; and whosoever uniteth not with me, scattereth abroad.

24 When a foul spirit is gone out of a person, it wandereth through places where there is no water, seeking a resting place: but finding none, it saith, 'I will return unto the house which I formerly occupied.'

25 So when it cometh, it findeth the house swept and garnished, but unoccupied.

26 Then it goeth and taketh with it seven other spirits, more depraved than itself; and they enter in and make it their abode: so the last state of that man is worse than the first."

27 And it came to pass as he spake these things, a certain woman in the crowd lifted up her

voice, and said to Jesus, "Blessed is the womb that bare thee, and the breasts which gave thee suck."

28 But he answering, said,—“Yea, rather, blessed are those who hear the message of GOD,¹ and obey it."

29 And when the people were gathered closely about him, he began to speak, saying,—“This generation is an evil generation:² it seeketh for a sign; but there shall no sign be given it, other than the sign given by Jonah.³

30 For even as Jonah became a sign to the Ninevites, so shall the Son of man be for a sign to this generation.

31 The Queen of the South will awake in the judgment day⁴ with the men of this generation, and condemn them: for she travelled from the uttermost parts of the earth to listen to the wisdom of Solomon; but behold! one greater than Solomon is here.

32 The people of Ninevah will also stand up in the judgment day with this generation, and will condemn it: for the Ninevites reformed⁵ when Jonah preached unto them; yet behold! one greater than Jonah is here.

33 No one having lighted a lamp, putteth it in a secret place,

1 reflection of divine power.] See John 5:18-21. 30. Also Exp. Index under headings "Healing the Sick," and "Power to Heal."

2 Kingdom of GOD.] The Kingdom of GOD is everywhere where GOD is, and GOD is everywhere. See Exp. Index under headings "Heaven," and "Kingdom of Heaven."

3 armour.] See Exp. Index under headings "Panoply," and "Preparedness."

1 GOD.] See Exp. Index under headings "GOD," "Spirit," and "Mind."

2 generation.] See Exp. Index under headings, "Adam," "Mortal," "Man (mortal)," "Man (spiritual)," and "Spiritual Individuality versus Human Personality."

3 Jonah.] See Matt. 12:39-41 for explanation as to the nature of this sign.

4 judgment day.] See Exp. Index under heading "Judgment."

5 reformed.] See Exp. Index under heading "Repent."

neither under a bushel basket, but on a lampstand, so that those who enter may see the light.

34 The lamp of the body is the eye: therefore when thine eye is clear, thy whole body is full of light; but when thine eye is defective, thy whole body is darkened.

35 Take heed, therefore, that the light which is in thee, be not mere darkness.

36 Now if the whole body be filled with light, no part being darkened, then the whole will be full of light, as when the bright shining of a lamp doth give thee light."

37 Now while Jesus was thus speaking, a certain Pharisee invited him to dine with him: and Jesus having gone with him, took his place at table.

38 But the Pharisee was astonished when he observed that he did not first wash before eating.

39 Then Jesus said unto him,—"Now ye Pharisees¹ cleanse the outside of the cup and the platter; but within you is all manner of greed and wickedness.

40 Ye foolish men! Did not He who made that which is without, make that which is within also?

41 But rather give expression to the good from within, and then behold, all things are pure to you

42 But alas for you Pharisees! for ye pay tithes on mint and rue and all manner of herbs, yet ye

reject justice,² and the love of GOD. These are the things ye ought to have done, yet not leaving the other undone.

43 But alas for you Pharisees! for ye love to have the prominent seats in the synagogues, and to be greeted with salutations in the public places.

44 And alas for you scribes and Pharisees; hypocrites!³ for ye are like those concealed graves, which men walking over, are not aware of."

45 Then one of the lawyers spake up and said to Jesus, "Teacher, in speaking thus, thou reproachest us also."

46 And Jesus answered and said,—"Alas for ye also, ye lawyers!¹ for ye load men with oppressive burdens, grievous to be borne; but ye yourselves will not touch the burden with one of your fingers.

47 Alas for you! for ye rebuild the sepulchres of the prophets, which your own forefathers killed.

48 Truly ye bear witness that ye approve the deeds of your fathers: for they indeed killed them, but ye erect monuments to them.

49 Therefore, the wisdom of GOD saith,—"*I will send them prophets and apostles, and some of them they will persecute, and some of them they will slay,*

50 So that the blood of all the prophets which hath been shed since the creation of the world,

¹ Pharisees.] See Exp. Index under headings "Ritualism," and "Symbolism."

² justice.] See Exp. Index under headings "Justice and Mercy," and "Judg-

ment."

³ hypocrites.] See Exp. Index under headings "Hypocrisy," "Ecclesiasticism versus Religion," and "Religion (True)."

shall be required of this generation.

51 *From the blood of Abel, to the blood of Zacharias, who was slain between the altar and the temple; (2nd Chron. 24:20, 21, 22. Enoch 9:1).* Verily I say unto you, it shall surely be required of this generation.

52 Alas for you lawyers! for ye remove the key¹ from the door of knowledge:² for ye not only refuse to enter in yourselves, but hinder those who would from doing so."

53 Afterwards when Jesus had left the house, the scribes and Pharisees being greatly incensed, tried to provoke him into speaking unguardedly on many subjects,

54 whilst all the while they were lying in wait to entrap him in what he said, so that they might have something to accuse him of.

CHAPTER 12

1 Meanwhile such a vast throng of people had gathered together, that they trod upon one another. Then Jesus first of all began to speak to his disciples, saying,—“Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered,

1 remove the key.] i.e., ye learn how to reason mathematically as to right and wrong, yet ye practice injustice in the very courts of justice, so-called, and keep those who are seeking justice from obtaining it. See Exp. Index under heading “Justice and Mercy.” See Ezekiel 18.

2 knowledge.] See Exp. Index under headings “Knowledge,” “Wisdom,” “Truth,” and “Science (True).”

3 body.] See Exp. Index under headings “Mind” and “Matter.”

4 that.] Evil is not referred to in this

which will not be exposed; neither hidden, which will not become known.

3 Therefore, whatsoever ye have said in the dark, will be heard in the light; and whatsoever ye have whispered in the ear, behind closed doors, will be proclaimed from the housetops.

4 And I say unto you who are my friends,—be not afraid of those who kill the body,³ and after doing that can do no more.

5 But I will forewarn you, whom ye should fear: fear that⁴ which after killing the body, hath power to cast you into Gehenna;⁵ yea, that is what I bid you to fear.

6 Are not five sparrows sold for two assrii²⁶ yet not one of them is forgotten in the sight of GOD.

7 But even the very hairs of your head are all numbered. Fear not; ye are of more value than many sparrows.

8 Also I say unto you, whosoever shall acknowledge me before his fellow-man, him will the Son of man acknowledge before the angels of GOD.

9 But he who disowneth me in the presence of men, will be dis-

passage as a personal being. See Exp. Index under headings “Devil,” “Evil,” and “Origin of Evil.”

5 Gehenna.] Not hell. Synonymous with fiery experience. See Exp. Index under headings “Hell,” “Hades,” and “Gehenna.”

6 assrii.] An assarion is equal in value to about one cent and five mills.

5 SPIRIT-truth.] Scientific truth. See Exp. Index for vital distinction which exists between the meaning of SPIRIT, GOD, and SPIRIT-truth, under heading “Holy Ghost.”

owned in the presence of the angels of GOD.

10 And whosoever shall speak a word against the Son of man, it will be forgiven him, but whosoever shall blaspheme against the holy SPIRIT-truth will not be forgiven.

11 And when they bring you to the synagogues, and before magistrates and authorities, have no anxiety as to how or what ye shall answer, or what ye shall say;

12 for the holy SPIRIT-truth¹ will reveal to you at the time, what is right for you to say."

13 Then one of those present said unto Jesus, "Teacher, speak to my brother, that he divide the inheritance with me."

14 But Jesus, answering said,—“Man, who constituted me a judge or an arbiter over you?”

15 Then to the people he said,—“Take heed and beware of covetousness; for one’s life consisteth not in the abundance of the things which one possesseth.”²

16 Continuing, Jesus then spake to them by means of a parable,³ saying,—“The lands of a certain rich man yielded abundant harvests.

17 And he reasoned within himself, saying, ‘What shall I do? for I have no place to store my harvests.’

18 So he said to himself, ‘This

is what I will do: I will pull down my barns and build larger ones; and there will I store all my harvests and my goods.’

19 And I will then say to my soul, ‘Soul⁴ thou hast many possessions laid by for many years to come: take thine ease therefore, eat, drink, and be merry’.”

20 But GOD said unto him, ‘Thou fool, this night thy life will be required of thee: then who will possess these things which thou hast hoarded up?’

21 So is it with those who amass material treasures⁵ for themselves, but are not rich in the treasures of SPIRIT.”⁵

22 Then Jesus said to his disciples,—“For this reason I say unto you,—have no anxiety about your life here, as to what ye shall eat; nor about your bodies, what ye shall wear.

23 For the life is more than food, and the body than clothing.

24 Consider the ravens: they neither sow nor reap; they have neither storehouses nor barns, and yet GOD feedeth them. How much more precious are ye than the birds of the air!

25 And which of you by anxious thought can prolong his life⁶ one moment?

26 If then ye are not able,—by any power inherent within yourselves—to do the least thing—why

1 SPIRIT-truth.] See Exp. Index under heading “Holy Ghost.”

2 possesseth.] See Exp. Index under headings “Riches,” and “Purpose in Life.”

3 parable.] A figurative illustration or example. See Exp. Index under headings “How to Interpret the Scriptures,” and “Parables.”

4 Soul.] i.e., human self is referred to in this instance. See under heading “Mortals.”

5 SPIRIT.] i.e., GOD. See Exp. Index under headings “Mind,” and “Spirit.”

6 prolong his life.] Literally, add one cubit or span to one’s life. The Greek conveys the meaning of time, not height.

give anxious thought about other matters?

27 Consider the lilies, how they grow: they toil not, neither do they spin, yet I say unto you that Solomon, in all his glory, was not arrayed like one of these.

28 If then GOD so clothe the herbage, which today is in the field, and tomorrow is thrown into the fire, how much more will he clothe you, O ye, so lacking in faith.¹

29 Have no anxiety therefore, as to how ye shall obtain food, or how ye shall obtain drink, nor waver with doubting mind.

30 For all these material things do the nations of the world strive after; but your FATHER knoweth that ye have need of these things.

31 But rather seek ye the Kingdom of GOD, and all these needful things shall be supplied to you.

32 Therefore, fear not little flock; for it is your FATHER'S good pleasure to give you the Kingdom.

33 Sell your possessions² and give alms; provide yourselves with that which will not wear out with age; an indestructible, spiritual treasure in Heaven,³ where no thief can approach, nor moth destroy.

34 For where you consider

your treasure is, there will your heart be also.

35 Let your loins be girt about, and your lamps burning;

36 and be ye like those who wait for their lord's⁴ return from the wedding, so that when he cometh and knocketh, ye may open the door to him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching. Verily I say unto you, he will gird himself, and bid them take their places at the table, and will himself come forth and serve them.

38 And whether he come in the second or the third watch, and find them watching, blessed are those servants.

39 But be assured of this, that if the steward of the house had known at what hour the thief would come, he would have been on the watch,⁵ and would not have permitted the house to be broken into.

40 Be ye, therefore, ready at all times, for the Son of man cometh at an hour when ye least expect him."

41 Then Peter said unto Jesus, "Lord,⁶ doth this parable refer to us particularly, or to all alike?"

42 And Jesus replied,—"Who then is that faithful and wise steward whom his lord shall put in charge of his household, to give

¹ faith.] See Exp. Index under heading "Faith."

² possessions.] See Exp. Index under headings "Riches," "Consecration," and "Counting the Cost."

³ Heaven.] See Exp. Index under heading "King and Kingdom."

⁴ lord's.] The word is here used in its lower sense, signifying employer.

⁵ watch.] See Exp. Index under heading "Prayer."

⁶ Lord.] See Exp. Index under headings, "LORD," "Lord," and "lord."

them their portion of food at the proper seasons?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Verily I say unto you, that he will make him ruler over all that he hath.

45 But if that servant say to himself, 'My lord's return is long delayed;' and shall begin to abuse the men-servants and maid-servants, and to be drunken with eating and drinking,

46 the lord of that house will return on a day when he is not expected and at an hour of which he is not aware, and will have him severely scourged, and will give him the portion he deserves among the unfaithful.

47 So that servant who knew his lord's will, but made no preparation, neither acted in accordance with his will, shall be beaten with many stripes.

48 But he who knew not his lord's will, and committed acts worthy of punishment, shall be beaten with but few stripes. For to whomsoever much is given, much will be required: and from those to whom men have entrusted much, much will be expected in return.

49 I come to send fire on the earth, and what more could I desire, if the fire be already kindled?

50 But I have a baptism¹ that I must be baptized with, and indeed I am straitened, until it be accomplished.

51 Do ye suppose that I am come to give peace on earth?² I tell you, Nay; but rather to cause division between what is false and what is true.

52 For from henceforth, there will be five people in one house in opposition³ to one another; three against two, and two against three.

53 The father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

54 Then continuing to speak, he added,—“When ye see a cloud rising out of the west, ye immediately say, ‘There is going to be a shower;’ and so it cometh to pass.

55 And when ye note that the wind bloweth from the south, ye say, ‘It is going to be warm;’ and so it cometh to pass.

56 Ye hypocrites! Ye know enough to interpret the phenomena of the sky and the earth, but how is it that ye do not interpret⁴ the meaning of what is now taking place?

57 And why, even of your own

¹ baptism.] See Exp. Index under headings "Baptism (of fire)," "(of water)," "(of SPIRIT-truth)," and "(of SPIRIT.)"

² peace on earth.] See Exp. Index under headings "Prince of peace," "Peace of death," and "Atonement and At-onement."

³ in opposition to one another.] Caused by spiritual truth being accepted by some and rejected by others.

⁴ interpret.] See Exp. Index under headings "How to Interpret the Scriptures," "Meta-physics," and "Symbolism."

volition, do ye not judge righteous judgment?¹

58 When thou goest with thine adversary before the magistrate, seek diligently to have him release thee whilst on the way; lest he bring thee before the judge, and the judge hand thee over to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart from thence, until thou hast paid the very last farthing."

CHAPTER 13

1 There were some present while Jesus was thus speaking to the people who told Jesus of the fate of those Galilaeans² whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them,—"Do ye suppose that these Galilaeans were the greatest sinners in all Galilee, because they met with such a fate?

3 I tell you, nay; but except ye yourselves reform,³ ye shall all perish in like manner.⁴

4 Or those eighteen, upon whom the tower of Siloam fell, killing them,—think ye that they were greater sinners than all others who dwelt in Jerusalem?

5 I tell you, nay, but except ye reform, ye shall all in like man-

ner perish."⁵

6 Then he spake to them the following parable,—“A certain man had a fig tree planted in his garden, and he came seeking to find fruit thereon, but found none.

7 Then said he to the vinedresser, ‘Behold these three years I have come seeking fruit on this tree, and find none: cut it down, why let it cumber the ground?’

8 But the vinedresser answering, said unto him, ‘Lord, let it remain this year also, until I dig around it, and fertilize it:

9 then if it bear fruit, well and good; but if not, then after that, it shall be cut down.

10 At another time Jesus was teaching in one of the synagogues on the Sabbath day.

11 And behold, there was a woman present who had been a confirmed invalid for eighteen years; and she was bent over, and could in no wise straighten herself.

12 So when Jesus saw her, he called her to him, and said to her, —“Woman, thou art released⁶ from thine infirmity.”

13 Then he laid his hands⁷ on her, and instantly she stood upright, and gave thanks to GOD.

14 But the ruler of the syna-

1 righteous judgment.] i. e., seeing as GOD sees. See Exp. Index under headings “Judgment,” and “Truth.”

2 Galilaeans.] Josephus says, that Archelaus sent his soldiers into the Temple, “who suddenly falling upon them, as they were sacrificing, slew about three thousand of them.”

3 reform.] See Exp. Index under heading “Repent.”

4 perish in like manner.] i. e., if we do not rise above mortality as did Jesus,

materialism and its so-called laws will surely fall on us.

5 perish.] See Exp. Index under headings “Transformation-Transfiguration,” “Matter,” “Mind,” and “Fourth Dimension.”

6 thou art released.] See Exp. Index under headings “Public Health Service,” “Miracles,” and “Healing the sick.”

7 hands.] See Exp. Index under headings “Symbolism,” and “Healing the sick.”

gogue spake with indignation to Jesus, because he had healed on the Sabbath day,¹ and he said to the people,—“There are six days in which men ought to work: on those days therefore come and be healed, and not on the Sabbath day.”

15 Jesus then answered him and said,—“Thou hypocrite! Doth not every one of you on the Sabbath day loose his ox or his ass from the stall and lead him to water?”

16 And ought not this woman, a descendant of Abraham (whom satan² hath kept in bondage for eighteen years) be loosed from her bondage on the Sabbath day?”

17 And when he had thus spoken all his opponents were ashamed: but the people rejoiced because of all the glorious things which were done by him.

18 Jesus then said,—“To what may the Kingdom of GOD be likened, and to what shall I compare it?”

19 It is like a grain of mustard seed, which a man took and sowed in his garden; and it grew and became a large bush, and the birds of the air found shelter in the branches of it.”

20 Again he said,—“To what shall I liken the Kingdom of

GOD?³

21 It may be likened unto leaven, which a woman took and mixed in three measures of flour, until the whole was leavened.”

22 Jesus then went through the cities and villages teaching, and journeying towards Jerusalem.

23 And some one asked him, saying, “Lord,⁴ will only a few be saved?”⁵

24 And Jesus answering said, —“Endeavor to enter in through the narrow⁶ gate: for I say unto you, that many will seek to enter in, and will not be able to do so.⁷

25 When once the master of the house shall arise and shut the door, and ye shall begin to stand outside and knock at the door, saying, ‘Lord, Lord, open to us. And he shall answer and say unto you, ‘I know not from whence ye are.’

26 Then ye will begin to say, “We ate and drank in thy company, and thou hast taught in our streets.”

27 But he shall say, ‘I tell you I know not from whence ye are; depart from me, all ye who live in sin.’

28 There will then be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the

1 Sabbath day.] See Exp. Index under this heading. Symbolic of the seventh or GOD’S day, wherein we rest from all mortality in the active service of SPIRIT, GOOD.

2 satan.] adversary of GOOD, viz. GOD. Evil or error which always is found fighting against GOD, GOOD.

3 Kingdom of GOD.] See Exp. Index under headings “King and kingdom” and “Heaven.”

4 Lord.] See Exp. Index under this heading.

5 saved.] See Exp. Index under headings “Atonement and At-one-ment,” “Salvation (The way of),” and “Righteousness.”

6 narrow.] See Revised Version.

7 not be able to do so.] Preparation of the heart is necessary if we would obtain an answer from the LORD.

kingdom of GOD, and ye yourselves thrust out.¹

29 And they shall come from the East and from the West and from the North and the South and will sit down in the Kingdom of GOD.²

30 For behold there are those who are last who will be first and there are those who are first who will be last."

31 During the same day there came to Jesus certain Pharisees who said to him, "Depart from this place and go on your way, for Herod intends to kill thee."

32 But Jesus said unto them,—"Go and tell that fox, 'Behold I will continue to cast out demons and effect cures today and tomorrow, but on the third day I shall have finished.

33 Nevertheless I must journey today and tomorrow and the day following: for it cannot be that a prophet should perish outside of Jerusalem.

34 O Jerusalem! Jerusalem! who killeth and stonest the prophets who are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your habitation is left unto you desolate! Verily I

say unto you, ye shall not see me again until the time come when ye shall say, "*Blessed is he who cometh in the name³ of the LORD!*"⁴ (Ps. 118:20.)

CHAPTER 14

1 And it came to pass as Jesus entered the house of one of the leading Pharisees to dine on the Sabbath day, that they watched him closely.

2 And behold, there was a certain man present who had the dropsy;

3 And Jesus speaking to the Pharisees and lawyers asked,—"Is it lawful to heal on the Sabbath day?"¹

4 But they remained silent. Then Jesus took and healed² the man, and sent him away.

5 And turning to them he said,—"Who among you, if his ox or his ass³ fall into a pit on the Sabbath day, would not immediately pull him out?"

6 Neither could they reply to this question.

7 Then Jesus gave this illustration to the guests who were invited, when he observed how they sought out the best places,⁴ saying to them,—

8 "When thou are invited by any man to a wedding banquet, seat not thyself in a place of hon-

¹ thrust out.] See Exp. Index under headings "Salvation (The way of)," and "Atonement and At-one-ment."

² Kingdom of GOD.] See Exp. Index under headings "King and Kingdom," and "Heaven."

³ name.] The word in its larger sense signifies the nature of characteristics of. See Exp. Index under heading "Name."

⁴ LORD.] This word is only capitalized thus when it refers to GOD the FATHER.

¹ Sabbath day.] See Exp. Index under headings "Sabbath," and "Public Health Service."

² healed.] See Exp. Index under headings "Healing the sick," "Meta-physics," "Mind," and "Matter."

³ ox or his ass.] Note. Vatican manuscript reads—"If a son or an ox;" other manuscripts read "If an ass or an ox."

⁴ best places.] See Exp. Index under headings "Service," and "Ministry."

or; lest a guest more honorable than thou should have been invited also;

9 and he who invited thee—and his other guest—shall come and say to thee, 'Give place to this man,' and thou begin with shame to retire to the lowliest place.

10 But when thou art invited go and seat thyself in the lowliest place, so that when he who invited thee appears, he may say to thee, 'Friend, take a better seat:' for then thou shalt have honor in the presence of those who sit down with thee.

11 For whosoever exalteth himself will be abased; and whosoever humbleth himself will be exalted."

12 Then he also spake to the Pharisee who invited him, saying—"When thou preparest to give a dinner or a supper, call not together thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest they also should invite thee in return, and a recompense be thus made to thee.

13 But when thou providest an entertainment,¹ call in the poor, the maimed, the lame, and the blind,

14 and thou shalt be blessed: for they cannot recompense thee: however thou shalt be recompensed at the resurrection of the just."

15 Then one of those present who dined with Jesus, hearing these remarks, said unto him, "Blessed is he who shall eat² bread in the Kingdom of GOD."

16 But Jesus, addressing him, said,—“A certain man prepared a great feast,³ and invited many guests.

17 Then at the time appointed he sent his servants to say to those who were invited, 'Come, everything is now ready.'

18 But they all with one accord began to make excuses. The first one said, 'I have bought a piece of property, and it is necessary for me to go and see it: I pray thee have me excused.'

19 And another said, 'I have bought five yoke of oxen and I must go and try them: I pray thee, have me excused.'

20 And still another said, 'I have married a wife, and therefore I cannot come.'

21 So the servant came and reported to his master the excuses which had been made. Then the master of the house, being provoked, said to his servant, 'Go out quickly into the streets and lanes of the city; and bring in hither the poor, and the maimed, the halt, and the blind.'

22 Whereupon the servant, after doing so, said, 'Master, it is done as thou hast commanded, and still there is room.'

1 entertainment.] See Exp. Index under headings "Hospitality," "Riches," and "Service."

2 eat.] "Instead of *Arton*, bread, some one hundred manuscripts, with some ver-

sions read *ariston*, a dinner." Clarke.

3 feast.] i. e., in the feast of SPIRIT-truth. See Exp. Index under headings "SPIRIT-truth," "Riches," "Matter," and "Holy Ghost."

23 Then the master said to his servant, 'Go out into the highways and along the hedgerows, and compel them to come, that my house may be filled.

24 For I say unto you, That none of those who were invited shall partake of my feast."

25 And as Jesus continued on his journey; great multitudes of people went with him, and he turned and said unto them,—

26 "If any one comes to me, and does not renounce¹ his mortal father,² and mother, and wife, and children, and brothers, and sisters; yea, even his own mortal existence as well, he cannot be my disciple.

27 And whosoever doth not bear his own cross³ and follow in my footsteps, cannot be my disciple.⁴

28 For who among you, intending to build a tower, doth not first sit down and count the cost⁵ whether he will have sufficient means to complete it?

29 Lest haply, after he hath laid the foundation and is not able to complete it, all those who behold it shall begin to mock him, saying,

30 'This man began to build,

but was not able to finish it.'

31 Or what king, intending to make war against another king, doth not first sit down and consider whether he shall be able with ten thousand troops to meet him who is advancing with twenty thousand?

32 And if not, while the other is still a long distance off, he sendeth an ambassador, and desireth to know what are the conditions of peace.

33 So likewise, any one among you who doth not forsake all that he hath,⁶ cannot be my disciple.

34 Salt is good, but if the salt lose its saltiness, wherewith shall it be seasoned?

35 It is neither fit for the land, nor even for the dunghill; but men cast it away. Whosoever, therefore hath ears to hear, let him hear."

CHAPTER 15

1 Then all the tax-collectors and sinners drew near to listen to him.

2 But the Pharisees and scribes found fault, and said, "This man welcometh sinners, and eateth with them."

3 Then Jesus spake this parable⁷ unto them, saying,—

1 renounce.] i. e., acknowledge GOD, SPIRIT as the only FATHER-MOTHER; to repudiate absolutely one's material concept of creation, and parentage, and creators. See Exp. Index under headings "Adam," "Eden," "Man (mortal)," "Man (spiritual)," "Mortals," and "Immortals." See John 8:41-44, Ps. 51:3, Job 14:4, Matt. 23:9 and 23:33, also 1 Peter 1:24, 2:9, 1 John 3:1-3, Romans 9:8.

2 mortal father.] i. e., his mortal sense of parentage. See Exp. Index under headings "Mortals," "Immortals," "Adam," "Spiritual Individuality versus Human Personality," "Mortals," "Matter," and

"Reality."

3 cross.] i. e., the cross of mortality. See Exp. Index under headings "Salvation (The way of)," and "Baptism."

4 disciple.] See Exp. Index under heading "Discipleship."

5 count the cost.] See Exp. Index under heading "Counting the Cost."

6 forsake all that he hath.] i. e., all that is of the earth, earthly, i. e., mortality. See Exp. Index under headings "Mind," "Matter," "Meta-physics," "Riches," and "Preparedness."

7 parable.] See Exp. Index under headings "Symbolism," and "Parables."

4 "What man among you, having an hundred sheep, on losing one of them, does not leave the ninety and nine in the wilderness, and go after the one which was lost; searching until he find it?"

5 And when he hath found it, he layeth it over his shoulders, rejoicing.

6 And upon returning home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.'

7 In like manner I say unto you, there will be more rejoicing in heaven over one sinner that reformeth, than over ninety and nine just persons who have no need of reformation.

8 Or again,—what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house; seeking diligently until she find it?

9 And having found it, she calleth together her friends and her neighbors, saying, 'Rejoice with me, for I have found the piece of silver, which I lost.'

10 In like manner, I say unto you, there is rejoicing among the angels of GOD over one sinner that reformeth."¹

11 Then he continued, saying,—"A certain man had two sons.

12 And the younger of them said to his father, 'Father, give me the portion of the inheritance which falleth to me.'

So his father divided his property between them.

13 And not many days after, the younger son, having gathered together his belongings, started on a journey into a distant country, and there wasted his substance with riotous living.

14 And after he had spent all that he had, that country was visited by a terrible famine; and he began to be in want.²

15 So he went and hired himself³ to a citizen of that country, and he sent him out into the fields to tend swine.

16 And he would, in his need, have eaten of the husks which the swine were eating, but no man gave unto him.

17 At length, having come to himself, he said, 'How many of my father's servants have bread enough and to spare, and here am I perishing from hunger.

18 I will arise, and go unto my father, and will say unto him, 'Father, I have sinned against heaven, and in thy sight;

19 and am no longer worthy to be called thy son: make me as one of thy hired servants.'

20 And he arose and journeyed to his father. But while he was still a great way off, his father saw him, and had compassion on him; and running, he threw his arms about him, and kissed him.

21 Then the son said unto him, —'Father, I have sinned against

¹ reformeth.] See Exp. Index under heading "Repent."

² to be in want.] The Latin-Irish text reads, "to be hungry and be in want."

³ hired, or joined himself.] The Verona Gospels read "He went and flung himself down before a man of that country," which implies a broken spirit.

heaven, and in thy sight, and am no longer worthy to be called thy son.'

22 But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his finger, and sandals on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be joyful.

24 for this my son was dead, and is alive again; he was lost, and is found.' So they began to be joyful

25 Now the elder son had been out in the field, and as he drew near to the house, he heard music and dancing.

26 Then he called one of the servants to him, and asked him what was the reason for this.

27 To which he replied, 'Thy brother is returned; and thy father hath killed the fatted calf, because he hath been restored to him safe and sound.'

28 Then this son was angry, and would not go in: thereupon his father came out and entreated him.

29 But he answering, said to his father, 'Lo these many years have I served thee, neither transgressed I at any time thy commands: yet thou never gavest me a kid, that I might make merry

with my friends.

30 But as soon as this thy son is come, who hath squandered thy estate with harlots; thou hast killed the fatted calf for him.'

31 Then the father said unto him, 'Son, thou art always with me, and all that I have is thine to enjoy.

32 It is natural that we should rejoice¹ and be glad: for this thy brother was dead, and is alive again, he was lost, and is found.'

CHAPTER 16

1 Then addressing his disciples, Jesus said,—"There was a certain rich man who had a steward; and accusation was made against him that he was wasting his master's estate.

2 So his master called him to him, and said, 'What is this I hear concerning thee? Give an accounting of thy stewardship; for thou canst not continue any longer as my steward.'

3 Then the steward said within himself, 'What shall I do now that my Lord² taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.

4 I know what I will do, so that when I am deprived of the stewardship here, others may receive me into their houses.'

5 So he called each one of his

1 rejoice.] The parable indicates the fact that the father had nothing to do with the punishment received by the erring son. His own sore trials resulted from turning away from his father, hence were self inflicted. Various writers of so-called sacred literature sometimes attribute to the will or activity of GOD various discordant effects, which in fact are but the reflex activity or phenomena of evil or

mortal mind, and do not proceed from GOD, though to human sense it appears as though it does. See Exp. Index under headings "Wrath of GOD," and "Judgment."

2 lord.] An instance of the lower meaning of this word, signifying master and servant, or in modern terminology, employee.

lord's debtors to him, and to the first he said, 'How much owest thou my lord?'

6 And he replied, 'An hundred measures of oil.' And the steward said to him, 'Sit down quickly and take thy bill and change it to read fifty.'

7 Then said he to another, 'And how much owest thou? And he said, 'An hundred measures of wheat.' And he said to this one, 'Take thy bill and change it to read fourscore.'

8 And the lord commended the dishonest steward for his foresight, for the people of this world are for their generation¹ shrewder than those who are spiritually enlightened.

9 But I say unto you,—'Make for yourselves friends, apart from this mortal world of corruptible things, so that whenever it shall fail you, they may welcome you into their immortal homes.

10 Whosoever is faithful in the smallest thing, is faithful in great things also: and whosoever is unjust in the smallest thing, is unjust in great things also.

11 If, therefore, ye have not proved faithful in dealing with mammon's riches,² who will entrust to you the riches which are really substantial?

12 And if you have not proved

faithful with that which belongs to another who will trust you with what is in reality your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will stand by the one, and despise the other. Ye cannot serve both GOD and mammon."

14 Then the Pharisees, who were also listening, ridiculed him; for they were lovers of money.

15 But Jesus, speaking directly to them, said,—"Ye are those who would justify yourselves in the sight of men, but GOD knoweth your hearts; for whatever is highly esteemed by mankind, is an abomination³ in the sight of GOD.

16 The law and the prophets continued until the coming of John the Baptist: since that time, however, the GLAD TIDINGS⁴ as to the true nature of GOD'S Kingdom⁵ has been proclaimed, and everyone seeks to force their way into it.

17 It is easier, however, for heaven and earth to pass away, than for one smallest detail of GOD'S law to fail.

18 Therefore, whosoever divorceth his wife, and marieth another, committeth adultery: and whosoever marieth her when so divorced from her husband, com-

1 for their generation.] i.e., mortal generation. See Exp. Index under headings "Mortals," "Immortals," and "Genesis."

2 riches.] See Exp. Index under heading "Riches."

3 is an abomination.] i.e., mortality, materialism. Only the spiritual realities

of SPIRIT are of GOD.

4 GLAD TIDINGS.] See Exp. Index under the headings "Salvation (The way of)," and "Glad Tidings."

5 GOD'S Kingdom.] See Exp. Index under headings "King and Kingdom," and "Heaven." Only mortality's heaven and earth pass away.

mitteth adultery."¹

19 Jesus then went on to say,—
"There was a certain rich man² who was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus, who had been laid at his gate, covered with sores,—

21 who longed to be fed even with the scraps which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man died also, and was buried;

23 and in hades, on the touchstone,⁴ he lifted up his eyes, and saw Abraham in the far distance, and Lazarus in his bosom.

24 And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in agony in this flame.'

25 But Abraham said, 'Son, remember that thou in thy lifetime didst receive thy good things, and Lazarus, in like manner, evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great

gulf fixed so that those who would pass from here to you cannot; neither can they cross from there to us.'

27 'Then,' he said, 'I pray thee, Father, that thou wouldst send Lazarus to my father's house:

28 for I have five brothers; that he may warn them, lest they also come to this place of torment.'

29 Then Abraham answered and said,—"They have Moses and the prophets; let them pay heed to them.'

30 'But, Father Abraham,' he urged, 'if one should go to them from the dead, they would reform.'

31 And Abraham then said,—'If they heed not Moses and the prophets, they would not be convinced, even though one should rise from the dead.'"

CHAPTER 17.

1 Then addressing his disciples Jesus said,—"It is inevitable that offences will occur, but alas for him through whom they occur.

2 It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves! If thy brother trespass against thee, rebuke him; and if he reform,⁵ forgive him.

1 adultery.] See Index under headings "Adultery," and "Marriage."

2 rich man.] See Exp. Index under headings "Carnal or Mortal Mind," and heading "Riches."

3 praise to GOD.] See Exp. Index under headings "GOD," "Christ," "Jesus," and "Son of God." Also see preface.

4 touchstone.] The Greek text reads, "In hades on the touchstone," not "In hell

in torment," as rendered in Authorized Version. The refiner takes the metal after it is passed through the fire and tests its purity on the touchstone. See Exp. Index and standard dictionaries. See Exp. Index under headings "Hades," "Age-lasting punishment," "Wrath of GOD," "Gehenna," and "Baptism (of fire)."

5 reform.] See Exp. Index under heading "Repent."

4 And if he trespass against thee seven times in a day; and seven times return to thee, saying, 'I am sorry': thou shalt forgive him."

5 Then the Apostles said to Jesus,—“Increase our faith.”

6 But Jesus replied,—“If ye had faith¹ as large as a mustard seed, ye might say to this sycamine tree, ‘Be thou plucked up by the roots, and be thou planted in the sea’; and it would obey you.

7 But which of you, having a servant ploughing in the field or feeding cattle, will say to him as he cometh in from the field, ‘Come at once and have your dinner.’

8 But will not rather say to him, ‘Make ready the dinner in order that I may dine; and gird thyself and serve me until I have finished; after which thou shalt have thy dinner?’

9 And doth he thank the servant for obeying his commands? I trow not.

10 So ye also, when ye shall have done all the things which ye were told to do, should still say, ‘We are unprofitable servants: we have done only that which was our duty to do.’”

11 And it came to pass as Jesus journeyed on to Jerusalem, that he passed through Samaria and Galilee.

12 And as he was about to enter a certain village, he was met by ten lepers, who stood at a distance:

13 and they cried out to him, and said, “Jesus, Lord,² have mercy on us!”

14 Then when Jesus saw them, he said,—“Go, show yourselves to the priests.” And it came to pass that as they were going, the leprosy vanished.³

15 And one of them, when he realized that he was healed, turned back, and with a loud voice, gave glory to GOD.⁴

16 and prostrating himself at the feet of Jesus, he gave thanks to him also: and this man was a Samaritan.

17 Then Jesus exclaimed,—“Were there not ten cleansed? But where are the nine?”

18 Did none return to give thanks to GOD, save this foreigner?”

19 Then he said to him,—“Arise, go thy way: thine own faith⁵ hath made thee whole.”

20 Being now questioned by the Pharisees as to when the Kingdom of GOD should come, Jesus replied,—“The Kingdom of GOD cometh not as imagined, in a way that can be observed by mortal vision.

21 Neither shall anyone say, ‘Lo, here it is!’ or ‘Lo, there it

¹ faith.] See Exp. Index under this heading.

² Lord.] As narrated by John in corresponding account, the word “Lord” appears in the text. Luke alone of the apostles uses this term.

³ leprosy vanished.] See Exp. Index under headings “Healing the sick,”

“Mind,” “Matter,” “Public Health Service,” and “Fourth Dimension.”

⁴ GOD.] See Exp. Index. Also Preface, page 48, as to the vital distinction which exists between GOD and Christ Jesus.

⁵ faith.] See Exp. Index under heading “Faith.”

is!' for behold the Kingdom of GOD¹ is within you.

22 Then he said unto his disciples,—"The time will come when ye will long to see one of the days of the Son of man, and will not see it.

23 And others shall say to you, 'See, here!' or, 'See, there!' but go not with them, nor follow them.

24 For swiftly as the lightning flasheth across the sky from East to West, even so will the reappearing of the Son of man be to each one.

25 But first he must endure many things, and also be rejected by this generation.³

26 For as it was in the days of Noah, (Gen. 8) even so will it be again, in the days of the Son of man.

27 The people ate and drank; they married wives; they were given in marriage;² until the day that Noah entered into the Ark, and the deluge came, and destroyed them all.

28 In the same way also was it in the days of Lot; the people ate; they drank; they bought; they sold; they planted; they

built:

29 but the same day that Lot departed from Sodom, it rained fire and brimstone from Heaven, and destroyed them all.

30 Even thus will it be in the day when the Son of man is revealed.

31 At that time, let not him who shall be on the housetop and his possessions indoors, come down to remove them: and in like manner let not him who is in the field turn back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his mortal life,⁴ will lose it; and whosoever shall lose his mortal life will preserve his spiritual life.⁵

34 I tell you, in that night there will be two men in one bed; one of them will be taken, and the other left.

35 Two women will be grinding together; one of them will be taken, and the other left."

36 And the disciples inquired, "Left where, Lord?"⁶ Then Jesus answered, "Wherever the carcass is, there will the vultures be gathered together."

1 Kingdom of GOD.] *Basileia*, meaning kingly dominion or power, as well as Kingdom, realm. The prophet Daniel uses "Kings" and "Kingdoms" synonymously, as also the evangelists. The realm of SPIRIT, GOD, is everywhere where GOD is, and GOD is everywhere, hence the Kingdom or heaven that is within us is a spiritual, kingly state of conscious dominion, not a place. See Exp. Index under headings "Heaven" and "Kingdom of Heaven."

2 marriage.] See Exp. Index under headings "Mortals," and "Immortals." Also Luke 20, 35.

3 generation.] i.e., this mortal generation. The adam (ad ham) or red earth race. Mortals. See Exp. Index under headings "Mortals," and "Immortals," also, John 3:3-12; John 6:62-63.

4 mortal life.] See Exp. Index under headings "Mortals," "Immortals," and "Carnal Selfhood."

5 spiritual life.] See Heb. 12:27. Also Exp. Index under heading "False spirituality."

6 Lord.] This word is only capitalized in full when it refers to GOD the FATHER.

CHAPTER 18.

1 Jesus then spake a parable¹ unto them, to show them that men ought always to pray,² and never to lose heart.

2 He said,—“There was in a certain city a judge, who feared not GOD, nor respected man.

3 And there was also a widow in that city; and she went to him again and again, saying, ‘Obtain justice³ for me, from mine adversary.’

4 And for a while he would not do so, but afterward he said to himself,—“Though I fear not GOD, nor respect man,

5 yet because this widow troubleth me, I will grant her justice, lest by her continual coming she weary me.”

6 Then Jesus continued, — “Hear now what this unjust judge saith.

7 Will not GOD see that justice is done his own elect, who cry to Him day and night; though even with them He must be long suffering?

8 I tell you He will right their wrongs speedily. When the Son of man cometh, however, think ye that he will find faith⁴ on the earth?”

9 Then he spake this parable for the benefit of certain people who believe that they are righteous,⁵ and look down upon others

in scorn.

10 “Two men went into the Temple to pray; one of them a Pharisee, and the other a tax-collector.

11 And the Pharisee stood up and prayed thus, ‘GOD, I thank Thee, that I am not as other men are; extortioners, unjust, adulterers, or even like this tax-collector.

12 I fast twice a week, and pay taxes on all that I possess.’

13 But the tax-collector, standing at a distance, would not even lift up his eyes to Heaven, but smote upon his breast, saying, ‘GOD be merciful to me a sinner.’

14 I tell you, this man went back to his house absolved rather than the Pharisee: for whosoever exalteth himself will be abased, and whosoever humbleth himself will be exalted.”

15 Then some of the people brought infants to Jesus for him to touch them: and when his disciples⁶ noticed it, they rebuked them.

16 But Jesus calling the children to him, said,—“Suffer the little children to come unto me, and forbid them not, for to those who are childlike, the Kingdom of Heaven⁷ belongs.

17 Verily I say unto you, “Whosoever doth not receive the

1 parable.] See Exp. Index under heading “Parables.” A figurative illustration or example.

2 pray.] See Exp. Index under headings “Prayer” and “Lord’s Prayer.”

3 justice.] See Exp. Index under heading “Justice.”

4 faith.] See Exp. Index under heading

“Faith.”

5 righteous.] See Exp. Index under headings “Righteousness,” and “Atonement and at-one-ment.”

6 disciples.] See Exp. Index under headings “Disciple,” and “Discipleship.”

7 Kingdom of Heaven.] See Exp. Index under heading “Heaven.”

Kingdom of GOD like a little child, will by no means enter therein."

18 Then a certain ruler questioned him, saying, "Good Teacher, what shall I do to inherit immortal Life?"²

19 And Jesus replied, "Why callest thou me good?³ There is none good save one, that is, GOD.

20 Thou knowest the commandments: '*Do not commit adultery, do not kill; do not steal; do not bear false witness; honor thy father and mother.*' (Exod. 20:12-16).

21 The ruler then said, "All these commandments I have kept from my youth."

22 On hearing this Jesus then said to him,—"Yet thou art lacking in one respect: sell all that thou hast and distribute to the needy, and thou shalt have heavenly treasures; and come follow me."

23 But the young man when he heard this, was greatly distressed: for he had great material possessions.⁴

24 And Jesus, perceiving this distress, said,—"How difficult it is for those who possess material riches to enter the Kingdom of

GOD!"⁵

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of GOD.

26 Then those who heard him say this, exclaimed,—"Who then can be saved?"

27 But Jesus answered, — "Things which are impossible for mankind,⁶ are possible to GOD."

28 Then Peter said, "Lo, we have left all and followed thee."

29 And Jesus replied,—"Verily I say unto you,—There is no one who hath left home, or parents, or brothers, or wife, or children, for the sake of GOD'S Kingdom,⁷

30 who will not receive manifold in return, even in this present time; and in the ages to come, Life immortal.⁸

31 Then Jesus gathered the twelve disciples about him, and said to them,—"Behold, we are now going up to Jerusalem, and all things that hath been written by the prophets concerning the Son of man will be fulfilled.

32 For he will be delivered over to the Gentiles, and will be mocked, and maltreated, and spit upon;

33 and they will scourge him,

2 immortal.] Gr. *aionian*, i.e., age-continuing. See Exp. Index under heading "Age-continuing."

3 good.] GOD is the source of all good. GOOD is descriptive of GOD.

4 material possessions.] See Exp. Index under headings "Riches," "Service," and "Ministry." The reward promised is in the form of meta-physical sovereignty and power with all that goes with it.

5 Kingdom of GOD.] i.e., of SPIRIT. See Exp. Index under headings "King and Kingdom," and "Heaven."

6 mankind.] i.e., the Adam (adham) or red-earth race. Mortals. See first account of creation Gen. 1:1 to Chapter 2:6. Second account follows. See Exp. Index under headings "Genesis," "Adam," "Mortals," "Immortals," and "Spiritual Individuality versus Human Personality." Also John 8:23.

7 for the sake of GOD'S Kingdom.] See Exp. Index under headings "Consecration," and "Counting the cost."

8 Immortal.] Gr. *aionian*, i.e., age-continuing. See Exp. Index under this heading.

and put him to death: and the third day he will rise again."

34 But his disciples could not comprehend the meaning of what he said, for the meaning was veiled from them, neither could they understand what it all meant.

35 And it came to pass as Jesus came near to Jericho, that a certain blind man sat by the wayside, begging.

36 And hearing the crowd passing by, he inquired what was the meaning of it.

37 And he was told that Jesus of Nazareth was passing by.

38 Then he cried aloud, saying, "Jesus, thou son of David, have pity on me!"

39 But those who were walking on ahead, rebuked him, bidding him be silent; but he continued to cry out even louder than ever, "Thou son of David, have pity on me!"

40 Then Jesus stood still, and requested them to bring the man to him: and when he had come near, he asked him, saying,—

41 "What wilt thou have me do for thee?" And he answered, "Lord,¹ that I may receive my sight."

42 Then Jesus said unto him,—
"Thy sight is restored: thine own faith hath saved thee."

43 And instantaneously his sight was restored, and he followed Jesus, giving praise to

GOD: and all the people also, when they saw what had been done, gave praise to GOD.

CHAPTER 19.

1 Now Jesus entered, and was passing through Jericho;

2 and behold a certain man there, Zacchaeus by name, a wealthy tax-commissioner,

3 earnestly desired to see what kind of man Jesus was; but being short of stature he was unable to do so because of the crowd.

4 So running ahead, he climbed up into a sycamore tree so that he might see him; for Jesus was to pass along that way.

5 And when Jesus came to the place, he looked up, and seeing him, said,—
"Zacchaeus, make haste and come down, for today I must stay at thy house."

6 So he hastened and came down, and welcomed him joyfully.

7 And when the people saw this, they began to murmur against him, saying, "He has gone to be the guest of a sinful man."

8 But Zacchaeus stood still, and said, "Listen, Lord¹ I give one half of my income to the poor; and if I have defrauded anyone by false accusation, I restore the amount to him fourfold."

9 Then Jesus said to him,—
"This day salvation² is come to this house; for assuredly he also

1 Lord.] This word is only capitalized in full where it refers directly to GOD. See Exp. Index under headings "LORD," "Lord," and "lord."

1 Lord.] See Exp. Index under heading "Lord." Christ Jesus was a Master meta-

physician. See Exp. Index under heading "Master-men."

2 salvation.] See Exp. Index under headings "Salvation (The way of)," "Righteousness," and "Atonement and Atonement."

is a true son of Abraham.¹

10 For the Son of man is come to seek and to save that which was lost."

11 And as the people were listening to him, he proceeded to speak to them in a parable;² both because he was drawing nigh to Jerusalem, and because they supposed that the Kingdom of GOD³ would be manifested immediately.

12 He said, therefore,—“A certain nobleman went into a distant country to receive for himself a kingdom, and then to return.

13 So he called his ten servants, and handing to each of them a pound, he said to them, ‘Make good use of it until I return.’

14 But his countrymen hated him, and sent a messenger after him, saying, ‘We will not have this man to reign over us.’

15 And it came to pass after he had returned, the kingdom having been given him,—that he commanded that the servants to whom he had entrusted the money be called before him, that he might know how much each one had gained by its use.

16 So the first one came and said, ‘Lord, thy pound hath been increased to ten pounds.’

17 And he said unto him, ‘Well done, good and faithful servant! Because thou hast been faithful in a very small matter, thou art placed in authority over ten cities.’

18 Then the second came, say-

ing, ‘Lord, thy pound hath been increased to five pounds.’

19 And in like manner he said to him, ‘Thou art placed in authority over five cities.’

20 Then another came, saying, ‘Lord, see; here is the pound thou gavest me which I have kept laid away in a napkin:

21 for I feared thee, knowing that thou art an austere man: for thou takest up what thou hast not laid down, and reapest what thou hast not sown.’

22 Then the Lord said unto this servant, ‘Out of thine own mouth I will judge thee, thou wicked servant. Thou knewest well that I was an austere man; taking up, what I laid not down, and reaping what I did not sow:

23 why, therefore, didst thou not put my money in the bank; so that when I returned, I might have received it back again with interest?’

24 Then he said to those who were standing by, ‘Take away the pound from him, and give it to him who hath ten pounds.’

25 ‘But, Lord,’ they said to him, ‘he already hath ten pounds.’

26 And I say unto you,’ replied he, ‘that to every one who hath, more will be given, but from him who hath nothing, will be taken away even that which he seemeth to have.

27 But as for mine enemies; who would not that I should reign

¹ true son of Abraham.] See Exp. Index under heading “Spirituality versus Human Personality.”

² parable.] i.e., a figurative illustration. See Exp. Index under headings “How to

Interpret the Scriptures,” and “Symbolism.”

³ Kingdom of GOD.] See Exp. Index under heading “Heaven.”

over them, bring them hither before me, and slay them?"

28 After Jesus had thus spoken, he went on before them to Jerusalem.

29 And it came to pass, when he had almost reached Bethpage and Bethany, near the Mount of Olives, that he sent two of his disciples on ahead saying to them,—

30 "Go ye into the village over against you; in which on entering, ye will find a colt tethered, whereon no man hath ever sat: untie him, and bring him hither to me.

31 And if anyone ask you, 'Why loose ye the colt?' ye shall answer, 'Because the Lord¹ hath need of him.' "

32 So those who were sent, went on their way and found everything just as he had told them.

33 And as they were untying the colt, the owners said to them, "Why loose ye the colt?"

34 And they answered, "The Lord hath need of it."

35 Then they brought the colt to Jesus; and after throwing some of their garments over it, they set Jesus thereon.

36 And as he proceeded, they spread their garments in the road.

37 And when Jesus was approaching Jerusalem, at the descent from the Mount of Olives, the whole multitude began to rejoice and praise GOD with a loud voice; because of all the mighty

works which they had witnessed, saying,

38 "*Blessed be the King, who cometh in the name of the LORD:*¹ (Ps. 118:26). Peace in Heaven, and glory in the highest!"

39 Then some of the Pharisees from among the crowd, said to Jesus, "Teacher, rebuke thy disciples."

40 But Jesus answered, and said unto them,—“I tell you that if they should hold their peace, the very stones would immediately cry out.”

41 Then, when he had come nigh to Jerusalem, he beheld the city; and he wept over it, saying,—

42 "O if thou hadst comprehended—even thou—at least, in this thy day of opportunity—the requirements hidden from thine eyes.

43 For the days shall come upon thee, when thine enemies will dig a trench and compass thee round about, and hem thee in on every side,

44 and will raze thee even with the ground, and thy children also within thy walls: and they will not leave one stone upon another within thee; because thou wouldst not recognize the hour of thy visitation."

45 Then Jesus went into the Temple Courts¹ and proceeded to drive out those who were buying and selling merchandise, saying unto them,—

46 "It is written, '*My house is*

¹ LORD.] This word is only capitalized thus when it refers to GOD the FATHER. See Exp. Index under headings "LORD,"

"Lord," and "lord."

¹ Temple Courts.] i.e., the outer courts of the Temple.

the house of prayer,' (Isa. 56:7) but ye have made of it 'A den of thieves.'" (Jer. 7:11).

47 And Jesus taught daily in the Temple Courts; but the chief priests,¹ and the scribes, and the prominent people, sought how they might destroy him.

48 But they could not find a way to do so, for the people all listened to him with the greatest interest.

CHAPTER 20.

1 And it came to pass on one of these occasions as Jesus taught the people in the Temple Courts, and proclaimed the Glad Tidings,² that the chief priests and the scribes, together with the elders came to him,

2 and spake unto him, saying, "Tell us by what authority thou doest these things, or who gave thee this authority?"

3 And he answered and said unto them,—"I will also ask you a question; and do you answer me.

4 The baptism³ administered by John—was it of divine, or of human origin?"

5 And they reasoned together among themselves, saying to one another, "If we say, 'Of divine origin,' he will reply, 'Why then did ye not believe him?'"

6 But if we say, 'Of human origin,' all the people will stone us; for they are convinced that

John the Baptist was a prophet."⁴

7 So they answered and said that they could not tell from whence it came.

8 Then Jesus said to them,—"Neither tell I you by what authority I do these things."

9 Then he began to speak this parable:⁵ "A certain man planted a vineyard, and let it out to husbandmen, and went into a distant country for a long time.

10 And at the vintage season he sent a servant to the husbandmen, to request them to give him his share of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty handed.

11 And again he sent another servant, and they beat him also, and treated him shamefully, and sent him away empty handed.

12 And again he sent a third: and they wounded him also, and threw him out of the vineyard.

13 Then the owner of the vineyard said, 'What shall I do? I will send my beloved son: it may be they will respect him when they see who it is.'

14 But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; come, let us kill him, that the inheritance may be ours.'

15 So they threw him out of the vineyard, and killed him.

¹ chief priests.] See Exp. Index under headings "Priesthood," and "Ecclesiasticism versus Religion," "Service," and "Ministry."

² GLAD TIDINGS.] See Exp. Index under heading "Glad Tidings."

³ baptism.] See Exp. Index under heading "Baptism (of water)."

⁴ prophet.] See Exp. Index under heading "Inspiration." Also see Preface, page 15.

⁵ Parable.] A figurative illustration or example. See Exp. Index under headings "Parables," "How to interpret the Scriptures," and "Symbolism."

What therefore will the owner of the vineyard do unto them?

16 He will come and destroy these husbandmen, and will turn over the vineyard to others." And when they heard it, they said, "GOD forbid!"

17 But Jesus looking upon them, said,—“What then doth this mean, which is written, *‘The stone which the builders rejected, the same is become the cornerstone?’* (Ps. 118:22).

18 Whosoever falls upon that stone will be broken; but on whomsoever it shall fall, it will grind him to powder.”

19 Upon hearing this, the chief priests and scribes sought to lay hands on him; but they feared the people: for they perceived that this parable¹ had reference to themselves.

20 So they kept watch over him, and sent spies who feigned to be pious men so that they might lay hold of something he might say, in order that they might hand him over to the power and authority of the Governor.

21 These men, therefore, put this question to Jesus, saying, “Teacher, we know that thou speakest and teachest rightly, neither art thou a respecter of the personality of anyone, but teachest in truth² the way of GOD:

22 Tell us, is it lawful for us to pay tribute money to Caesar, or not?”

23 But Jesus, perceiving by spiritual intuition³ their craftiness, said to them, “Why do ye try to tempt me?

24 Show me a penny. Whose image and superscription is on it? They answered and said, “Caesar’s.”

25 Then he said unto them,—“Render then unto Caesar, the things that are Caesar’s, and unto GOD,⁴ the things that are GOD’S.”

26 And in the presence of the people they could not find anything in his answer to object to; but marvelled at the wisdom of his answer, and said nothing further.

27 Then certain of the Sadducees (who deny that there is any resurrection) came forward, and asked him, saying,

28 “Teacher, Moses wrote,—‘If the brother of any man should die, leaving a wife, but no children, then his brother should marry the widow and raise up a family for his brother.

29 Now there were seven brothers, and the first of them married a wife, and died childless.

30 And the second married her, and he also died childless.

31 And then the third married her; and in like manner the whole seven also: but all finally died, leaving no children.

32 Last of all the woman died also.

33 In the resurrection,⁵ there-

1 parable.] i.e., figurative illustration or example. See Exp. Index under heading “Parables.”

2 truth.] See Exp. Index under heading “Science.”

3 spiritual intuition.] See Exp. Index

under heading “Intuition.”

4 GOD.] See Exp. Index under heading “GOD.”

5 resurrection.] See Exp. Index under headings “Resurrection,” “Raising the dead,” “Mind,” “Matter,” and “Fourth

fore, whose wife is she? For she had been married to all seven of them."

64 Then Jesus answered them and said,—"The children of this world¹ marry, and are given in marriage:

35 but those accounted worthy of attaining the heavenly state of being,² neither marry nor are given in marriage.³

36 nor can they die a second time, for they are like the angels; and are the children of GOD, being children of the resurrection from mortal conditions.

37 But that the dead awake to Life again, even Moses clearly indicated in the passage relating to the burning bush, when he spake of the LORD⁴ as '*The GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob.*' (Exod. 3:2-6).

38 For GOD is not GOD of dead people, but GOD of the living: for in Him all live."

39 Then certain of the scribes answered him and said, "Teacher,

thou hast well spoken."

40 So after this they dared not ask him any further questions.

41 But Jesus,⁵ however, questioned them, saying,—"How is it that they say that Christ⁶ is the son of David?

42 Even though David himself says in the book of Psalms, '*The LORD⁷ said unto my Lord,⁷ sit thou at My right hand until I make thine enemies as a footstool for thee.*' (Ps. 110:1).

43 David, therefore, calls him Lord,⁷ how then can he be his son?"

44 Then in the presence of all the people, he said unto his disciples.

45 "Beware of the scribes,⁸ who love to walk in flowing robes, and to be saluted in the market places, and to sit in the synagogues, and in the places of honor at feasts;

46 who devour the estates of widows, and for a pretence of holiness, mumble long prayers: for such shall receive a greater punishment."

Dimension."

1 this world.] i.e., the mortal world. See Exp. Index under headings "Matter," "Ontology," "Meta-physics," and "World (carnal)."

2 heavenly state of being.] i.e., the spiritual, mental, or meta-physical state. See Exp. Index under headings "Christ," "Jesus," and "Fourth Dimension."

3 marriage.] See Exp. Index under heading "Marriage."

4 LORD.] This word is only capitalized thus when it refers to GOD the FATHER. See Exp. Index under headings "LORD," "GOD," and "Christ of GOD."

5 Jesus.] See Exp. Index under headings "Jesus," and "Son of Man."

6 Christ.] See Exp. Index under heading "Christ." Christ is a title for the universal Son, or manifestation of GOD, of which all GOD'S spiritual children are

members. The significance in the Greek is "the anointed," and all GOD'S anointed comprise His son: the manifestation, or prismatic reflection of Deity. GOD is CAUSE, or PRINCIPLE, and His manifestation is effect, at-one with its CAUSE. But GOD is not manifest in a mortal manifestation that is here today, and gone tomorrow. David recognized that "Christ," his Lord, co-existed with GOD and the universe, whilst the mortal Jesus was a descendant of David according to the genealogy of so-called mortals. See Exp. Index also under headings "Man (mortal)," and "Man (spiritual)."

7 Lord, Lord.] See Exp. Index. This word is only fully capitalized when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," "Lord," and "lord."

8 scribes.] See Exp. Index under heading "Hypocrisy."

CHAPTER 21.

1 And looking up, Jesus saw the rich people¹ casting their offerings into the treasury of the Temple.

2 He also saw a certain poor widow casting in two mites.

3 And he said,—“In truth I say unto you that this poor widow hath cast in more than they all.

4 For all the others have contributed their offerings to GOD out of their abundance; but she, of her penury, hath put in all that she possessed.”

5 Then as some of those present remarked about the Temple, how beautifully it was decorated with precious stones and gifts, he said,—

6 “As for these things which ye look upon; the days will come when there will not be left standing one stone upon another, which will not be thrown down.”

7 Then they asked him, saying, “Teacher, when will these things occur? and what sign will be given, when these events are about to take place?”

8 And Jesus replied,—“Take heed that ye be not deceived: for many will come, assuming my name, and saying, ‘I am Christ,’ and the time, moreover, is not far distant. But go ye not after them.

9 And when ye shall hear of

wars, and disturbances, be not terrified: for these events must first come to pass: but the final conclusion is not near at hand.”

10 Then he added, “*Nation will rise against nation, and kingdom against kingdom:* (Isa. 19:2).

11 and great earthquakes will occur in many places, and famines and pestilences; and fearful sights and great signs will appear in the heavens.

12 But before all these things take place, they will lay hands on you and persecute² you; delivering you up to the rulers of the synagogues, casting you into prisons, and bringing you before kings and rulers on account of my name.³

13 But it will prove to be an opportunity to bear testimony.

14 Therefore settle it in your mind not to meditate beforehand as to what answer ye shall make:

15 For I will give you wisdom and eloquence which none of your adversaries will be able to refute or resist.

16 And ye will be betrayed both by parents, and brothers, and kinsfolk, and friends; and they will cause some of you to be put to death.

17 And ye will be universally hated because of my name.⁴

18 But not a hair of your head will perish.

19 By your patient endurance,

¹ rich people.] See Exp. Index under heading “Riches.”

² persecute.] See Exp. Index under headings “Persecution of Christliness,” and “Heroism.”

³ on account of my name.] i.e., because

Christliness ever opposes the carnal mind. See Exp. Index under heading “Name.”

⁴ name.] The fuller significance of the word “name” may be rendered in English by either the word nature, or characteristics.

preserve ye your lives.

20 And when ye see Jerusalem compassed about by armies, then know that the hour of her desolation is near at hand.

21 Then let those who are in Judaea, flee to the mountains; and let those who are in Jerusalem depart from it; and let not those who are in the country enter therein.

22 For these be the '*Days of recompence*' (Hos. 9:7) in fulfillment of all that has been written.

23 But alas for the women who are with child, and for those who are nursing babes in those days: for there will be great distress in the land, and retribution¹ upon the people.

24 And they will fall by the edge of the sword, and will be led away captive into every country: and Jerusalem will be trodden down by the Gentiles, until the days of the Gentiles also be fulfilled.

25 And there will be signs in the sun, moon, and stars; and upon the earth, distress of nations, greatly bewildered, and a great roaring of the sea and its billows;

26 Men's hearts failing them for fear, and for dread of those things which are coming upon the world: '*For the forces which sustain the heavens will be convulsed.*'

1 retribution.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

2 clouds.] See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

3 redemption.] See Exp. Index under headings "Atonement and At-one-ment," and "Salvation (The way of)."

4 parable.] A figurative illustration.

27 Then will they see the '*Son of man appearing in the clouds*,'² (Dan. 7:13) with great power and glory.

28 And when these things begin to occur, take courage, and lift up your heads; for your redemption³ draweth nigh."

29 Then Jesus speaking to them in a parable,⁴ said, "Observe the fig tree, and all the trees;

30 as soon as they begin to shoot forth their buds, ye see and know for yourselves that summer is nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the Kingdom of GOD is nigh at hand.

32 Verily I say unto you,—this generation⁵ will not pass away, until all these things be fulfilled.

33 The mortal heavens and earth⁶ will pass away, but my words will not pass away.

34 Therefore, take heed to yourselves, lest your hearts be overcharged with surfeiting and drunkenness, and the anxieties of this life: and that day should come upon you unawares.

35 For it will come like a snare upon all those dwelling upon the face of the earth.

36 Watch, therefore, and pray continually,⁷ that ye may be counted worthy to escape all these

See Exp. Index under heading "Parable."

5 generation.] See Exp. Index under headings "Mortals," "Immortals," "Carnal Selfhood," "Adam," and "Matter."

6 heavens and earth.] i.e., the so-called "matter" creation. See Exp. Index under headings "Mind," "Matter," and "End of the world."

7 watch and pray.] See Exp. Index under heading "Prayer."

coming calamities, and to stand in the presence of the Son of man."

37 And during the daytime Jesus taught in the Temple Courts, but at night he went out of the city and remained in the Mount of Olives.

38 And all the people came to the Temple early in the morning to listen to him.

CHAPTER 22.

1 Now the Feast of Unleavened Bread,¹ known as the Passover, drew nigh,

2 and the chief priests and scribes sought how they might kill him; for they feared to do it openly because of the people.

3 Then satan² entered into the heart of Judas, surnamed Iscariot, who was one of the twelve disciples.

4 And he went and conferred with the chief priests and officers as to how he might betray Jesus into their hands.

5 And they were greatly pleased, and covenanted to give him money.

6 And he consented, and sought for an opportunity to betray Jesus unto them, when the crowd was not about him.

7 Then came the Feast day of Unleavened Bread—the day when the Passover lamb must be sacrificed.

8 And Jesus sent Peter and John, saying,—"Go and prepare the Passover for us, that we may eat."

9 But they inquired, "Where dost thou desire that we prepare it?"

10 Then Jesus said to them,—
"Behold, when ye have entered into the city, a man carrying a pitcher of water will meet you; follow him into the house where he entereth in.

11 And ye shall say to the owner of the house,—'The Teacher saith unto thee, Where is the guest chamber, where I may eat the Passover with my disciples?'

12 And he will show you a large upper room furnished: there make ready."

13 So they went and found everything even as he had said to them; and they made ready the Passover.

14 And when the hour had arrived Jesus took his place at the table, and the twelve disciples with him.

15 Then he said unto them,—
"I have earnestly desired to eat this Passover with you before I suffer.

16 However, I say unto you, I will not myself³ eat thereof, until its fulfillment is realized in the Kingdom of GOD."

1 Unleavened Bread.] Symbolic of the Christ nature of GOD, GOOD; wholly apart from the leaven of evil. See Exp. Index under heading "Symbolism."

2 satan.] I.e., adversary. Evil, which ever seeks to betray GOOD, GOD. Not a person. GOD GOOD, is the only reality. See Exp. Index under headings "Devil," and "Evil."

3 myself.] Jesus did not himself partake of the Passover, the symbolic reminder of the Christ nature at this time, but left these symbols as a reminder to those who might be helped thereby—and for as long as they should prove beneficial. See Exp. Index under headings "Ritualism," "Symbolism," and "Communion." See footnote, English Revised Version; also 1 Cor. 11:25, in Revised Version.

17 Then he took the cup and gave thanks, and said,—“Take this, and divide it among yourselves:

18 for I say unto you, henceforth I will not drink of the fruit of the vine until the Kingdom of GOD shall come.”

19 Then he took the Passover bread, and having given thanks, he broke it and handed it to them, saying, “This is my body¹ which is being given in your behalf: this do to remind you of me.”

20 In like manner he took the cup after they had eaten, and explained its meaning, saying,—“This cup is the New Covenant exemplified by my blood,¹ which I am pouring out in your behalf.

21 But behold! the hand of him who is betraying me is with mine upon the table.

22 And truly the Son of man departeth, as it had been determined; but alas for that man by whom he is betrayed!”

23 Then the disciples began to inquire among themselves as to which of them it could be.

24 And a dispute also arose among them as to which of them should be regarded as the greatest.²

25 But Jesus said unto them,—“The kings among the Gentiles lord it over them, and their rulers who dominate³ over them are called benefactors.⁴

26 But with you it must not be so. On the contrary, let him who is greatest among you, be as the youngest: and he who is chief, as one who serves.

27 For who is accounted greater, he who reclineth at table, or he who serves? Is not he who reclines? But I am among you as one who serves.²

28 Ye are they who have continued with me in my trials.

29 And I covenant for you, even as my FATHER hath covenanted for me, a Kingdom,

30 that ye may eat and drink at my table in my Kingdom, sitting upon thrones, and judging the twelve tribes of Israel.”

31 Then Jesus said to Simon Peter,—“Simon, Simon, behold satan⁵ hath desired to possess thee, that ye may be sifted like wheat.

32 But I have prayed for thee, that thy faith fail not, and when thou hast awakened to thy true self, strengthen thy brethren.”

33 And Peter said,—“Lord, I am ready to go with thee, both to prison, and to death.”

34 But Jesus answered and said,—“I tell thee, Peter, the cock will not crow this very day, until thou hast denied that thou hast known me.”

35 Then addressing them all, he said,—“When I sent you forth

1 body and blood.] A figurative example of LIFE. See Exp. Index under headings “Symbolism,” “Communion,” and “New Covenant” and “Transubstantiation.”
2 greatest.] See Exp. Index under heading “Service,” and “Ministry.”

3 dominate.] i.e., by human will. See Exp. Index under headings “Hypnotism,” “Necromancy,” “Service,” and “Ministry.”

4 benefactors.] GOD calls upon us to do justly. GOD is the giver of every good and perfect gift. See Exp. Index under heading “Justice.”

5 satan.] Adversary, evil, which ever dogs our footsteps seeking to have us deny GOD, GOD. See Exp. Index under headings “Devil,” and “Evil.”

without purse, or bag, or extra sandals, lacked ye anything?" And they answered, "Nothing."

36 He then continued,—“But from now on, let him who hath a purse take it with him, and likewise his bag; and he who hath no sword, let him sell his mantle and buy one.

37 For I say unto you that these words which were written, *‘And he was reckoned among those who were transgressors,’* (Isa. 53:12) must yet be fulfilled in my experience: for the things written concerning me, come to a final conclusion.”

38 The disciples then said to him, “Lord, here are two swords.”¹ And Jesus answered, “That is sufficient.”

39 Then going out, he went as he was accustomed to the Mount of Olives; and his disciples followed him.

40 And when he arrived at the place, he said unto them,—“Pray continually,² lest ye fall into temptation.”

41 Then he withdrew himself from them about a stone’s throw, and knelt down and prayed, saying,—

42 “FATHER, if Thou art willing, remove this cup from me: nevertheless, not my will, but

Thine be done.’

43 And a heavenly angel³ appeared unto him; strengthening him.

44 And being in an agony of mind⁴ he prayed more earnestly: and his sweat was, as it were, great drops of blood falling to the ground.

45 Then when he arose from prayer, he returned to his disciples and found them sleeping for sorrow.

46 And he said to them,—“Why sleep⁵ ye? Arise and pray, lest ye fall into temptation.”

47 And while he was yet speaking, behold a great crowd appeared, and he who was named Judas—one of the twelve—was walking on ahead. And Judas approached Jesus to kiss him.

48 But Jesus said unto him,—“Judas, betrayest thou the Son of man with a kiss?”

49 When those who were with Jesus saw what was about to transpire, they said unto him, “Lord, shall we smite with the sword?”⁶

50 And one of them struck the high priest’s servant and cut off his right ear.

51 But Jesus said,—“Let this suffice.” And he touched his ear and healed him.⁷

52 Then Jesus said unto the

1 swords.] See Exp. Index under headings “Warfare,” etc. Verse 51 shows the lesson he desired to teach regarding the use of force.

2 Pray continually.] See Exp. Index under headings “Prayer” and “Lord’s Prayer.”

3 angel.] Greek “messenger.” Not necessarily a person.

4 agony of mind.] See Preface on this subject.

5 sleep.] Sleep is only a phase of darkness or ignorance. It is symbolic of the general state of mortal consciousness. Many have overcome it to a very considerable extent. See Exp. Index under heading “Symbolism.”

6 sword.] See Exp. Index under heading “Resistance versus non-resistance.”

7 healed him.] See Exp. Index under headings “Meta-physics,” and “Healing the sick.”

chief priests and officers of the Temple, and the elders who had come out against him,—“Are ye come out as against a thief, with swords and staves?”

53 When I was with you daily in the Temple, ye stretched forth no hands against me: but this is your hour, as well as the hour of the power of darkness.”

54 Then they seized him and led him away, and took him to the palace of the high priest.¹ And Peter followed after, at a good distance.

55 And when they had kindled a fire in the courtyard, and were all seated together, Peter also came and sat down among them.

56 And a certain maid saw him as he sat by the fire, and fixing her eyes upon him, she said, “This man was also with Jesus.”

57 Then Peter denied knowing him, and said, “Woman, I know him not.”

58 And after a little while a man saw him, and said, “Thou art also one of them.” But Peter answered, “Man, I am not.”

59 About an hour later, another man confidently declared, “Of a truth, this fellow was also with him, for he is a Galilaean.”

60 But Peter denied it again, saying, “Man, I know not what thou art speaking about!” And immediately, while he was still speaking, the cock crowed.

61 And Jesus turned and looked at Peter: and Peter remembered that the Lord² had said to him, “Before a cock crows today, thou shalt deny me thrice.”

62 And Peter went out and wept bitterly.

63 Now the men who held Jesus mocked him and struck him:

64 and when they had blindfolded him, they struck him on the face, saying, “Prophesy! Tell us who it is that struck thee?”

65 And in many other ways they spake blasphemously to him.

66 Then when it was day, the elders of the people came together with the scribes, and leading Jesus into their council chamber, they demanded of him,—

67 “Art thou the Christ? Tell us.” But Jesus answered,—“If I tell you, ye will not believe me:

68 and if I question you, ye will not answer me, nor let me go.

69 But from this time forth the Son of man will sit³ on the right hand of the omnipotence of GOD.”

70 Whereupon they all exclaimed, “Art thou then, the Son of GOD?”⁴ And Jesus answered,—“Ye say truly, because I am.”

71 Then they said, “What need we of any further evidence? for we ourselves have heard enough out of his own mouth.”

¹ high priest.] See Exp. Index under heading “Ecclesiasticism versus Religion.”

² Lord.] See Exp. Index under headings “LORD,” “Lord,” and “lord.”

³ Son of man will sit.] See Hebrews 1:8. See Exp. Index under heading “Son of Man.”

⁴ Son of God.] See Exp. Index under headings “Christ,” and “Son of GOD.”

CHAPTER 23.

1 Then the whole assembly arose, and led Jesus before Pilate.

2 And they began to accuse him, saying, "We found this fellow perverting the nation, forbidding the payment of tribute to Caesar, and saying that he himself is Christ, an anointed king."

3 Then Pilate asked him, saying, "Art thou then the King of the Jews?" And Jesus answered, and said,—“Thou speakest the truth.”¹

4 Pilate then said to the chief priests and the people, "I find no fault in this man."

5 But they furiously insisted, saying, "He stirreth up the people, teaching throughout all Jewry, beginning at Galilee, even to this city."

6 When Pilate heard the name Galilee mentioned, he asked whether the man were a Galilaean.

7 And as soon as he learned that Jesus belonged under the jurisdiction of Herod, he sent him to Herod: for Herod himself was in Jerusalem at the time.

8 And when Herod saw Jesus, he was very glad: for he had been desirous of seeing him for a long while, having heard many things concerning him; and he hoped to witness the demonstration of some sign² given by him.

9 So he questioned Jesus on many points; but he made no reply.

10 And the chief priests and scribes³ stood by and vehemently accused him.

11 Then Herod with his soldiers treated him with contempt and mocked him; and having arrayed him in a gorgeous cloak, they sent him back to Pilate.

12 And Pilate and Herod became friends again from that day: although before this there had been enmity between them.

13 Then Pilate after he had called together the chief priests and the rulers, and the people, said unto them,—

14 "Ye have brought this man before me as one who is perverting the people: behold I have examined him in your presence and find that he is not guilty of those things of which ye accuse him.

15 No, nor has Herod either; for I submitted the case to him; and lo, he found that he had done nothing worthy of death.

16 I will therefore chastise him, and release him."

17 (For of necessity, he was required to release one prisoner to them at the time of the Feast.)

18 But they all cried out with one accord, saying, "Away with this man, and release Barabbas for us!"

19 (Who, because of a certain insurrection in the city, and for murder, had been thrown into prison).

¹ [Thou speakest the truth.] See Exp. Index under headings "King," and "Sovereign." Note John 18:33; Rev. 1:6. Also see Revised Version.

² sign.] Not "miracle." See Exp. Index

under headings "Miracle," "Mind," and "Matter."

³ chief priests and scribes.] See Exp. Index under heading "Ecclesiasticism versus Religion."

20 Pilate, however, being willing to have Jesus released, again argued with them.

21 But they cried out the more vehemently, saying, "Crucify him! Crucify him!"

22 Then he said to them a third time, "Why, what evil hath he done? I have found no cause for which he should be put to death: I will therefore chastise him and let him go."

23 But with loud cries they urgently demanded that he be crucified: And the clamor of the people, incited by the chief priests,¹ prevailed.

24 Then Pilate gave judgment that what they demanded should be done.

25 And he released to them the one whom they desired; even the man who had been cast into prison for insurrection and murder: but he delivered Jesus to be dealt with according to their will.

26 And as they led him away, they caught hold of one Simon, a Cyrenian, who was coming in from the country; and they laid the cross on him, that he might carry it, following after Jesus.

27 And a vast throng of people followed him, including women, who beat their breasts and lamented.

28 But Jesus turning toward them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

29 For behold the days are coming in which they will say, 'Blessed are the barren, and the womb that never gave birth, and the paps which have never nursed a babe.'

30 Then *'They will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'* (Hos. 10:8).

31 But if they do these things when the tree is green, what will they do when it is dry?"

32 And two others, who were malefactors, were also led with Jesus to be put to death.

33 And having come to the place which is called Calvary, they crucified him, together with the malefactors, one on the right hand and the other on the left.

34 Then Jesus said,—*"FATHER forgive them; for they know not what they do."* And the soldiers divided his garments among them, casting lots for them, (Ps. 22:18).

35 and the people stood looking on. The rulers also who were among them derided him, saying, "He saved others; let him now save himself if he be Christ, the chosen of GOD!"

36 The soldiers also mocked him, coming and offering him vinegar, and saying,

37 "If thou art the King of the Jews, save thyself!"

38 And there was also a superscription written over him in letters of Greek, and Latin, and He-

¹ incited by the high priests.] Appears in some manuscripts. See Exp. Index under headings "Ecclesiasticism versus Re-

ligion." "Priesthood," "Ministry," and "Service."

brew. **"THIS IS THE KING OF THE JEWS."**

39 One of the malefactors who was being crucified with him, also railed at him saying, "Art not thou the Christ?¹ Save thyself and us!"

40 But the other rebuked him, saying, "Dost thou not fear GOD, seeing that thou art under the same condemnation?"

41 And we indeed justly; for we are receiving what is due us for our misdeeds: but this man hath done nothing amiss."

42 Then he continued,—“Jesus, remember me when thou comest into thy Kingdom.”

43 And Jesus said unto him,—“Verily I say unto thee, this day thou wilt be with me in Paradise.”

44 It was now about mid-day, and the whole country was enveloped in darkness, until three o'clock.

45 And the sun was obscured, and the veil of the Temple² was rent in twain from the top to the bottom.

46 Then Jesus, crying in a loud voice, said,—“FATHER into Thy hands I commend my spirit!” And having thus spoken, he gave up the ghost.³

47 Now when the Roman centurion saw what had occurred, he gave glory to GOD, exclaiming,

“Assuredly this was a righteous man!”

48 And all the people who had come out to witness the sight, having beheld the things which had occurred, returned to the city, beating their breasts.

49 And all his friends, together with the women who had followed him from Galilee, stood afar off beholding these events.

50 Now there was a certain man named Joseph, a member of the Council, a just and good man.

51 (he had not agreed with the decision of the Council, nor with the action taken) and he was from Arimathaea, a Jewish city: and was himself waiting for the Kingdom of GOD.⁴

52 This man therefore went unto Pilate and asked for the body of Jesus.

53 Then taking the body down, he wrapped it in a linen sheet, and laid it in a sepulchre hewn out of a rock, wherein no man had ever before been laid.

54 This was on the Preparation Day, and the Sabbath was drawing near.

55 The women also, who had come with Jesus from Galilee, following Joseph, saw where the sepulchre was, and how the body of Jesus was laid.

56 Then they returned and

1 Art not thou the Christ.] See *Emphatic Diaglott* by Wilson. Also see *Revised Version*.

2 veil of the Temple.] particularly symbolical, as this veil separated the outer sanctuary from the inner Holy of Holies. Showing that the way to GOD henceforth was open to all. See *Exp. Index* under headings "Symbolism," and "How to In-

terpret the Scriptures."

3 gave up the ghost.] i.e., the ghost of mortal selfhood. See *Exp. Index* under headings "Spiritual Individuality versus Human Personality," "Mortals," and "Immortals."

4 Kingdom of GOD.] See *Exp. Index* under headings "King and Kingdom," and "Kingdom of Heaven."

prepared spices and ointments; and on the Sabbath they rested, in accordance with the commandment.

CHAPTER 24.

1 Now the first day of the week very early in the morning, they, and certain others with them went to the sepulchre, bringing the spices which they had prepared.

2 But they found the stone rolled back from the entrance to the sepulchre.

3 Then having entered, they found not the body of the Lord¹ Jesus.

4 And it came to pass as they stood there, greatly perplexed, behold two men suddenly appeared beside them in dazzling raiment.

5 And as the women, being terrified, bowed their faces to the ground, the men said to them,—

6 “Why seek ye the living among the dead? He is not here, but is risen:² remember what he told you while he was still in Galilee, when he said,—

7 ‘The Son of man must be delivered into the hands of sinful men,³ and be crucified, and the third day rise again.’”

8 Then they remembered that he had spoken these words:

9 and returning from the sepulchre, they reported all that had taken place to the eleven Apostles,

and to all the others.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women who were with them, who reported these things to the Apostles.

11 But their story seemed to them to be but an idle tale; and they believed them not.

12 Then Peter arose and running to the sepulchre stooped down, and looking in saw only the linen cloths lying there: then he went away, wondering to himself at what had come to pass.

13 And behold, two of the disciples on the same day were on their way to a village called Emmaus, which was about seven miles from Jerusalem,

14 And they were talking together about all the strange things that had taken place.

15 And while they were thus conversing and reasoning together, Jesus himself joined them, and walked with them.

16 But their eyes were holden⁴ that they could not recognize him.

17 Then Jesus said unto them, —“What are ye discussing with one another as ye walk, and why are ye so sad?”

18 Whereupon, one of them whose name was Cleopas, inquired, “Art thou only a stranger in Jerusalem, and so hast not heard of all the things which have

1 Lord.] This word is only capitalized in full when it refers to GOD, the FATHER.

2 risen.] See Exp. Index under headings “Raising the dead,” and “Death.”

3 sinful men.] Not GOD, who brought about his crucifixion; for as Paul writes

to the Corinthians “had they known it they would *not* have crucified the Lord of glory.” See Preface for treatise on this subject.

4 holden.] i.e., not sufficiently spiritually or meta-physically minded, to discern who it was.

come to pass during the last few days?"

19 And Jesus said unto them,—"What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet,¹ mighty in deed and in word in the sight of GOD and all the people:

20 And how the chief priests and our rulers delivered him up to be condemned to death, and have crucified him.

21 But we trusted that it was he who was to redeem Israel: moreover, this is the third day since these things occurred.

22 And besides this, certain women from among us went at daybreak to the sepulchre, and have greatly astonished us by what they said.

23 For when they found that his body was not there, they came and told us that they had also seen a vision of angels, who said that he was alive.²

24 So some of those who were with us, went to the sepulchre, and found everything just as the women had described; but Jesus they saw not."

25 Then Jesus said unto them,—"O foolish men, with hearts so slow to believe, after all that the prophets have foretold.

26 Ought not the anointed one

to have suffered these things,³ and to enter into his glory?"

27 Then beginning with Moses, and taking each prophet in succession, he explained all the statements in the scriptures concerning himself.

28 Now as they drew nigh the village to which they were walking, Jesus made as though he was going on further.

29 But they urged him to remain, saying, "Abide with us for it is getting near evening, and the day is far spent." So he went in with them.

30 And it came to pass as Jesus sat at table with them that he took bread;⁴ and after giving thanks to GOD, he broke it and handed it to them.

31 Then their eyes were opened and they recognized him; but he vanished⁵ out of their sight.

32 And they said to one another, "Did not our hearts burn⁶ within us while he talked to us along the way, and when he explained to us the spiritual meaning of the Scriptures?"

33 Then they arose, and that same hour returned to Jerusalem, and found the eleven Apostles and those who were with them assembled together; who said to them,—“The Lord is indeed risen.

1 prophet.] See Exp. Index under heading "Inspiration."

2 alive.] Note Matthew 22:32. GOD is not the GOD of dead men but of living men. See Exp. Index under headings "Mortals," and "Immortals."

3 suffered these things.] See Preface on this important subject.

4 bread.] See Exp. Index under headings "Bread and wine," and "Symbolism."

5 vanished.] See Exp. Index under headings "Fourth Dimension," and "Miracle."

6 burn.] "The Codex Bezae has a very remarkable reading here; instead of *kai-omenee*, burned, it has *ekalummenee*, veiled, and one of the *Itala* has *fuit excoecat*, was blinded." A. Clarke.

and hath been seen by Simon."¹

35 Then they related what had happened to them, on their journey; and how Jesus had made himself known to them in the breaking of bread.²

36 And while they were thus speaking, Jesus himself stood in their midst and said to them,—“Peace be unto you!”

37 But they were terrified and greatly alarmed, supposing that they had seen an apparition.

38 Then Jesus said unto them,—“Why are ye troubled, and why do doubts arise in your hearts?”

39 Behold, my hands and my feet, that it is I myself: handle me and see; for a phantom hath not flesh and bones as ye see I have.”

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they were still unable to realize it for joy, and wondered if it were really true, he said unto them,—“Have ye anything here to eat?”

42 Then they gave him a piece of broiled fish and a honeycomb;

43 and he took the food and ate it in their presence,—

44 and then said unto them,—

“This is what I told you would take place while I was still with you—that all things which are foretold concerning me in the law of Moses and in the prophets must be fulfilled.”

45 Then enlightened he their understanding, so that they might understand the spiritual meaning of the Scriptures, saying,—

46 “Thus it was written, that the anointed one should endure this suffering,³ and should rise from the dead the third day,

47 that reformation⁴ for remission⁵ of sins be proclaimed in Christ's name among all the nations, beginning at Jerusalem.

48 And ye yourselves are witnesses of all these things.

49 And behold, I send forth upon you, that which my FATHER hath promised; but remain ye here in the city of Jerusalem, until ye be endowed with power from above.”

50 Then leading them out of the city as far as Bethany, he lifted up his hands and blessed them.

51 And it came to pass, while he was blessing them, that he vanished⁶ from among them, (and was transformed into Heaven).⁷

1 Lord.] The word is only fully capitalized when it refers to GOD, the FATHER. See Exp. Index under headings “Symbolism,” and “Bread and the wine.”

2 bread.] one of the symbolic forms typifying his Christ life. See Exp. Index under headings “Symbolism,” and “Bread and the Wine.”

3 suffering.] accepting these words at their face value, it may be truly said that although it was undoubtedly right for Jesus to meet and master every test imposed by the carnal mind, it was nevertheless *not* inevitable for him to experience

suffering of mind or body. See preface for treatise on this subject.

4 reformation.] See Exp. Index under heading “Repent.”

5 remission.] See Exp. Index under heading “Atonement and At-one-ment.” See Preface; also James 5:16; 1 John 1-6-9; and 1 John 3:7-11.

6 vanished.] See Exp. Index under heading “Transformation-Transfiguration.”

7 transformed.] Some ancient authorities omit “and was carried up into heaven.”

LUKE

52 And they paid homage⁶ to
him, and then returned to Jeru-
salem with great joy:

53 and were continually in the
Temple, praising and blessing
GOD.

6 homage.] not "worshipped." GOD alone should be worshipped.

SUBSCRIPTION ACCORDING TO LUKE

JOHN

CHAPTER 1

1 In original being³ the Word, or GOD-Idea⁴ existed; and the GOD-Idea existed in at-one-ment⁵ with GOD; and the GOD-Idea was GOD-manifest.

2 The same existed in original being, at-one with GOD.

3 All things came into being in this GOD-conception, and apart from it came not anything into being that came into being.

4 In the GOD-Idea Life, GOD, was manifest, and Life, GOD, was the *Light* of men.

5 And the *Light* shineth in darkness; but the darkness comprehendeth it not.

6 There was a man sent from GOD whose name was John.

7 He came as a witness to bear testimony concerning the *Light*, that all men through it might believe.

8 He was not himself the *Light*, but was sent to bear witness concerning the *Light*.

9 The true *Light* is the *Light* which enlighteneth every one coming into the world.

10 The Word, or GOD-Idea, was in the world, and the world was enlightened by it, yet the world recognized it not.

11 To its own the GOD-Idea came, but its own received it not.

12 But as many as received it, upon them was bestowed the birth-right of dominion as GOD'S children; even those who relied upon its nature.

13 Who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD Himself.

14 And the GOD-Idea became manifest in the flesh, and dwelt among us; and we beheld its glory, glory as of an only begotten of a father, full of grace and truth.

15 And John bare witness concerning him saying,—"This is he of whom I spake when I said, 'He who cometh after me, hath already preceded me, for he hath preceded me.'"

16 For out of his fullness we have all been supplied; blessings heaped upon blessings.

17 For the law was given by Moses, but divine grace and truth came through Christ Jesus.

18 No human eye hath ever seen GOD⁶ at any time; the only begotten Son, who exists forever in the bosom of the FATHER, he hath made known the true nature of GOD.

¹ Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Gospel," "Bible," "Scriptures," and "History."

² John.] Not "Saint John." The prefix "Saint", as interpolated in the King James' Version is not found in any of the three oldest manuscripts known to exist. Its use is to be condemned as most misleading. See Exp. Index under headings "Saints," and "Canonization."

³ In original being.] See Exp. Index under heading "In the Beginning."

⁴ GOD-idea.] i.e., Logos. See Exp. Index under headings "GOD-idea," "Logos," and "Christ." See also page 39 in Pre-

face. The Greek word "Logos" generally translated "Word" in the orthodox versions, almost completely veils the spiritual significance of this passage. For certain Greek words, no single equivalent English words are to be found, and so phrases must be used. See Exp. Index under heading "GOD-idea" for further explanation.

⁵ at-one-ment.] See Exp. Index under heading "Atonement and At-one-ment."

⁶ GOD.] See Exp. Index under headings "GOD," and "Christ." Compare with John 6:46; Matt. 5:8 and Job 10:26. Spiritual man alone cognizes GOD.

19 And this is the testimony that John gave, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?"

20 And he confessed, and denied not; but confessed, saying, "I am not the Christ Messiah."

21 And when they asked him, "Who art thou? Art thou Elijah?" He answered, "I am not." Art thou then the prophet? And he answered, "No."

22 Then they said unto him, "Who then art thou?" Tell us so that we may give an answer to those who sent us. What hast thou to say concerning thyself?"

23 And John answered, "I am the voice of one crying aloud in the wilderness,—*'Make straight the way of the LORD;'* (Isa. 40:3) thus fulfilling the words of the prophet Isaiah."

24 Now those who were sent to John were Pharisees.

25 And they asked him, saying, "Why then dost thou baptize, if thou be not the Christ, nor Elijah, nor a prophet?"

26 And he answered them and said, "I baptize¹ with water: but there is one who standeth in your midst, whom ye do not recognize.

27 He it is who is to come after me: the latchet of whose sandals I am not worthy to unloose."

28 This interview took place in Bethabara, beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming toward him, and he exclaimed,—"Behold, the Lamb of GOD,² who taketh away the sin of the world!"

30 This is he of whom I spake when I said, 'After me, cometh a man who hath already preceded³ me; for he hath preceded me.'

31 And I myself did not recognize him: but knew that he was to be made manifest to Israel: therefore it was for this reason that I am baptizing with water."⁴

32 And John testified as to this, saying, "I saw the SPIRIT descending from Heaven, like as it were a dove,⁵ and remaining with him.

33 And up to this time I knew him not, but He who directed me to baptize with water, He it was who said unto me, 'The one upon whom thou shalt see the SPIRIT descending and remaining with him, the same is he who baptizeth with the holy SPIRIT—truth.'⁶

34 And I have witnessed, and bear record that this is the Son of GOD."

35 And again the next day after this, John was standing with two of his disciples;

36 and looking up he saw Jesus

1 baptize.] See Exp. Index under headings "Baptism (of water)," "Symbolism," and "How to Interpret the Scriptures."

2 Lamb of GOD.] A figurative type and symbol of Christly innocence and purity. See Exp. Index under heading "How to Interpret the Scriptures."

3 preceded me.] See John 8:58. The spiritual Christ consciousness, (manifest through Jesus) comprehended that the spiritual man and universe co-exist with GOD. See Exp. Index under headings "Mortals" and "Immortals."

4 baptize with water.] Symbolic of the needful washing away of all that is unlike GOD. See Exp. Index under headings "Baptism (of SPIRIT)," and "Baptism (of SPIRIT-truth)."

5 as it were a dove.] A symbolic illustration. See Exp. Index under heading "Symbolism."

6 SPIRIT-truth.] See the various distinct meanings which exist in the Greek with respect to this word in the Exp. Index, under heading "Holy Ghost."

as he was passing by, and exclaimed, "Behold, the Lamb of GOD!"

37 Whereupon the two disciples, on hearing these words, followed Jesus.

38 Then Jesus turned, and saw them following him; and he said unto them, "What seek ye?" They said unto him, "Rabbi, (which when interpreted means, Teacher)¹ where dwellest thou?"

39 He said to them,—“Come and see.” They went with him therefore and saw where he was staying, and remained with him that day; and it was about the tenth hour.

40 One of the two who heard John thus exclaim and who followed Jesus, was Andrew, Simon Peter's brother.

41 And after his visit he went first of all and found his brother Simon, and said to him, "We have found the Messiah." (which being interpreted, means the Christ, or Anointed).²

42 And he brought him to Jesus;³ and when Jesus saw him, he said,—“Thou art Simon, the Son of John: thou shalt be called Cephas (which being interpreted, means Peter, or Rock).

43 The following day Jesus decided to go forth into Galilee, and finding Philip he said unto him,—“Follow me.”

44 Now Philip came from Bethsaida, the same place where Andrew and Peter lived.

45 Then Philip found Nathaniel, and said unto him, "We have found him of whom Moses in the law and the prophets wrote about; it is Jesus of Nazareth, the son of Joseph."

46 But Nathaniel said unto them, "Can any good thing come out of Nazareth? Then Philip answered and said, "Come and see."

47 Jesus saw Nathaniel coming towards him, and exclaimed,—“Behold an Israelite indeed, in whom there is no guile."

48 Nathaniel said unto him, "How dost thou know me?" Jesus answered and said,—“Before Philip called thee, when thou wast under the fig tree, I saw thee.”⁴

49 Then Nathaniel answered and said unto him, "Rabbi,⁵ thou art the Son of GOD; thou art the King of Israel."

50 Jesus replied,—“Because I told thee that I saw thee under the fig tree, believest thou? Thou shalt see far more wonderful things than this."

51 Then he added,—“Verily, verily, I say unto you, henceforth ye shall see Heaven wide open,⁶ and the angels of GOD ascending and descending upon the Son of man."

1 Teacher.] Christ Jesus was often so addressed in the sense of instructor.

2 Christ, or anointed.] See Exp. Index under heading "Christ."

3 Jesus.] See Exp. Index under headings "Christ" and "Jesus."

4 I saw thee.] See Exp. Index under headings "Intuition" and "Fourth Dimen-

sion."

5 Rabbi.] Signifying Teacher in the Greek. See John 1:38, and Commentators.

6 Heaven wide open.] i.e., he was spiritually minded enough to comprehend the spiritual at-one-ment existing between Christ Jesus and GOD. See Exp. Index under heading "Heaven."

CHAPTER 2

1 On the third day there was a marriage¹ in Cana of Galilee; and the mother of Jesus was there:

2 and both Jesus and his disciples were invited to the marriage.

3 And when the wine ran short, the mother of Jesus said unto him,—"They have no wine."

4 Then Jesus said unto her,—"What is that to thee and me,² woman? My time to act has not yet come."

5 Whereupon his mother said unto the servants,—"Whatever he tells you to do, do it."

6 Now standing there were six waterpots of stone in accordance with the Jewish custom of purification;³ each containing twenty or thirty gallons.

7 Then Jesus said unto the servants,—"Fill the waterpots with water." And they filled them to the brim.

8 After which Jesus added,—"Draw out now and serve to the master of the feast." And they did so.

9 Now when the master of the feast had tasted the water which had been transformed into wine, not knowing from whence it had come, (although the servants who had drawn the water knew) he

called the bridegroom and said to him,

10 "Every one sets forth the best wine first: then when men have drunk freely, that which is not so good: but thou hast kept the best wine until now."

11 This beginning of signs⁴ Jesus demonstrated in Cana of Galilee, thus manifesting his spiritual sovereignty; and his disciples believed in him.

12 After this Jesus, together with his mother, and brothers, and disciples, went down to Capernaum; but they remained there only a few days.

13 Then, as the Jewish Passover was now approaching, Jesus went up to Jerusalem.

14 And finding in the Temple Courts those who were selling oxen, and sheep, and doves, and the money changers sitting there,

15 he made a scourge of small cords and drove them all, including the sheep and oxen, out of the Temple Courts;⁵ he also scattered the money of the money changers, and overthrew their tables:

16 and said to those who were selling doves,—"Take these things away; make not my FATHER'S house a place for selling merchandise.

17 His disciples then remem-

1 marriage.] See Exp. Index under heading "Marriage." Jesus made use of any and all occasions to bring out the vital messages of scientific and metaphysical truth.

2 what is that to thee and me.] See footnote Modern Speech New Testament.
3 purification.] a ritual, symbolizing purification. With the spirit of true purity lacking, no ritual or symbolic form is of any advantage. See Exp. Index under

heading "Symbolism."

4 signs.] The word *miracle*, implying something miraculous, does not appear in the ancient manuscripts. The word is invariably "sign," or "marvel." These "signs" were meta-physical demonstrations of spiritual law. See Exp. Index under heading "Miracle."

5 Temple Courts.] i.e., the outer courts of the Temple.

bered that it was written in the Scriptures, "*The zeal of Thine house hath consumed me.*" (Ps. 69 :9).

18 Then the Jews said to Jesus, "What sign showest thou unto us, seeing that ye do these things?"

19 And Jesus answered and said unto them,—"Destroy this Temple, and in three days I will raise it up."

20 Then the Jews replied, "Forty and six years was this Temple in building, and wilt thou rebuild it in three days?"

21 But Jesus spake of the Temple of his body.¹

22 Afterwards when he had risen from the dead,² his disciples recalled the fact that he had said this to them; and they believed the Scripture and the words which Jesus had spoken.

23 Now when he was in Jerusalem at the feast of the Passover, many believed that he was the Christ,³ when they saw the signs⁴ which he demonstrated.

24 However Jesus did not trust himself to them, because he knew the nature of mankind,

25 and needed no one to inform him as to human nature: for

he himself knew the nature of mortal man.⁵

CHAPTER 3

1 Now there was a certain Pharisee named Nicodemus, who was a ruler of the Jews.

2 And he came to Jesus by night, and said unto him, "Rabbi, we recognize that thou art a teacher come from GOD: for no man can demonstrate such marvels⁶ as ye do, except GOD be with him."

3 And Jesus answered,—"Verily, verily, I say unto thee, Except a man be born from above,⁷ he cannot discern the Kingdom of GOD."

4 Nicodemus then said unto him, "How can a man be born, after he has grown up? Can he enter a second time into his mother's womb, and be born?"

5 And Jesus answered,—"Verily, verily, I say unto thee, Except a man be born of water,⁸ and of SPIRIT,¹⁰ he cannot enter into the Kingdom of GOD."

6 That which is born of the flesh, is flesh; but that which is born of SPIRIT, is spiritual.⁹

7 Marvel not that I say unto thee, Ye must be born from above.

8 The wind bloweth where it listeth, and thou hearest the sound

1 Temple of his body.] See Exp. Index under heading "Matter" and "Meta-physical."

2 risen from the dead.] See Exp. Index under heading "Transformation-Transfiguration."

3 Christ or anointed.] See Exp. Index for the more universal meaning of the term Christ.

4 signs.] Not "miracles," as erroneously translated. See Exp. Index under headings "Miracles" and "Proof."

5 mortal man.] See Exp. Index under headings "Mortals," "Immortals," "Christ" and "Jesus."

6 marvels.] Not "miracles," as given in Authorized Version. See Exp. Index

under heading "Miracles."

7 from above.] The true rendering is "from above." See marginal notes in both the Revised and Authorized Versions. See Exp. Index under headings "Spiritual Individuality versus Human Personality," and "Born Again."

8 water.] A figurative symbol of purity from a spiritual or meta-physical point of view. See Exp. Index under headings "Symbolism" and "Water."

9 Kingdom of GOD.] See Exp. Index under headings "King and Kingdom" and "Heaven."

10 spiritual.] See Exp. Index under headings "SPIRIT," "Reality" and "Spiritual."

thereof, but canst not tell from whence it cometh, nor whither it goeth: so is it with every one that is born of SPIRIT."

9 Then Nicodemus answered and said unto him, "How can these things be?"

10 Jesus answered and said,—"Art thou a teacher in Israel, and yet knowest not the explanation¹ of this?"

11 Verily, verily, I say unto thee,—We speak of that which we know, and testify as to what we have seen; but ye receive not our testimony.

12 If I tell you facts regarding earthly things, and ye believe me not, how will ye believe if I tell you of heavenly things?

13 No one hath ascended into Heaven, except he who came out from Heaven, even the Son of man whose abode is in Heaven.

14 And just as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

15 that whosoever believeth in him may have immortal² life.

16 For GOD so loved the world that he gave His only begotten Son, that whosoever trusts in him,³ may not perish, but have immortal life.

17 For GOD sent not His Son into the world to condemn the world, but that the world through him might be saved.

18 Whosoever hath confidence in him is not condemned: but whosoever believeth not is already condemned, because he hath not placed confidence in GOD'S only begotten Son.⁴

19 And this is the judgment⁵ against the world, that *Light* is come into the world, but the children of this world love darkness rather than *Light*, because their deeds are evil.

20 For every one who doeth evil, hateth the *Light*, neither cometh to the *Light*, lest his actions be exposed.

21 But whosoever doeth righteousness cometh to the *Light*, that his actions may be made manifest; because they have had their origin in GOD."

22 After these events Jesus and his disciples came into the land of Judaea; and he tarried there with them, and baptized.

23 Now John the Baptist was also baptizing in Aenon, near Salem, because there was plenty of water there; and many people came and were baptized.⁶

24 for John had not as yet been cast into prison.

25 Then a controversy arose between some of John's disciples and a Jew, over the question of purification.

26 And they came to John and said unto him, "Rabbi,⁷ he who was with thee on the other side of

1 explanation.] See Exp. Index under headings "Spiritual Individuality versus Human Personality," "Mortals," "Immortals," "Christ" and "Jesus."

2 immortal.] Gr. *aionian*, i.e., age-continuing. See Exp. Index under heading "Age-continuing."

3 trusts in him.] I. e., accepts his spiritual and ethical teaching and demonstration, and lives accordingly, not mere be-

lief in his carnal personality.

4 Son.] See Exp. Index under headings "Son of GOD," "Christ" and "Jesus."

5 judgment.] See Exp. Index under this heading.

6 Rabbi.] See John 1:38.

7 baptizing.] See Exp. Index under headings "Baptism (of water)," (of fire)," (of SPIRIT-truth)," (of SPIRIT)," and "Atonement and At-one-ment."

Jordan, and to whom ye bear witness, is now also baptizing,⁷ and many people are going to him."

27 But John answering, said, "A man can take nothing unto himself except it be given him from Heaven.

28 Ye yourselves bear me witness that I said, 'I am not the Christ, but I am sent as his forerunner.'

29 He who hath the bride is the bridegroom: but the friend of the bridegroom, who standeth by and listeneth to him, rejoiceth greatly because he heareth the bridegroom's voice. My joy therefore in this is complete.

30 He must become greater, but I must become less.

31 He who cometh from above is above all: he who has his origin in the earth is of the earth,¹ and speaketh concerning earthly things: he who cometh from Heaven² is above all.

32 What he hath seen and heard, that he beareth witness to; but no one accepteth his testimony.

33 He who receiveth his testimony, hath set his seal to the fact that GOD is true.

34 For he whom GOD hath sent, speaketh the words of GOD: for GOD giveth not the spirit with limitation.

35 The FATHER³ loveth the

Son,⁴ and hath given all things into his hand.

36 Whosoever steadfastly believes⁵ in the Son, hath immortal life; and whosoever rejecteth the Son will not discern Life, but the wrath⁶ of GOD abideth on him."

CHAPTER 4

1 Now when the Lord heard that the Pharisees had learned that he was making and baptizing more disciples than John,

2 (though it was not Jesus himself who baptized,⁷ but his disciples),

3 he left Judaea, and departed again into Galilee.

4 And he had to pass through Samaria on his way there.

5 And he came to a city of Samaria, which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus, therefore, being wearied after his journey sat down on the well to rest: and it was then about noon.

7 And behold, a woman of Samaria came to draw water: and Jesus said unto her,—"Give me to drink."

8 (For his disciples had gone into the city to buy food).

9 Then said the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, who am a woman of

¹ earth.] i.e., matter (so-called). See Exp. Index under headings "Mind," "Matter," "Mortals," "Immortals," "Christ," and "Jesus."

² Heaven.] See Exp. Index under heading "Spiritual Individuality versus Human Personality."

³ FATHER.] See Exp. Index under heading "GOD."

⁴ Son.] See Exp. Index under heading "Son of GOD."

⁵ believes.] See Exp. Index under headings "Believe," "Faith" and "Atonement and At-one-ment."

⁶ wrath of GOD.] See Exp. Index under headings "Wrath of GOD" and "Judgment."

⁷ baptized.] A figurative symbolic rite. See Exp. Index under headings "Baptism," "Symbolism" and "How to Interpret the Scriptures."

Samaria? For the Jews have no dealings with¹ the Samaritans."

10 But Jesus answered and said unto her,—"If thou knewest the gift of GOD, and who it is that saith to thee,—'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water."²

11 Then the woman said unto him, "Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou this living water?"

12 Art thou greater than our forefather Jacob who gave us the well; and drank thereof himself, and his children, and his cattle?"

13 Jesus answered and said unto her,—"Whosoever drinketh of this water will thirst again:

14 but whosoever drinketh of the water that I will give him, will never thirst; but the water that I will give him shall be within him a spring of water, welling up throughout immortal life."

15 The woman then said unto Jesus, "Sir, give me this water, so that I may neither thirst, nor come hither to draw."

16 Jesus said unto her,—“Go, call thy husband, and return here."

17 But the woman answered and said, "I have no husband." Jesus then said to her,—“Thou hast rightly said, 'I have no hus-

band:'

18 for thou hast had five husbands;³ and he whom thou now hast, is not thy husband: in that thou hast spoken truly."

19 The woman said unto him, "Sir, I perceive that thou art a prophet.

20 Our forefathers worshipped in this mountain; and yet ye Jews say, that Jerusalem is the place where men ought to worship."

21 Jesus answered,—“Woman, believe me, the hour cometh, when ye shall worship the FATHER, neither in this mountain, nor yet at Jerusalem.

22 Ye worship ye know not what: we know what we worship: for salvation cometh through the Jews."⁴

23 But the hour cometh and now is, when the true worshippers will worship the FATHER in spirit⁵ and in truth;⁶ for the FATHER desireth such to be His worshippers.

24 GOD is SPIRIT; and those who worship Him, must worship Him in spirit and in truth."

25 Then the woman said unto Jesus, "I know that Messiah cometh, who is called Christ: when he is come, he will tell us all things."

26 Jesus saith unto her,—“I who speak unto thee, am he."

27 At this moment his disciples

1 no dealings with.] See Exp. Index under headings "Caste," "Brother" and "Favoritism."

2 living water.] Symbolic of pure spiritual life. See Exp. Index also under heading "Symbolism."

3 husband.] See Exp. Index under heading "Marriage."

4 Jews.] that is, the Jews alone at

that period, recognized the oneness of the Creator, hence salvation could only come down through the Jews.

5 in spirit.] i.e., meta-physically, not materially or physically. See Exp. Index under heading "SPIRIT."

6 in truth.] i.e., absolutely spiritual, or meta-physical truth. See Exp. Index under headings "Truth" and "Reality."

came up, and marvelled that he was talking with a Samaritan woman;¹ yet none of them asked her, "What seekest thou," nor asked Jesus, "Why do ye talk with her?"

28 The woman then left her water-pot, and going to the town said to the people,

29 "Come, see a man who has told me everything that I have ever done.² Is not this the Christ?"

30 Then they left the town, and set out to meet him.

31 Meanwhile his disciples pressed him, saying, "Rabbi,³ eat something."

32 But he said unto him,—"I have food to eat that ye know not of."

33 Then the disciples questioned one another, saying, "Hath any one brought him food to eat?"

34 But Jesus said unto them,—"My food is to do the will of Him who sent me, and to finish His work."

35 Say ye not, 'There are yet four months, and then cometh the harvest?' Behold I say unto you, lift up your eyes and look upon the fields; for they are already white for harvesting.

36 And whosoever reapeth receiveth wages, and gathereth in the harvest, thus preparing himself for immortal life: so that both he who soweth and he who reapeth may rejoice together.

37 For in this respect the saying is true, 'the sower is one and the reaper another.'

38 I sent you to reap a harvest on which ye have bestowed no labor: others have labored, and ye are reaping and enjoying the results of their labors."

39 And many of the Samaritans of that town believed in him, because of the testimony the woman gave, when she said, "He told me everything that I have ever done."⁴

40 So when the Samaritans came unto him, they invited him to remain with them: and he stayed there two days.

41 But a far greater number came to believe because of what he himself said.

42 Then they said unto the woman, "Now we believe, not simply because of what thou hast said: for we have heard him ourselves, and know of a certainty that this is indeed the Christ,⁵ the Saviour of the world."

43 And after these two days Jesus departed, and went into Galilee;

44 though he himself declared, that 'a prophet is not honored in his own country.'

45 However, when he came into Galilee, the Galileans welcomed him, for they had witnessed all that he did at Jerusalem at the time of the feast, for they also had

1 Samaritan woman.] Owing to caste and religious ritualism, the Jews were not supposed to have any dealings with the Samaritans. See Exp. Index under heading "Caste."

2 ever done.] A spiritually inspired consciousness may apprehend the past, present, and future with absolute certainty.

See Exp. Index under headings "Intuition" and "Fourth Dimension."

3 Rabbi.] See John 1:38.

4 everything that I have ever done.] Spiritual intuition. See Exp. Index under headings "Intuition" and "Mind."

5 Christ.] See Exp. Index under heading "Christ." Also Preface.

been present at the feast.

46 So Jesus again came into Cana of Galilee where he had turned the water into wine.¹ Now there was a certain nobleman whose son was sick at Capernaum,—

47 who, when he learned that Jesus had left Judaea and had come into Galilee, went to him, and besought him to come down and heal² his son: for he lay at the point of death.

48 And Jesus said unto him,—“Except ye see signs and wonders³ ye will not believe.”

49 But the nobleman pleaded, saying, “Sir, come down before my child dies.”

50 Jesus then said unto him,—“Go thy way; thy son liveth.” And the man believed⁴ what Jesus said to him, and he departed.

51 And as he was on his way to his home, his servants met him, and said, “Thy son liveth.”

52 Then he inquired of them what hour it was that he began to improve. And they said unto him, “Yesterday, at the seventh hour the fever left him.”

53 By this the father knew that it was at the very hour when Jesus had said to him, “Thy son liveth.” And he himself, together with all his household, became believers.

54 Now this was the second meta-physical demonstration that Jesus made after coming from Judaea into Galilee.

CHAPTER 5

1 After these things a Jewish Festival day drew nigh, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem near the sheep-gate, a pool which is called in the Hebrew language, ‘Bethesda,’ having five porches.

3 In these a large number of afflicted people were lying,—blind, lame, and paralysed,—waiting for the moving of the water.

4 For at certain times an angel went down into the pool, and quickened¹ the water: and whosoever stepped in first, after the water was thus quickened, was healed of whatever ailment he had.

5 And a certain man was there who had had an infirmity for thirty and eight years.

6 Then Jesus, seeing him lying there, and knowing that he had been in that condition for a long time, said unto him,—“Wilt thou be made whole?”

7 Whereupon the afflicted man answered and said, “Sir, I have no one to put me into the pool when the water is quickened, for while I am coming, another stepeth down before me.”

8 Jesus said unto him,—“Arise,

1 wine.] See Exp. Index under headings “Meta-physics” and “Matter.”

2 heal.] See Exp. Index under headings “Healing the Sick” and “Public Health Service.”

3 signs and wonders.] See Exp. Index under headings “Miracles,” “Meta-physics,” “Pharmacy” and “Medicine.”

4 believed.] What might be termed in modern usage an absent treatment of a case. See Exp. Index under headings

“Faith” and “Healing the Sick.”

1 quickened.] The curative effect of this superstition, being the same as the curative effect of a bread pill or a bone on a patient. The result being in proportion to belief. Such healing phenomena is merely the fruit of quackery and superstition. Christ Jesus healed by divine power direct, and gave GOD the glory. For the divine method note verse 8. See Exp. Index under headings “Medicine” and “Healing the Sick.”

take up thy bed and walk."

9 And instantaneously¹ the man was restored, and took up his bed and walked: **and this was** done on the Sabbath day.

10 The Jews therefore said unto the man who was restored, "It is the Sabbath day:² it is not lawful for thee to carry thy bed."

11 But he answered them and said, "He who restored me to health, the same said unto me, 'Take up thy bed and and walk.'"

12 Then they asked him, "Who is the man that said unto thee, 'Take up thy bed and walk?'"

13 But the man who was restored to health knew not who it was: for Jesus had quietly withdrawn, a multitude being in that place.

14 Afterward Jesus found him in the Temple, and said unto him,—"Behold, thou art made whole; sin no more, lest a worse thing³ come upon thee."

15 Then the man departed and told the Jews that it was Jesus who had healed him.⁴

16 And because of this the Jews began to persecute⁵ Jesus, and sought to kill him, because he had done these things on the Sabbath day.⁶

17 But Jesus answered them,

—"My FATHER worketh hitherto, and I work."

18 For this reason the Jews sought the more to kill him; because he not only had broken the Sabbath, but also called GOD his own FATHER,⁷ thus putting himself on an equality with GOD.

19 Then Jesus addressed them, and said,—“Verily, verily, I say unto you,—The Son can do nothing of himself: he can only do whatsoever he seeth the FATHER doing, for whatsoever the FATHER doeth, in like manner also doeth the Son, through GOD-power.

20 For the FATHER spiritually loveth the Son,⁸ and sheweth him all things that He Himself doeth: and He will shew him even greater things than these which ye have witnessed, that ye may well marvel.

21 For as the FATHER raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

22 For the FATHER judgeth no man, but hath committed all judgment⁹ to the Son;

23 that all men should honor the Son, even as they honor the FATHER who hath sent him.

24 Verily, verily, I say unto

1 instantaneously.] A spiritual or metaphysical demonstration of GOD-power. It indicates pure meta-physics; and teaches how utterly needless is all or any material means, if one is truly en-rapport with GOD. See Exp. Index under heading "Healing the Sick."

2 Sabbath day.] See Exp. Index for helpful treatise on this subject.

3 lest a worse thing.] Clearly stating that whether consciously or unconsciously, sin, i.e., error, underlies all forms of discord, sickness, and death.

4 healed him.] See Exp. Index under headings "Healing the Sick" and "Public

Health Service."

5 persecute.] See Exp. Index under heading "Persecution."

6 Sabbath day.] See Exp. Index under heading "Sabbath."

7 GOD was his own FATHER.] See Exp. Index under headings "FATHER," "GOD," "Christ," "Jesus," "Mortals," "Immortals" and "Son of GOD."

8 loveth.] In the Vulgate the verb here used is of fuller and richer meaning, denoting spiritual love.

9 judgment.] See Exp. Index on this important topic under headings "Wrath of GOD" and "Judgment."

you,—Whosoever accepteth my teaching and believeth steadfastly on HIM who sent me, already possesseth immortal Life, and will not come under condemnation, but hath already passed¹ out of death into Life.²

25 Verily, verily, I say unto you,—The hour is coming, and now is, when the dead will hear the voice of the Son of GOD: and those who hear will live.

26 For as the FATHER Himself is LIFE; so hath He given to the Son power to manifest that LIFE in himself.

27 And hath given him authority to execute judgment, because he is a Son of man.³

28 Marvel not at this: for the hour is coming, in which all who are in their graves will hear his voice,

29 and will come forth: those who have done good, through the resurrection⁴ to Life; and those who have done evil through the resurrection to judgment.

30 I can of myself do nothing:⁵ as I hear, I judge: and my judgment⁶ is just, because I seek not to do mine own will, but the will of the FATHER: Who sent me.

31 If I bear witness to a power inherent in myself, my testimony

is not true.

32 There is *Another* who beareth witness concerning me; and I know that the testimony which He giveth concerning me is true.

33 Ye sent unto John, and he bare witness to the truth.

34 But the testimony which I accept, is not from mankind: I say these things, however, in order that ye might be saved.

35 John was a burning and a shining lamp, and ye were willing for a time to rejoice in his light.

36 But I have even greater evidence than that of John: for the works that my FATHER hath given me to accomplish,—the very works that I am now demonstrating—they bear testimony to the fact that the FATHER hath sent me.

37 And the FATHER Himself who sent me, hath borne witness concerning me; though ye have neither heard His voice, nor discerned His manifestation at any time.

38 Nor have ye His word abiding in you: for ye believe not him whom He hath sent.

39 Ye search the Scriptures,⁷ for through them ye believe ye shall obtain eternal life: and, although it is these very Scriptures that bear testimony concerning

1 already passed.] i.e., is already passed out of mortality, in spite of the fleshly phenomenon. See Exp. Index under heading "Spiritual Individuality versus Human Personality."

2 Life.] i.e., spiritual, immortal life, in spite of the fleshly phenomenon of the body. See Exp. Index under headings "Life" and "Matter."

3 a Son of man.] not the "Son of man." See Revised Version.

4 resurrection.] See Exp. Index under heading "Resurrection."

5 do nothing.] GOD alone is cause, and without HIM is not anything made, or done, that is truly made or done. Spiritual man and universe, at best, only reflect GOD. See Exp. Index under headings "GOD" and "Christ."

6 judgment.] See Exp. Index for important treatise under this heading.

7 FATHER.] See Exp. Index under heading "FATHER."

8 Scriptures.] See Exp. Index under heading "Scriptures."

me,

40 yet ye will not come to me, that ye might have SPIRIT-life.¹

41 I do not desire human honor.

42 But I know you, and discern that ye have not the love of GOD in your hearts.

43 I am come in my FATHER'S name,² and ye receive me not: if another should come in his own name, him ye would welcome.

44 How can ye possibly believe, when ye receive honor from one another, and seek not the honor which cometh from Him who alone is GOD?³

45 Do not think that I will accuse you to the FATHER: there is one who accuseth you, even Moses in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote concerning me.

47 But if ye believe not his writings, how will ye believe my teaching?"

CHAPTER 6

1 After this, Jesus crossed over the Sea of Galilee, which is also called the Lake of Tiberias.

2 And a great multitude followed him, because they witnessed the meta-physical restoration of those who were sick.

3 Then Jesus went on a hill,

¹ SPIRIT-life.] See Exp. Index under headings "Life," "Truth" and "SPIRIT."

² name.] See Exp. Index under heading "Name."

³ GOD.] See Exp. Index under headings "GOD" and "SPIRIT."

⁴ Feast of the Passover.] See footnote to John 5:1. See also Exp. Index under headings "How to Interpret the Scriptures" and "Symbolism."

and sat down there with his disciples.

4 Now the Jewish Feast of the Passover⁴ was about to be celebrated.

5 When Jesus, therefore, on looking up, saw a great multitude coming toward him, he said unto Philip,—"Where shall we buy food, that these people may eat?"

6 This he said to test Philip; for he himself knew what he intended to do.

7 Philip answered, "Two hundred denarii⁵ worth of bread would not be sufficient for each one of them to have even a little."

8 Then one of his disciples, Andrew, Simon Peter's brother, said to Jesus,

9 "There is a lad here who has five barley loaves and two small fishes,⁶ but how can they suffice among so many?"

10 Then Jesus said,—"Have the people sit down;" for the ground was covered with thick grass. So the people sat down, and they were about five thousand in number.

11 Then Jesus took the loaves and having given thanks he passed them to his disciples, and the disciples distributed them to those who were seated; and the fish also in like manner, as much as they desired.

⁵ two hundred denarii.] In value about thirty dollars.

⁶ loaves and fishes.] A demonstration of the meta-physical, or mental nature of all phenomena. The meta-physical or spiritual law, demonstrated by Christ Jesus and re-discovered in this age, is of paramount interest to humanity. See Exp. Index under headings "Ontology," "Meta-physics," "Mind," "Matter" and "Miracle."

12 And when they were fully satisfied, he said unto his disciples,—“Gather up now the fragments which remain, that nothing may be lost.”

13 So they gathered them together and filled twelve baskets with the fragments of the loaves which still remained after they had finished eating.

14 Then the people, having witnessed this meta-physical demonstration which Jesus gave, said, “This is indeed the prophet who was to come into the world.”

15 When Jesus, however, perceived that they were about to come and carry him off by force to make him King, he again withdrew to a hill by himself.

16 And when evening set in his disciples went down to the sea.

17 And getting into a boat they started across the sea toward Capernaum. It had become dark by this time and Jesus had not returned to them,

18 and the sea became very rough because a strong wind was blowing.

19 When they had sailed twenty-five or thirty furlongs,¹ however, they saw Jesus coming towards them, walking on the water;² and they were afraid.

20 But Jesus said unto them,—“It is I! Be not afraid!”

21 Then they gladly received him into the boat: and instantly³ the boat arrived at the shore whither they were going.

22 The following day the people who were on the opposite side of the sea, who had seen that there was no other boat there save the one which the disciples had used, and knowing that Jesus had not entered the boat with his disciples, but that his disciples had departed without him,—

23 (although other boats from Tiberias had arrived, near the place where they had eaten the bread, after Jesus had given thanks)

24 when the people realized, therefore, that neither Jesus nor his disciples were there, they got into the boats, and crossed over to Capernaum, seeking Jesus.

25 And having found him on the opposite side of the sea, they said unto him, “Rabbi,⁴ when didst thou arrive here?”

26 Jesus answered them and said,—“Verily, verily, I say unto you, Ye seek me not because ye witnessed the meta-physical demonstration, but because ye had the bread provided for you and your hunger was appeased.

27 Labor not for perishable food, but labor for that food which endureth throughout immortal life, which the Son of man will give unto you: for upon him hath GOD the FATHER set the seal of His approval.”

28 Then they said unto him, “What shall we do, that we also may demonstrate the works of GOD?”

¹ furlongs.] A furlong is one-eighth of a mile.

² walking on the water.] A pure demonstration of meta-physics. See Exp.

Index under headings “Meta-physics,” “Ontology,” “Mind” and “Matter.”

³ instantly.] See Exp. Index under heading “Fourth Dimension.”

⁴ Rabbi.] See John 1:38.

29 Jesus answered and said unto them,—“This is the work which GOD would have you do: even to steadfastly believe¹ in him whom GOD hath sent.”

30 They then said to him, “What sign showest thou to us, that we may see and believe thee? What demonstration wilt thou give?”

31 Our forefathers ate manna in the desert, as it is written, “*He gave them bread from Heaven to eat!*” (Ex. 16:15; Ps. 78:24).

32 Then Jesus said unto them, —“Verily, verily, I say unto you, Moses gave not that bread to you from Heaven; but my FATHER giveth you the true bread² from Heaven.

33 For the bread of GOD is he who cometh down from Heaven, and giveth SPIRIT-life unto the world.”

34 They therefore said to him, “Lord,³ evermore give us this bread.”

35 Then Jesus said unto them, —“I am the bread of Life: whosoever cometh to me will never hunger, and whosoever believeth in me will never thirst.

36 But as I said unto you, ‘Ye have already seen, and yet believe not.’

37 All whom the FATHER giveth me, will come to me; and

those who come to me I will in no wise reject.

38 For I came down from Heaven, not to do mine own will, but to do the will of Him who sent me.

39 And this is the will of the FATHER who sent me, that of all those whom He hath given me, I should lose none; but should raise them up at the last day.

40 And this is the will of Him who sent me, that every one who seeth the Son, and believeth⁴ in him, should have immortal life; and I will raise him up at the last day.”

41 The Jews then found fault with Jesus, because he said, “I am the bread which came down from Heaven.”

42 And they said, “Is not this Jesus,⁴ the son of Joseph, whose father and mother we know? How is it then that he now says, ‘I came down from Heaven?’”

43 Jesus, therefore, spake unto them and said,—“Murmur not among yourselves.

44 No one can come to me, unless the FATHER who sent me, and the holy SPIRIT-truth⁵ draw him: and I will raise him up at the last day.

45 It is written in the prophets, ‘*And they shall be all taught of GOD.*’ (Isa. 54:13). Every one,

¹ believe.] The word in the Greek implies constancy, as well as belief.

² true bread.] i.e., the substantial realities of SPIRIT. GOD, exemplified in the Christ life, and symbolized by bread and wine. Whosoever truly partakes of the essence of the Christ life and spirit, has no further need of symbolic reminders. See Exp. Index under headings ‘Symbolism,’ ‘Ritualism,’ and ‘How to Interpret the Scriptures.’

³ Lord.] See Exp. Index under head-

ing “Lord.”

⁴ Is not this Jesus.] See Exp. Index under headings “Jesus,” “Christ,” “Mortals,” “Immortals” and “Man (mortal).”

⁵ and the holy SPIRIT-truth.] The words “and the Holy Ghost,” are added, in the Latin-Irish text. See “The search for the original words of the gospel,” by E. S. Buchanan, M. A. Also Exp. Index under headings “SPIRIT-truth” and “Holy Ghost.”

therefore, who hath heard the FATHER'S voice and hath learned from Him, cometh unto me.

46 Not that any one hath seen the FATHER, save those who are from GOD; they have seen the FATHER.

47 Verily, verily, I say unto you, He who steadfastly believeth¹ already possesseth immortal life.²

48 I am the bread of SPIRIT-life.³

49 Your forefathers ate manna in the wilderness, and yet they all died.

50 But this is the bread which cometh down from Heaven, that a man may eat thereof, and not die.

51 I am the living bread that has come down from Heaven: if any one eat of this bread, he will live forever: and the bread that I give is my body, which I give that the world may have Life."

52 'The Jews therefore argued among themselves, saying, "How can this man give us his body to eat?"

53 Then Jesus said unto them,—"Verily, verily, I say unto you, Except ye eat the body of the Son of man, and drink his blood, ye have no Life in you.

54 Whosoever eateth my body, and drinketh my blood, possesseth

immortal life; and I will raise him up at the last day.

55 For my body is indeed true food, and my blood is indeed true drink.

56 Whosoever eateth my body, and drinketh my blood,³ abideth in me and I in him.

57 As the ever-living FATHER hath sent me, and I live because the FATHER liveth; so he who eateth me, even he shall live, because I live.

58 This is the true bread which cometh down from Heaven, and is not the manna of which your forefathers ate, and yet died. Whosoever eateth of this bread shall live forever."

59 Jesus spake concerning all these things as he taught in the synagogue in Capernaum.

60 Many of his disciples, however, after they heard him speak thus, said, "This is a hard doctrine to accept, who can listen to it?"

61 When Jesus intuitively realized that his disciples were murmuring thus, he said unto them,—"Doth this seem a stumbling-block to you?

62 What then, if ye should see the Son of man ascending⁴ where he was before?

63 It is SPIRIT that quickeneth; the flesh profiteth nothing:—

1 steadfastly believed.] The Greek word implies constancy as well as belief. Many ancient manuscripts omit "in me," including the Vatican manuscripts. See Rev. Ver.

2 immortal life.] i.e., possesseth immortal life in spite of the seeming mortal, phenomenal body of materialism. See Exp. Index under headings "Mortals," "Immortals" and "Man (mortal)."

3 I am the bread of Life.] i.e., my spiritual individuality. All who would realize the presence of GOD, Life, must

feed upon the Christly characteristics of SPIRIT, GOD, as exemplified by Christ Jesus. See Exp. Index under headings "Bread and the Wine," "Body and Blood of Jesus Christ," "Symbolism," "How to Interpret the Scriptures" and "Communion."

4 ascending.] See Exp. Index under heading "Resurrection."

5 body profiteth nothing.] See Exp. Index under headings "Mortals," "Man (mortal)," "Immortals," and "Man (spiritual)." Also compare Romans 8.

the words that I have spoken unto you, they are SPIRIT and they are LIFE.¹

64 But there are some of you who believe not." For Jesus knew from the first who they were who did not believe, and who it was who was betraying him."

65 Then he added, "That is why I said unto you that no one can come unto me, except it be granted him of the FATHER."

66 From that time on many of the disciples turned back, and walked no more with him.

67 Then Jesus said unto the twelve Apostles,—"Will ye also go away?"

68 And Simon Peter answered him and said, "Lord,² to whom shall we go?" Thou revealest the nature³ of SPIRIT-life.

69 And we believe and are sure that thou art the Christ,⁴ the Son of the living GOD."

70 Jesus answered and said, "Have I not chosen you twelve, and one of you is a devil?"⁵

71 He spake of Judas Iscariot, the son of Simon: for he, being one of the twelve, was about to betray him.

CHAPTER 7

1 After this Jesus went about in Galilee; for he would not go

1 they are SPIRIT and they are LIFE.] The very life and spirit of his previous words, concerning his body and blood, indicate the vital necessity of partaking of his spiritual Christly life, so to speak. Literally eating his spiritual body and blood, symbolic of his life. See Exp. Index under heading "Symbolism."

2 Lord.] See Exp. Index under headings "LORD" and "Lord."

3 nature.] i.e., immortal, spiritual life. Reality of being.

4 Christ.] is a title to which Jesus was entitled to. The name has a universal

about in Judaea, because the Jews sought to kill him.

2 Now the Jewish Feast of Tabernacles⁶ was approaching.

3 His brothers therefore said unto him, "Leave this part of the country and go into Judaea, that thy disciples who are there may also witness the works which thou doest.

4 For no one who desires to be publicly known, doeth things secretly. If thou doest these things, manifest thyself to the world."

5 For even his own brothers did not believe in him.

6 Then Jesus said unto them,—"My time is not yet come: but any time is suitable for you to go.

7 The world⁷ cannot possibly hate you; but me it hateth, because I testify concerning it that its works are evil.

8 Go ye up to the Festival: I go not up to the Festival now, for my time is not yet fully come."

9 And having thus spoken to them, he remained in Galilee.

10 However, after his brothers had gone up to the Festival, Jesus himself also went up, not openly, but as it were privately.

11 The Jews, however, kept looking for him at the Festival, in-

significance, however, far beyond its personal application to the person of Jesus. See Exp. Index under this heading.

5 devil.] The word is *diabolos*, or false accuser, as used in this instance. Also in John 13:2, and in Matt. 4:1 it is an entirely different word than that translated "demon" throughout this translation.

6 Feast of Tabernacles, or tents.] See Exp. Index under this heading.

7 world.] i.e., the so-called mortal or material world. See Exp. Index under headings "World (mortal)" and "Matter."

quiring, "Where is he?"

12 And there was much discussion among the people concerning him: for some said, "He is a good man:" whilst others said, "Nay! he is deceiving the people."

13 However, no one spoke openly about him, for fear of the Jews.

14 Now when the Festival was about half over, Jesus went into the Temple Courts,¹ and began to teach.

15 And the Jews marvelled, saying, "How hath this man knowledge,² having never been taught?"

16 But Jesus answered their question, and said,—"My teaching does not emanate from myself, but from the FATHER who sent me.

17 If any one desires to do His will, he shall know of the teaching, whether it be of GOD, or whether it originates with me.

18 Whosoever speaketh on his own authority, seeketh his own glory; but whosoever seeketh to glorify Him who sent him, the same is honest, and no unrighteousness is in him.

19 Did not Moses give you the law? And yet none of you keepeth the law. Why go ye about seeking to kill me?"

20 The people exclaimed, "Thou art possessed by a demon:

who goeth about to kill thee?"

21 Jesus answered and said unto them,—"I did one deed, and ye are all stirred up about it.

22 Moses hath given you the rite of circumcision; (not that it originated with Moses, but with your forefathers) and ye yourselves circumcise a man on the Sabbath day.

23 If, therefore, a man may receive circumcision³ on the Sabbath day,⁴ in order that the law of Moses may not be broken, why are ye angry at me because I have restored a man to perfect health⁵ on the Sabbath day?

24 Judge not superficially⁶ according to appearance, but judge righteous judgment."⁷

25 Then some of the people of Jerusalem inquired, "Is not this the man whom they are seeking to kill?

26 But, behold, he speaketh publicly, and they say nothing to him. Is it possible that our leading men really believe that this is the very Christ?

27 However, we ourselves know from whence this man cometh: but when Christ cometh, no one will know from whence he comes."

28 Then Jesus cried aloud, as he was teaching in the Temple Courts,—"Ye both know me, and

1 Temple Courts.] i.e., the outer courts of the Temple.

2 knowledge.] See Exp. Index under headings "Knowledge" and "Intuition."

3 circumcision.] See Exp. Index under headings "Circumcision," "Baptism," "Ritualism" and "Symbolism."

4 Sabbath day.] The number seven is, in the Scriptures, generally symbolic of perfection. Hence the seventh day of GOD, or the LORD'S Day, is every day and every moment. Only as we enter into the true Sabbath Day of SPIRIT-LIFE can

we truly rest, and GOD rests in action. See Exp. Index under heading "Sabbath."

5 health.] See Exp. Index under heading "Healing the Sick" and "Power to Heal."

6 superficially.] i.e., according to the evidence of the senses.

7 righteous judgment.] Righteous judgment is righteous only as we see as GOD sees. This judgment separates truth from error, the dross from the gold. See Exp. Index under heading "Judgment."

ye know from whence I come, and I am not come of mine own will: but He who sent me is true, whom ye know not!

29 I know Him for I am come from Him, and He hath sent me!"

30 Then they sought to arrest him; but no one dared to lay hands on him, because his time had not yet come.

31 However, many of the people believed in him, and said, "When Christ cometh, will he give more convincing signs¹ than this man hath given?"

32 Now the Pharisees heard the people discussing these things concerning Jesus; so the Pharisees and chief priests sent officers to arrest him.

33 Jesus therefore said, "Only a little longer am I with you, and then I go unto Him who sent me.

34 Ye will seek me, but will not find me: and where I am, thither ye cannot come."

35 Then the Jews said among themselves, "Where is he about to go, that we shall not find him? Will he go to those who are dispersed among the Gentiles, and teach the Gentiles?"

36 What meaneth he by these words, 'Ye shall seek me, and shall not find me, and where I am, thither ye cannot come?'"

37 Then on the last day, the great day of the Feast, Jesus stood up and cried aloud, saying,—"If any man thirst, let him come unto me and drink.

38 Whosoever believeth on me, as the Scripture saith, '*Out of his heart shall flow rivers of living water.*'"

39 (But this he spake concerning the *spirit of truth*, which those who should believe on him would receive: for the holy SPIRIT-truth² had not yet come to them, because Jesus had not yet been glorified).

40 Many of the people, therefore, when they heard him speak thus, said, "Of a truth, this is a prophet!"

41 Others said "This is the Christ."³ Others however replied, saying, "Shall Christ come out of Galilee?"

42 Hath not the Scripture declared that the Christ shall come from the seed of David, and from the town of Bethlehem, where David lived?"

43 So there was a division among the people because of him.

44 Some of them would have seized him, but no one dared to lay hands on him.

45 Then the officers returned to the chief priests and Pharisees, who said to them, "Why have ye not brought him?"

46 The officers answered, "Never man spake like this man."

47 Then the Pharisees said, "Have ye also been deceived by him?"

48 Have any of our prominent men, or any of the Pharisees believed in him?"

¹ signs.] See Exp. Index under heading "Miracles."

² SPIRIT-truth.] See Preface and Exp. Index for helpful treatise on this subject,

also under headings "Comforter" and "Holy Ghost."

³ Christ, or Anointed.] See Exp. Index under heading "Christ."

49 As for the rabble who know nothing about the law, they are accursed."

50 Then Nicodemus, (he who came to Jesus by night) being himself one of them, said unto them.

51 "Doth our law pass judgment on a man without first giving him a hearing; and ascertaining what he hath done?"

52 Art thou also from Galilee?" they retorted, "Search, and see for yourselves; for out of Galilee ariseth no prophet."

53 Then each one of them returned to his own home.

CHAPTER 8.

1 But Jesus went to the Mount of Olives.

2 And early in the morning he came again to the Temple, and all the people came unto him; and sitting down, he taught them.

3 Then the scribes and Pharisees brought unto him a woman caught committing adultery.¹

4 And when they had placed her before him in their midst, they said, "Teacher, this woman was caught committing adultery, and was taken in the very act.

5 Now in the law, Moses commanded us to stone such women, but what sayest thou?"

6 This they said, to cause him to commit himself, so that they might have some charge to bring against him.

But Jesus stooped down, and with his finger wrote on the

ground, as though he had not heard them.

7 However, when they continued asking him, he stood up and said unto them, "He who is sinless among you, let him cast the first stone at her."

8 And again he stooped down and wrote on the ground.

9 And those who heard what he said,—being convicted by their own conscience—went away one by one, beginning at the eldest, even to the last. And Jesus was left alone with the woman in the midst of the Temple Court.

10 When Jesus had again risen to his feet, he saw no one but the woman, so he said unto her,—“Woman, where are thine accusers? Hath no one condemned thee?”

11 She answered, “No one, Sir.” Then Jesus said unto her,—“Neither do I condemn thee: go, and sin no more.”

12 Jesus again spake unto the people, saying,—“I am the Light of the world: whosoever followeth me, shall not walk in darkness, but shall have the light of LIFE.”

13 The Pharisees, however, said unto him, “Thou bearest testimony concerning thyself; thy testimony is not true.

14 Jesus answered and said unto them,—“Though I bear testimony concerning myself; my testimony is true: for I know from whence I came, and whither I go; but ye cannot tell from whence I

¹ adultery.] See Exp. Index under this heading.

² women.] A cruel half truth concerning the old Mosale law, wherein both the man and the woman were equally guilty

in the eyes of the law, and received the same punishment. Note Deut. 22:24. See Exp. Index under headings “One Standard,” “Purity,” “Spiritual” and “Dignity and Sanctity of Life.”

came, nor whither I go.

15 Ye judge from the mortal standpoint; I judge no man.

16 And yet if I judge, my judgment¹ is true: for I am not alone, but the FATHER² who sent me is with me.

17 Yea, it is also written in your law, that *'The testimony of two men is true.'* (Deut. 19:15).

18 I am one who bears testimony concerning myself, and the FATHER who sent me also beareth witness concerning me."³

19 Then they said unto him, "Where is thy father?" Jesus answered,—"Ye neither know me, nor my FATHER: if ye knew me, ye would know my FATHER also."

20 These words spake Jesus in the treasury, while he was teaching in the Temple Courts; but no one laid hands on him, for his hour had not yet come.

21 Again Jesus said unto them,—"I go away, and ye will seek me, and ye will die in your sins: whither I go, ye cannot come."

22 Then the Jews said, one to another, "Will he kill himself? For he saith, 'Whither I go, ye cannot come.'"

23 But Jesus continuing, said,—"Ye are from below; I am from above: ye are of this world; I am

not of this world."⁴

24 Therefore I said unto you, that ye will die in your sins: for if ye believe not that I am,⁵ ye will die in your sins."

25 Then they said unto him, "Who then art thou?" And Jesus answered,—“Even he whom I told you I was from the beginning.

26 I have many things to say, and to judge concerning you: but He who sent me is true; and I speak to this world those things which I have heard from Him."

27 They understood not, however, that he spake to them of his FATHER.

28 Jesus then said unto them,—“When ye have lifted up the Son of man, then ye will know that I am, and that of myself I do nothing; but as my FATHER⁶ hath taught me, even so speak I these things.

29 And He who sent me is with me. The FATHER hath not left me alone; for I always do the things that please Him."

30 And as he spake thus to them, many believed in him.

31 Then Jesus said to the Jews who had believed him—"If ye remain steadfast to my teaching, then are ye my disciples indeed;

32 And ye shall know the truth,

1 judgment.] See Exp. Index under heading "Judgment."

2 FATHER.] See Exp. Index under headings "GOD" and "FATHER."

3 beareth witness of me.] Latin Irish text reads, "beareth witness of me and the Holy Ghost." See Exp. Index under headings "Holy Ghost" and "SPIRIT-truth." Note John 7:39.

4 I am not of this world.] See Exp. Index under headings "Man (mortal)," "Man (spiritual)," "Christ" and "Jesus."

Also John 3:3, Jesus apprehended himself spiritually.

5 that I am.] i.e. that I am a manifestation, or Son of GOD, in spite of fleshly phenomena. See Exp. Index under headings "Believe" and "Christ of GOD." Also see Preface.

6 FATHER.] See Exp. Index under headings "FATHER," "Man (mortal)," "Man (spiritual)," "Mortals" and "Immortals."

and the truth¹ will make you free."

33 Then they answered, "We are Abraham's offspring, and were never in bondage to any man: how is it that ye say, 'Ye shall be made free?'"

34 Jesus answered and said unto them,—“Verily, verily, I say unto you,—Whosoever committeth sin is the servant of sin.

35 And a slave abideth not in the house permanently: but a son abideth permanently.

36 If therefore, the Son shall make you free, ye shall be free in reality.

37 I know that ye are Abraham's offspring; but ye seek to kill me because my teaching has no place in your hearts.

38 I speak of things that I have seen in the presence of my FATHER: and ye do the things ye have learned from your father."

39 They answered and said unto him, "Abraham is our father." Then Jesus said unto them,—“If ye were Abraham's children ye would do as Abraham did.

40 But now ye seek to kill me, a man who has told you the truth which he has learned from GOD; this Abraham did not do.

41 Ye do the deeds of your father." Then they said to him. "We are not illegitimate children;

we have one FATHER, even GOD."

42 Jesus answered and said,—“If GOD were your FATHER, ye would love me; for I came forth from GOD, and am come; neither came I of mine own volition, but HE sent me.

43 Why do ye not understand my speech? Even because ye cannot hear my words.

44 Ye are children of your father, the devil,² and ye desire to practice the lusts of your father.

He was a murderer from the beginning, and hath no abode in truth, because there is no truth in him. When he uttereth a lie, he speaketh what is in accord with his nature; for he is a liar, and the father of lies.³

45 And because I tell you the truth, ye believe me not.

46 Who among you can convict me of sin? If I speak the truth, why do ye not believe me?

47 Whosoever is of GOD, heareth GOD'S words: ye hear them not, therefore ye are not of GOD."

48 Then the Jews retorted, "Have we not well said that thou art a Samaritan, and hast a demon?"⁴

49 Jesus answered,—“I have not a demon; but I honor my FATHER, and ye dishonor me.

50 Not that I seek glory for

1 truth.] See Exp. Index as to what is TRUTH under headings "Truth," "SPIRIT" and "Reality."

2 devil.] i.e., evil. Not a person, though undoubtedly believed to be so by the early Christians. See Exp. Index under headings "Devil," and "Man (mortal)."

3 father of lies.] i.e., evil, devil. A suppositional personal originator of evil.

Evil is the only devil there is, or rather seems to be. Evil opposes GOOD, GOD; hence is the opposer, traducer, calumniator, etc. "There is no truth in him." GOD is ALL in ALL. See Exp. Index under headings "Devil," "Evil," "Non Reality of Evil," and "Origin of Evil."

4 demon.] not "devil," as commonly translated.

myself: but there is ONE who desireth it, and judgeth.¹

51 Verily, verily, I say unto you, If any one prove faithful to my teaching, he will never see death."²

52 Then the Jews said unto him, "Now we know that thou hast a demon. Abraham died, and so did the prophets; and yet thou sayest, "If anyone prove faithful to my teaching, he will never see death.'

53 Art thou greater than our forefather Abraham, who died? or the prophets, who died? Whom dost thou make thyself out to be?"

54 Jesus answered,—"If I honor myself, my honor is of no account. He who honoreth me is my FATHER; even He whom ye say is your GOD:

55 Yet ye have not known Him aright; but I know Him; and if I should say, 'I know Him not,' I should be a liar like yourselves; but I know Him and keep His commandments.

56 Your forefather Abraham rejoiced in foreseeing my day, and he saw it and was glad."

57 Then the Jews said unto

him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

58 And Jesus answering, said,— "Verily, verily, I say unto you, before Abraham was, I am."³

59 Then they picked up stones to throw at him: but Jesus, becoming invisible,⁴ left the Temple; and passing through their very midst, went his way.

CHAPTER 9.

1 And as Jesus passed along, he saw a man who had been blind from his birth.

2 And his disciples asked him, saying "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 Jesus answered, — "Neither this man, nor his parents.⁵

4 But in order that the works of GOD may be made manifest through him, we⁶ must do the works of Him who sent me while it is day: the night cometh when no man can work.⁷

5 While I am in the world, I am the light of the world."

6 Having thus spoken, he spat on the ground, made clay of the spittle, and put the clay on the

¹ judgeth.] See Exp. Index under heading "Judgment."

² see death.] GOD is the GOD of living men, not of the dead. Spiritual real being never dies. See Exp. Index under headings "Life," and "Death."

³ before Abraham was, I am.] i.e., before Abraham was born in the flesh, I am. Spiritually he, like all GOD'S children co-exists with GOD and the universe in spite of the fleshly phenomena. See Exp. Index under headings "Spiritual Individuality versus Human Personality."

⁴ rendered himself invisible.] See Exp. Index under headings "Ontology," "Fourth Dimension," and "Meta-physical."

⁵ neither this man, nor his parents.] See Exp. Index under headings "Text of the Old Covenant and New Covenant Scrip-

tures," and "Punctuation."

⁶ we.] not "I," as in Authorized Version. See Revised Version.

⁷ work.] In the original manuscripts verses are not numbered nor punctuated. Whoever rendered verses 2 to 4 as they appear in the Authorized Version, and fixed their punctuation and numbering, succeeded in giving the impression that GOD created the untoward condition mentioned, in order to later justify Himself by a so-called miracle. Sin however cannot be traced to GOD, but rather is the seeming effect of turning from GOD. This error is further accentuated by mis-translation of the Greek text of verse 4 to read "I," instead of "We." See Revised Version. See Exp. Index under heading "Wrath of GOD," and "Punctuation."

blind man's eyes.

7 Then he said to him,—“Go, wash thyself in the pool of Siloam” (which by interpretation means, ‘Sent’.) So the man went and washed himself, and returned seeing.

8 Thereupon his neighbors, and those who had previously seen him—for he was a beggar—said, “Is not this the man who used to sit and beg?”

9 Some of them said, “This is he.” Others said, “No, but he looks like him.” But he himself said, “I am he.”

10 Then they said to him, “How is it that you are now able to see?”

11 He answered and said, “A man who is named Jesus made clay, and putting it on my eyes he said to me, “Go to the pool of Siloam, and wash thyself; and I went and washed, and received my sight.”

12 They then asked, “Where is he?” And he replied, “I do not know.”

13 Then they brought the man who had been blind to the Pharisees.

14 Now it was on the Sabbath when Jesus made the clay and gave him sight.

15 Then the Pharisees also asked him how he had received his sight. “He put clay¹ upon mine eyes; and I washed, and now see,” he answered.

16 “This man is not of GOD!” some of the Pharisees then exclaimed, “because he keepeth not the Sabbath Day.”¹ But others replied, “How can a man who is a sinner do such marvelous deeds?” So there was a division among them.

17 Then they asked the blind man, “What sayest thou concerning him,—seeing that he hath opened thine eyes?” And he replied, “He is a prophet.”

18 But the Jews did not believe that he had been blind, and had received his sight, until they called the parents of him who had received his sight.

19 And they questioned them, saying, “Is this your son, who ye say was born blind? How then does he now see?”

20 His parents answered them, and said, “We know that this is our son, and that he was born blind;

21 But how he now sees, we know not; or who opened his eyes, we know not; he is of age, ask him: let him speak for himself.”

22 The parents spake thus, because they were afraid of the Jews: for the Jews had already agreed, that if any one should acknowledge that Jesus was the Christ,² he should be expelled from the synagogue.

23 For this reason, therefore, his parents said, “He is of age, ask him.”

1 clay.] A figurative symbol. See Exp. Index under heading “How to Interpret the Scriptures,” and “Symbolism.” An instance of divine healing with symbolic figures utilized.

1 Sabbath day.] See Exp. Index under heading “Sabbath.”

2 Christ.] See Exp. Index for universal meaning of this title.

24 Then they again called the blind man, and said to him, "Give GOD the praise; we know that this man is a sinner."

25 He answered and said, "Whether he is a sinner or not, I do not know: one thing I do know, that whereas I was blind, now I see!"¹

26 Then they said to him again, "What did he do to thee? How did he open thine eyes?"²

27 He answered, "I have already told you, and ye would not believe me: why then do you wish me to repeat it again? Would ye also like to become his disciples?"

28 Then they reviled him, and said, "Thou art his disciple; but we are disciples of Moses.

29 We know that GOD spake to Moses, but as for this fellow, we know not from whence he cometh."

30 But the man answered and said unto them, "Why that is indeed very strange! Ye know not from whence he is, and yet he hath opened my eyes!

31 Now we know that GOD doth not hear sinners: but if any one be a worshipper of GOD, and doeth His will, him He heareth.

32 From the earliest age, no one hath ever heard of a man who could open the eyes of one who

was born blind."³

33 If this man were not of GOD, he could do nothing."

34 "Thou wast altogether conceived in sin," they replied, "and dost thou presume to teach us?" And they expelled him⁴ from the synagogue.

35 Now Jesus heard that they had expelled him; and having found him, he said to him,—"Dost thou believe in the Son of GOD?"⁵

36 And he answered and said, "Who is he, Sir, that I may believe in him?"

37 Then Jesus said unto him,—"Thou hast already seen him, and it is he who talketh with thee."

38 Then the man replied, "Sir, I believe," and he bowed down and paid homage to him.

39 And Jesus said,—"For judgment⁶ came I into this world, that those who see not, might see; and those who see, might become blind."

40 Some of the Pharisees who were with him, hearing him speak thus, said unto him, "Are we blind also?"

41 And Jesus said unto them,—"If ye were blind, ye would have no sin: but now ye say, 'We see;' therefore your sin remaineth."

1 blind, now I see.] See Exp. Index under headings "Power to heal," "Mind" and "Matter."

2 How did he open thine eyes?] See Exp. Index under headings "Healing the sick," and "Public Health Service."

3 born blind.] i. e., born blind from a physical standpoint.

4 expelled him.] See Exp. Index under heading "Persecution of Christliness."

5 Son of GOD.] Many ancient manuscripts read, "the Son of man." See reference notes in the Authorized and Revised Versions.

6 judgment.] i. e., as a separator, to separate the chaff from the wheat, what is false from what is true. See Exp. Index under headings "Judgment," and "Justice and mercy."

CHAPTER 10.

1 "Verily, verily, I say unto you, Whosoever entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he who entereth by the door, is the shepherd of the sheep.

3 To him the doorkeeper openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth all his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 A stranger they will not follow, but will flee from him: for they know not the voice of strangers."

6 This allegor¹y Jesus spake unto them; but they understood not the meaning of what he said.

7 Therefore Jesus again spake unto them, saying,—“Verily, verily, I say unto you, I am the door of the sheep.

8 All who came before me are thieves and robbers: but the sheep did not listen to them.

9 I am the door: if any one enters in through me, he shall be saved, and may go in and out and find pasture.

10 The thief cometh only to steal, and to kill, and to destroy. I am come that they might have SPIRIT-life, and that they might have it in abundance.

11 I am the good shepherd: the

good shepherd giveth his life for the sheep.

12 But he who is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaving the sheep, fleeth: and the wolf catcheth the sheep, and scattereth them.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the FATHER knoweth me, even so know I the FATHER, and I lay down my life for the sheep.

16 Other sheep I have which are not of this fold: them also I must bring, and they will hear my voice; and there shall be one fold, and one shepherd.

17 Therefore the FATHER loveth me, because I lay down my life,¹ that I may take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.² This commandment I have received from my FATHER."

19 Therefore a division again occurred among the Jews because of these sayings.

20 And many of them said, "He hath a demon, and is out of his mind; why hearken ye to him?"

25 Others however said,

1 allegor¹y.] See Exp. Index under headings "Parable," and "How to interpret the Scriptures."

2 life.] i.e., SPIRIT-life. See Exp. Index under headings "SPIRIT," and

"Life."

1 life.] i.e., mortal, phenomenal life.

2 power to take it again.] See Exp. Index under headings "Master Men," "Mortals," and "Immortals."

"These are not the words of one possessed by a demon. Can a demon open the eyes of the blind?"

22 Now this occurred in Jerusalem, during the Festival of the Dedication.

23 It was winter, and Jesus was walking in the Temple Courts, -in Solomon's porch,

24 when the Jews gathered about him, and asked him, "How long dost thou intend to keep us in suspense? If thou art the Christ, tell us plainly."

25 And Jesus answered,—"I told you, and ye believed not: the works that I do in my FATHER'S name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me,

28 And I give unto them SPIRIT-life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My FATHER who gave them to me is greater than all; and no man is able to pluck them out of my FATHER'S hand.

1 I and my FATHER are ONE.] See Preface. Also see Exp. Index under headings "GOD," "Christ," and "SPIRIT-truth." Note John 7:39.

2 GOD.] Christ Jesus claimed at-oncment with GOD, knowing full well that spiritual man (in its generic sense) and spiritual creation, is GOD-manifest. That effect, or the Son, is not CAUSE. GOD, he also knew. He neither claimed to be GOD the FATHER, nor was he, nor, knowing that he was a member of the Christ body of GOD, i.e., GOD-man-i-fest, did he deny the fact. He knew *spiritual* man and universe as GOD-manifest, or effect, of which GOD is the cause. See

30 I and my FATHER are ONE."¹

31 Then the Jews again took up stones to stone him.

32 But Jesus said unto them,—"Many good works which emanate from the FATHER, have I demonstrated before you; for which of these works would ye stone me?"

33 The Jews answered him, saying, "For a good work we stone thee not, but for blasphemy; and because thou, being but a man, makest thyself out to be a GOD."²

34 But Jesus answered,—"Is it not written in your law, '*I said, ye are gods?*' (Ps. 82:1,6.)

35 If those to whom the word of GOD came, therefore, are termed 'gods'— and the Scripture cannot be broken—

36 then why say ye of him, whom the FATHER hath consecrated and sent into the world, 'Thou blasphemeth,' because I said, 'I am a son of GOD?'³

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and under-

Exp. Index under heading "Christ of GOD."

3 Son of GOD.] Gr. "A son of GOD." not "the Son." The master metaphysician here teaches that the spiritual selfhood of man, or GOD'S manifestation, is at-one with GOD and as such is inherently a divine being, reflecting the divine attributes of Deity. That he differentiates between the carnal mind and mortal man, and the Divine or spiritual selfhood, is quite apparent. See Exp. Index under headings "Man (mortal)," "Man (spiritual)," "Son of GOD," "Believe," and "Metaphysics."

stand, that the FATHER is in me, and I in the FATHER."¹

39 Again, therefore, they sought to seize him, but he vanished² out of their hands.

40 And he went away again beyond the Jordan, to the place where John at first baptized; and there he remained.

41 And many people came unto him, and said, "John, indeed, gave no marvellous signs; but all things that he spake concerning this man were true."

42 And many who were there became believers in him.

CHAPTER 11.

1 Now a certain man named Lazarus, of the town of Bethany,—the place where Mary and her sister Martha lived—was ill.

2 (It was that Mary who anointed the Master with ointment, and wined his feet with her hair, whose brother Lazarus was sick.)

3 The sisters, therefore, sent unto Jesus, saying, "Lord,³ he whom thou lovest is sick."

4 When Jesus heard this, he said,—“This sickness is not unto death, but is to redound to the glory of GOD, that through it the Son of GOD may be glorified.”

5 Now Jesus loved Martha, and her sister, and Lazarus, with divine affection.⁴

6 Yet, when he learned that Lazarus was sick, he remained two days longer in the place where he was.

7 Then after this time had elapsed, he said to his disciples,—“Let us go into Judaea again.”

8 But his disciples said unto him, “Rabbi,⁵ only recently the Jews sought to stone thee; and art thou going there again?”

9 Jesus answered,—“Are there not twelve hours in the day? If any one walks in the daytime, he stumbleth not, because he seeth the light of this world.

10 But if any one walks in the night, he stumbleth, because he hath not the light.”

11 After saying this, he added,—“Our friend Lazarus has fallen asleep; but I go that I may waken him.”

12 Then his disciples said, “Lord, if he has fallen asleep, he will do well.”

13 However, Jesus had reference to his death; but they thought that he referred to natural sleep.

14 Then Jesus said plainly to them,—“Lazarus is dead.”⁶

15 And I am glad for your sakes that I was not there, so that ye may better understand; nevertheless, let us go to him.”

16 Then Thomas, who was

1 in the FATHER.] See Exp. Index under heading “Atonement and At-onement.”

2 vanished.] See Exp. Index under headings “Fourth Dimension,” and “Ontology.”

3 Lord.] The word Lord is only given full capitalization when it refers to GOD, the FATHER.

4 divine affection, or love.] The Greek verb “agape” here used is the same as is found in the first and great command-

ment, and in the second, which is like unto it. It has reference solely to the reflection of the divine attributes of that LOVE. Who is very GOD, and which radiates even as the sun shines. See Exp. Index under heading “LOVE.”

5 Rabbi.] signifying teacher. See John 1:38.

6 dead.] i.e., dead, according to mortal sense of life and death. See Exp. Index under headings “Death,” “Life,” “Man (mortal),” an “Man (spiritual).”

called Didymus, said to his fellow disciples, "If he goes, then let us go with him that we may die with him."

17 When Jesus therefore arrived, he found that Lazarus had already lain four days in the tomb.

18 Now Bethany was near Jerusalem—about two miles distant—

19 and many of the Jews had come to comfort Martha and Mary in their affliction.

20 Martha, however, as soon as she heard that Jesus was coming, went out to meet him: But Mary remained in the house.

21 Then Martha said unto Jesus, "Lord, if thou hadst been here, my brother would not have died.

22 But I know that even now whatsoever thou wilt ask of GOD, GOD will give thee."

23 Jesus answered,—"Thy brother will rise again."

24 But Martha replied, "I know that he will rise again in the resurrection,¹ at the last day."

25 Then Jesus said,—"I am the resurrection and the life: whosoever believeth in me, though he were dead, yet shall he live.

26 And no one who liveth, and steadfastly believeth in me, shall ever die.² Believest thou this?"

27 "Yea, Lord," she answered, "I believe that thou art the Christ,³ the Son of GOD, who was to come into the world."

28 And after she had thus spoken, she went and called her sister Mary, and said to her privately,—"The Teacher has come, and is asking for thee."

29 As soon as Mary heard this, she arose quickly, and went to him.

30 Now Jesus had not yet entered the town, but was still at the place where Martha had met him.

31 When the Jews therefore, who were condoling with Mary in the house, saw her rise suddenly and go out, they followed her, supposing that she was going to the tomb to weep there.

32 Then when Mary came to the place where Jesus was, and saw him, she knelt down at his feet saying, "Lord, if thou hadst been here my brother would not have died."

33 When Jesus, therefore, saw her weeping, and the Jews who had followed after her, also weeping, he groaned in spirit, and was troubled,

34 and said,—"Where have ye laid him?" They answered, "Lord,³ come and see."

35 Jesus wept.

36 Then the Jews said, "Behold, how he loved him!"

37 But some of them said, "Could not this man, who opened the eyes of the blind, have also prevented this man from dying?"

38 Jesus therefore, again groaning within himself, came to

¹ resurrection.] See Exp. Index under heading "Resurrection."

² shall ever die.] See Exp. Index under heading "Spiritual Individuality versus

Human Personality."

³ Lord.] This word is only given full capitalization when it refers to GOD the FATHER. See Exp. Index under heading "Lord."

the tomb. Now it was a cave, and a stone had been placed at the mouth of it.

39 And Jesus said,—“Take away the stone.” Then Martha, the sister of the dead man, said unto Jesus, “Lord, by this time the odor must be offensive, for this is now the fourth day since his death.”

40 But Jesus said unto her,—“Did I not say unto thee, that if thou wouldst believe,¹ thou shouldst see the glory of GOD?”

41 Then they removed the stone. And Jesus lifting up his eyes, said,—“FATHER, I thank Thee that Thou hast heard me.

42 And I knew that Thou hearest me always: but because of the people standing here, I said it, that they may believe that Thou hast sent me.”

43 Having thus spoken, he called out with a loud voice, “Lazarus, come forth!”

44 Then he who had been dead, came forth;² his hands and his feet bound with graveclothes, and his face bound about with a napkin. Jesus then said, “Loose him, and let him go.”

45 Wherefore many of the Jews who had come to condole with Mary, on seeing what was done, believed in him.

46 But some of them went to the Pharisees, and reported to them what Jesus had done.

1 believe.] See Exp. Index under headings “Faith,” “Meta-physics,” “Mind,” “Matter,” “Ontology,” and “Believe.”

2 came forth.] See Exp. Index under headings “Raising the dead,” “Resurrection,” “Master-men,” “Death,” and “Life.”

47 Then the chief priests and the Pharisees convened a meeting of the Sandhedrin, and said, “What shall we do? for this man demonstrates many marvellous signs.

48 If we let him alone this way, all men will believe on him: and the Romans will come and take away both our city and our nationality.”

49 Then one of them, named Caiaphas,¹ who was high priest that year, said unto them, “Ye know nothing at all.

50 Neither do ye realize that it is expedient for us that one should die in behalf of the people, rather than that the whole nation should perish.”

51 And he spake thus, not of his own volition: but being high priest that year, he foresaw that Jesus was about to die in behalf of the nation;

52 and not for that nation alone, but also that he might unite in one body all the children of GOD who were scattered abroad.

53 So from that day forward, they conspired to put him to death.

54 Jesus therefore walked no longer openly among the Jews: but leaving that district, went into the country near the desert, to a city called Ephraim, and there remained with his disciples.

55 The Jewish Passover² was now approaching: and many from

1 Caiaphas.] See Exp. Index for treatise on this subject.

2 Passover.] A symbolic ritual typifying the passing over from Egypt to Canaan, that is, from mortality to immortality. See Exp. Index under headings “Passover” and “Symbolism.”

all parts of the country went up to Jerusalem before the Passover, to purify themselves.

56 The people therefore sought for Jesus, saying to one another as they stood in the Temple Courts,¹ "What think ye? Will he not come to the Feast?"

57 Now both the chief priests and the Pharisees had issued an order, that if any one knew where Jesus was, he should inform them, so that they might arrest him.

CHAPTER 12

1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was whom he had raised from the dead.²

2 And there they prepared a supper for him, and Martha served: and Lazarus was among those present at the table with him.

3 Then Mary, taking a pound of genuine spikenard, very costly, anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the fragrance of the ointment.

4 Thereupon one of his disciples, Judas Iscariot, Simon's son, who was about to betray Jesus said:

5 "Why was not this ointment sold for three hundred denarii, and given to the poor?"

6 This he said, not that he cared for the poor, but because he was a thief, and had charge of the purse, and was accustomed to steal the money that was put therein.³

7 But Jesus said,—"Let her alone, she hath kept this against the day of my burial.

8 For the poor ye have always with you, but me ye have not always."

9 Now great numbers of Jews learned that he was there, and they came out to Bethany, not only on account of Jesus, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests⁴ counselled together how they might put Lazarus to death also:

11 because, on account of him, many of the Jews had left them, and had become believers in Jesus.

12 On the next day many of those who had come to the Feast, hearing that Jesus was on his way to Jerusalem,

13 took branches of palm trees and went out to meet him, shouting, *Hosannah! Blessed is the King of Israel, who cometh in the name of the LORD!*" (Ps. 118:26).

14 And Jesus, having found a young ass, sat thereon, even as it is written.

15 "*Fear not daughter of Zion, behold thy King cometh, sitting on the foal of an ass.*" (Zech. 9:9).

16 Now his disciples did not understand these things at the time: but when Jesus was glorified, they remembered that these things had been foretold concerning him, and that these things had

¹ Temple Courts.] i.e., Courts of the Temple.

² raised from the dead.] See Exp. Index under heading "Raising the dead."

³ put therein.] Many ancient manu-

scripts contain this statement. See Revised Version.

⁴ chief priests.] See Exp. Index under headings "Priesthood," and "Ecclesiasticalism versus religion."

been done to him.

17 Meanwhile the people who were with Jesus when he called Lazarus forth from the tomb, raising him from the dead, had published broadcast what had happened.

18 It was for this reason also that the people had come out to meet him, because they had heard that he had done this marvellous deed.¹

19 Then the Pharisees said one to another, "Do ye not perceive that we are gaining nothing? Behold, all the world is running after him!"

20 Now there were certain Greeks among those who had come up to worship at the Feast.

21 These Greeks came to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we desire to see Jesus."

22 And Philip went and told Andrew: and both Andrew and Philip went and told Jesus.

23 Then Jesus, replying to them, said,—"The hour is come for the Son of man to be glorified.

24 Verily, verily, I say unto you, unless a grain of wheat falls into the ground, and dies, it abideth alone; but if it dies, it bringeth forth much fruit.

25 Whosoever loveth his mortal life shall lose it; but whosoever

rejecteth his mortal life, shall retain the SPIRIT-life.²

26 If any one would serve me, let him follow me; and where I am, there also shall he be who serves me. If any one serves me, him will my FATHER honor.

27 Now are my senses troubled; and what shall I say? 'FATHER, deliver me from this hour?' But for this very purpose came I to this hour.

28 FATHER, glorify Thy name." Then a voice from Heaven spake, saying, "I have both glorified it, and will glorify it again."

29 The people standing by who heard it, said, "It is thundering." Others said, "An angel spake to him."

30 But Jesus said,—"This voice came not for my sake, but for yours.

31 Now the judgment³ of this world is come: now the prince of this world shall be dethroned;

32 and I, if I be lifted up from the earth, will draw all men unto me."

33 (This he said to indicate what death he was about to die).⁴

34 The people, however, answered, "We have been taught in the law that Christ⁵ abideth forever: and how is it, then, that thou sayest that 'The Son of man

¹ marvelous deed.] See Exp. Index under heading "Raising the dead."

² LIFE immortal.] A free translation of the literal meaning. See Luke 14:28. Also Exp. Index under headings "Man (mortal)," and "Life."

³ judgment.] See Exp. Index for dual meaning of this term.

⁴ This he said, etc.] Not necessarily a true conclusion by the writer. In his final

demonstration involving the ascension above all mortality and materialism, when he returned to SPIRIT-life, he drew all men spiritward. GOD is GOD of life and never wills death, which is but a mortal phenomenon.

⁵ Christ.] See Exp. Index for the more universal meaning of the title Christ or Anointed.

must be lifted up?' Who is this Son of man?"

35 Jesus then said unto them, "Only a little longer will the *Light* be with you. Progress while ye have the *Light*, lest darkness come upon you: for those who walk in the dark know not whither they go.

36 While ye have the *Light*, believe steadfastly in the *Light*, that ye may be the children of *Light*." Then Jesus, having thus spoken, departed, and was hidden from their view.

37 But even though he had given so many meta-physical demonstrations in their presence, yet they did not believe in him,

38 that the saying of Isaiah the prophet might be fulfilled, where he says, "*LORD,¹ who hath believed our report, and to whom is the arm of the LORD revealed?*" (Isa. 53:1).

39 For this reason they could not believe, for Isaiah had also said of them,

40 "*He hath blinded their eyes, and hardened² their hearts; so that they should not see with their eyes, and understand with their hearts, and should turn, and I should heal them.*" (Isa. 6:9-13).

41 Thus spake Isaiah, when he saw the glory of Christ, and spake concerning him.

42 Nevertheless, even among the chief rulers, many believed in him; but because of the Pharisees they dared not acknowledge it, lest they should be expelled from the synagogue.

43 for they loved the praise of men, more than the praise of GOD.

44 But Jesus cried aloud, "Whosoever believeth in me, believeth not in me, primarily but in Him who sent me,

45 and whosoever seeth me, seeth Him who sent me.¹

46 I have come a light into the world, so that whosoever believeth in me may not abide in darkness

47 And if any one hears my teaching and fails to obey it, I judge him not: for I came not to judge the world, but to save the world.

48 Whosoever rejecteth me, and accepteth not my teaching, hath that which judgeth him: the words that I have spoken even they will judge him in the last day.²

49 For I have not spoken on my own authority; but the FATHER who sent me, He has given me instructions as to what I should say and what I should speak.

50 And I know that the attainment of immortal life lies in obey-

1 LORD.] The word LORD is only capitalized thus when it refers to GOD, the FATHER, as in this instance. See Exp. Index under heading "LORD."

2 hardened their hearts.] i.e., having turned from GOD, their hearts were hardened, so in consequence they could not understand. See Exp. Index under headings "Judgment," and "Wrath of GOD." Also Ezekiel 18th chapter.

1 seeth Him who sent me.] i.e., he who spiritually discerns the Christ of GOD, discerns GOD: for Christ, in whom GOD'S spiritual children all have membership, is veritably GOD-manifest. See Exp. Index under headings "Christ of GOD," and "Believe."

2 the last day.] See Exp. Index under headings "Judgment," "Wrath of GOD," and "Age-lasting punishment."

ing His commands: whatsoever I speak, therefore, even as the FATHER hath instructed me, so I speak."

CHAPTER 13

1 Now before the Feast of the Passover,¹ Jesus knew that the hour had come for his departure from this world² to the FATHER; and having loved his own who were in the world, he loved them to the end.

2 And the supper now being ended, (the devil³ having already put it into the heart of Judas Iscariot, Simon's son, to betray him).

3 Jesus-knowing that the FATHER had given all things into his hands; that he came from GOD, and was going to GOD,-

4 rose from the table; and laying aside his garments, he took a towel and girded himself.

5 He then poured water into a basin, and began to wash the feet⁴ of the disciples, and to wipe them with the towel wherewith he was girded.

6 But when he came to Simon Peter, Peter said unto him, "Lord, dost thou wash my feet?"

7 Jesus answered and said unto him, "What I am doing thou understandest not the meaning of

now, but thou shalt understand hereafter."

8 Then Peter exclaimed, "Thou shalt never wash my feet!" But Jesus answered,—"If I wash thee not, thou hast no part with me."

9 Whereupon Peter said, "Lord, not my feet only, but also my hands and my head!"

10 Jesus answered,—"He who hath bathed, needeth not to wash again save to cleanse his feet, but is clean every whit: and ye are clean,—but not all of you."

11 For he knew who was betraying him; therefore he said, "Ye are not all clean."

12 Then after he had washed their feet, and put on his garments, and reclined again at table, he said unto them,—"Do ye understand the meaning of what I have done to you?"

13 Ye call me 'Teacher,' and 'Lord,'⁵ and ye say well, for so I am.

14 If then, I the Lord and the Teacher, have washed your feet, ye ought also to wash one another's feet.

15 For I have set you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, a servant is not greater than

1 Feast of the Passover.] See footnote to John 11:55.

2 this world.] i.e., this mortal phenomenal phantasmagoria of the senses. See Exp. Index under headings "World (mortal)," "Matter," "Mind," "Meta-physics," and "Ontology."

3 devil.] i.e., false accuser. See Exp. Index under headings "Devil," and "Evil."

4 wash the feet.] Symbolizing the Christly attitude of serving one another in every detail of life, and indicating the

dignity of labor. He thus condemned pride of caste, and the "better than thou" attitude. It was by no means an act of condescension, but a joyful service he showed forth. Servility was ever abhorrent to the Master meta-physician. See Luke 22:24-27.

5 LORD.] In the sense of his being a master meta-physician and exemplar. See Exp. Index under headings "LORD," and "Lord."

his lord;¹ neither is a messenger greater than he who sends him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, *'He who did eat of my bread, hath lifted up his heel against me.'* (Ps. 41:9).

19 From henceforth I shall tell you of things before they come to pass; so that when they come to pass, ye may believe² that I am.

20 Verily, verily, I say unto you, he who receiveth any one whom I send, receiveth me; and he who receiveth me, receiveth Him who sent me."

21 After Jesus had thus spoken, he was troubled in spirit, and testified, saying, "Verily, verily, I say unto you, that one of you will betray me."

22 Then the disciples looked at one another, wondering of whom he spake.

23 Now there was leaning on Jesus' bosom, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckoned to him, saying, "Inquire who is it he refers to."

25 Then he, leaning back on Jesus' breast, said unto him, "Lord, who is it?"

26 Jesus answered,—"He it is, to whom I shall give a piece of

bread, after I have dipped it." And when he had dipped the piece, he gave it to Judas, the son of Simon Iscariot.

27 And after receiving the piece of bread, the adversary³ took possession of him. Then Jesus said to him,—"What thou doest, do quickly."

28 Now no one at the table knew why he spake thus to Judas.

29 Some of them, however, supposed that because Judas held the purse, Jesus meant, "Buy whatsoever things we need for the Feast;" or that he should give something to the poor.

30 Judas, therefore, having received the piece of bread, went out immediately: and it was night.

31 And when he had departed, Jesus said,—"Just now the Son of man was glorified, and GOD was glorified in him.

32 GOD will also glorify him in Himself, and will glorify him forthwith.

33 Little children, only a little longer am I with you. Ye will seek me, but what I said to the Jews—"Whither I go, ye cannot come"—I now also say to you.

34 A new commandment I give unto you; *That ye love¹ one another that as I have loved you, so ye also should love one another.*

35 By this, all will recognize you as my disciples—if ye have the

and "Devil."

¹ lord.] An instance of the lower use of the word "lord," indicating employer; or in the case with slaves, indicating master.

² believe.] See Exp. Index under heading "Believe."

³ adversary.] i.e., Impersonal evil; satan. The opponent of TRUTH, GOD. See Exp. Index under headings "Evil,"

¹ Love.] Gr. *agape*. The Greek word for spiritual or divine love is absolutely distinct from the word *eros*, signifying animal or physical passion, or lust, falsely denominated love. Spiritual love denotes a quality of love wherein the carnal mind and physical body have no part. See Exp. Index under heading "Love."

Christ love for one another."

36 Simon Peter then said unto Jesus, "Lord,¹ where art thou going?" But Jesus answered,—"Where I am going you are not able to follow now; but you shall follow me afterwards."

37 Peter, however, said, "Lord, why cannot I follow thee now? I will lay down my life for Thy sake."

38 "Wilt thou lay down thy life for my sake?" replied Jesus, "Verily, verily, I say unto thee, the cock will not crow till thou hast disowned me thrice."

[Note.]*

CHAPTER 14

1 Let not your heart be troubled: trust² in GOD, trust also in me.

2 In my FATHER'S house are many mansions: if it were not so, I would have told you. I am going to prepare a place for you.

3 And if I go and prepare a place for you, I will come again and take you to myself; that where I am, there ye may be also.

4 And whither I go ye know, and ye know the way."³

5 Thomas then said unto him, "Lord,⁴ we know not where thou art going, so how can we know the way?"

6 Jesus said unto him,—"I am

the way, and the truth, and the life: no one cometh to the FATHER except through me.

7 If ye had known me, ye would have known my FATHER also; and from henceforth ye both know Him and have seen Him."

8 Then Philip said unto him, "Lord, show us the FATHER, and we will be satisfied."

9 Jesus said unto him,—"Have I been so long a time with you, and yet hast thou not known me, Philip? Whosoever hath seen me, hath seen the FATHER;⁵ then why sayest thou, 'Show us the FATHER?'

10 Dost thou not believe that I am in the FATHER, and the FATHER in me? The words that I speak unto you, I speak not on my own authority; but the FATHER who abideth in me, He doeth the works.

11 Believe me, because I am in the FATHER, and the FATHER in me: but if not, then believe me because of the works themselves.

12 Verily, verily, I say unto you, Whosoever steadfastly believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go to the FATHER.

13 And whatsoever ye shall ask in my name,⁶ that I will do; that

NOTE: The next chapter should follow this without a break, it properly belongs to Chapter 15th.

1 Lord.] A title. Not properly meaning master, as master and slave, but rather as master-meta-physician, or master-man. See Exp. Index under heading "Lord."

2 trust.] The Greek rendering of the word "believe" is inadequate to express the true Hebrew meaning. The Hebrew word "to believe" means also "to be firm"

or "to be constant."

3 way.] See Exp. Index under headings "Salvation (The way of)," and "Atone-ment and at-one-ment."

4 Lord.] See footnote to John 13:36.

5 seen the FATHER.] The spiritual individualized expression of GOD-manifest, manifested by Christ Jesus, in spite of the fleshly veil that encumbered him.

6 in my name.] i.e., in accord with my character and spirit. See Exp. Index under heading "Name."

the FATHER may be glorified in the Son.

14 If ye ask anything in my name, I will do it.

15 If ye love me, ye will live according to my teaching;

16 and I will ask the FATHER, and He will give you another comforter¹ to abide with you forever—

17 even the *spirit of truth*² itself, which the world cannot receive, because it neither sees it³ nor recognizes it. But ye recognize the spirit of truth, because it abideth in you, and will be in you.

18 I will not leave you bereaved, I am coming to you.

19 Yet a little while and the world will behold me no more; but ye will behold me: because I live, ye shall live also.

20 In that day ye will know that I am at-one with the FATHER, and ye with me, and I with you.⁴

21 He who receiveth my commandments, and obeyeth them, he it is who loveth me: and he who loveth me will be loved by my FATHER, and I will love him, and will manifest myself to him."

22 Then Judas (not Iscariot) said unto him, "Lord,⁵ how doth it happen that thou wilt manifest thyself to us, but not unto the world?"

23 Jesus answered and said unto him, "If any one loves me, he will live in accordance with my teaching; and my FATHER will love him, and we will come to him, and make⁶ our abode with him.

24 He who loveth me not, obeyeth not my teaching; yet the teaching which ye hear is not mine, but the FATHER'S who sent me.

25 These things I have spoken unto you while yet present with you.

26 But the Comforter, the holy SPIRIT-truth, which the FATHER will send in my name, will reveal to you the true nature of all things, and will remind you of all that I have said to you.

27 Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them be afraid.

28 You have heard me say to you,—'I am going away,' and also that, 'I am coming again to you.' If ye loved me, ye would rejoice because I go unto the FATHER: for the FATHER is greater than I.¹

29 Now I have told you this before it occurs, that, when it does occur, ye may believe.

30 Hereafter I will not talk much with you, for the ruling spirit² of this mortal world ap-

1 comforter.] Advocate, SPIRIT-truth; absolute, spiritual truth which alone defines that which never changes. See Exp. Index under headings "Holy Ghost," and "Comforter."

2 Truth.] Comforter, SPIRIT-truth. See Exp. Index under headings "Holy Ghost," "SPIRIT-truth," and "Comforter."

3 it.] The Paraclete, Comforter, Helper, Advocate, SPIRIT-truth. This comforter is not a person and, the Greek does not

necessitate the use of the word "he" or "him," but rightly refers to this spiritual truth as "it."

4 I with you.] See Exp. Index under heading "Atonement and at-one-ment."

5 Lord.] See Exp. Index under heading "Lord."

6 make] The Latin Irish text reads "and the Holy Ghost will make with him a dwelling." See Exp. Index under heading "Holy Ghost."

proacheth, yet hath nothing in me.

31 But I act as the FATHER hath given me commandment, that the world may know that I love the FATHER. Arise, let us be going.

CHAPTER 15

1 I am the true vine, and my FATHER is the Vine-dresser.

2 Every branch in me not bearing fruit, He removes: and every branch bearing fruit, He prunes, that it may bear more fruit.

3 Now ye are already pruned, through the teaching that I have given you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, no more can ye bear fruit unless ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him—he bringeth forth much fruit: for severed from me, ye can do nothing.

6 If any one abides not in me, he is cast out like the branch, and withereth. Such branches are gathered and thrown into the fire, and are burned.

7 But if ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be given you.

8 In this is my FATHER glorified, that ye bear much fruit; so shall ye be my disciples.

1 FATHER is greater than I.] Even as cause is greater than effect. See Exp. Index under headings "Father," and "Son of GOD."

2 ruling spirit.] Not a person, but evil, devil; which ever dogs the footsteps of the spiritual Christman, or manifestation of GOD. See Exp. Index under headings

9 As the FATHER hath spiritually loved me,¹ so have I spiritually loved you: continue ye in my love.

10 If ye obey my instructions, ye shall abide in my love; even as I have obeyed my FATHER'S instructions, and abide in His love.

11 These things I have spoken unto you, that the joy that is mine may abide in you, and that your joy may be complete.

12 This is my commandment—*That ye love¹ one another, as I have loved you.*

13 Greater love hath no man than this, that a man lay down his life in behalf of his friends.

14 Ye are my friends, if ye live in conformity with my instructions.

15 I no longer call you servants; for the servant knows not what his master doeth; but I have called you friends, because all that my FATHER hath revealed to me I have made known to you.

16 It was not you who chose me, but I who chose you, and appointed you, that ye might go and bring forth fruit, and that your fruit might remain; so that whatsoever ye may ask in my name² He may give you.

17 These instructions I give you that ye may love one another.

18 If the world hate you, ye know that it hated me before it

"Evil," "Devil," and "Origin of Evil."

1 spiritually loved.] See Exp. Index under heading "LOVE" for the proper distinction which exists between the Greek word *agape* or spiritual love, and *eros*, physical or animal passion.

2 in my name.] i.e., in accord with the Christ spirit and nature. See Exp. Index under heading "Name."

hated you.

19 If ye were of the world, the world would love its own: but ye are not of the world,¹ because I have chosen you out of the world, therefore the world hateth you.

20 Remember the words that I said unto you, "The servant is not greater than his lord!" If they have persecuted me, they will also persecute² you; if they have kept my instructions, they will keep yours also.

21 But all these things they will do unto you, because ye bear my name, for they know not Him who sent me.

22 If I had not come and spoken unto them, they would have not been guilty of sin; but now they have no excuse for their sin.

23 Whosoever hateth me, hateth my FATHER also.³

24 If I had not done among them such works as no one else hath ever done, they would not have been guilty of sin; but now they have even seen the works, and yet have hated both me and my FATHER.

25 Thus is fulfilled the saying recorded in their law, *'They hated me without a cause.'* (Ps. 35:19; 69:4).

26 But when the Comforter⁴

comes, whom I will send unto you from the FATHER, even *the spirit of Truth itself*, which emanates from the FATHER—that will testify concerning me.

27 And ye also shall also testify, because ye have been with me from the beginning.

CHAPTER 16

1 These things I have told you, that in the days to come ye may not falter.

2 They will expel you from the synagogues: yea the time cometh that any one who kills⁵ you will think that he doeth GOD service.

3 These things they will do to you because they know not the FATHER, nor me.

4 But I have told you these things, that when they come to pass, ye may remember that I told you. However I did not tell you these things at first, because I was with you.

5 But now I am returning to Him who sent me; and not one of you asks me, 'Whither goest thou?'

6 But because I have told you these things, sorrow hath filled your hearts.

7 Nevertheless I tell you the truth—it is better for you that I should go away: for if I go not

[The world.] i.e., the carnal, and seemingly material world. See Exp. Index under headings "World (mortal)," "Matter," and "Ontology."

2 persecute.] See Exp. Index under heading "Persecution of Christliness."

3 hateth my FATHER also.] i.e., whosoever hateth true Christliness, hateth GODLINESS, for CHRIST in its fullest sense, signifies GOD-manifest. See Exp. Index under headings "FATHER," "Son of GOD," and "Christ of GOD."

4 Comforter.] Advocate, Helper, SPIRIT-truth, absolute spiritual truth, unchanging in its nature. See Exp. Index under headings "SPIRIT-truth," "Comforter," and "Holy Ghost."

5 that.] The word in the Greek is "that," not "he," as given in most versions, because of the mistaken belief that the Comforter or SPIRIT-truth is a person.

6 kills.] See Exp. Index under heading "Persecution of Christliness."

away the Comforter¹ will not come to you; but if I depart, I will send the Comforter to you.

8 And when this Comforter is come, it will bring conviction to the world as to sin,² and as to righteousness,³ and as to judgment.⁴

9 Conviction as to sin, because they believe not in me;

10 conviction as to righteousness, because I go to the FATHER, and ye behold me no more;

11 and conviction as to judgment, because the spirit of evil that ruleth this world hath been condemned.

12 I have yet many things to say to you, but ye cannot bear them now.

13 However, when the Comforter is come—the *spirit of Truth*—it will guide you into all truth: for the Comforter will not speak of itself; but whatever it hears it will speak; and it will unfold to you the things that are to come.

14 This Comforter will glorify me, for it will take that which is mine and will reveal it unto you.

15 All things that the FATHER hath are mine;⁵ that is why I said, that the *Spirit of Truth* takes of what is mine and will reveal it unto you.

16 A little while and then ye

will not see me, and again a little while and ye will see me, because I go to the FATHER."

17 Then some of his disciples said to one another; "What is this that he saith to us, 'A little while and ye will not see me, and again a little while and ye will see me;' and, 'Because I go unto my FATHER?'"

18 They continued to question therefore among themselves, saying, "What doth he mean by saying, 'A little while?' We do not know what he is referring to."

19 Now Jesus, discerning that they wished to ask him about it, said unto them,—"Do ye inquire among yourselves what I meant by saying, 'A little while and ye will not see me, and again a little while and ye will see me?'"

20 Verily, verily I say unto you, Ye will weep and lament but the world will rejoice: and ye will be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath anguish because her time is come: but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a child has been born into the world.

22 So ye, in like manner, art now distressed, but I will see you again, and your hearts shall re-

1 Comforter.] In this instance is referred to as "he," which refers to whosoever reflects the absolute spiritual truth, or SPIRIT-truth. See John 14:16, 17, 26. Also Exp. Index under headings "Comforter," and "Holy Ghost."

2 sin.] See Exp. Index under headings "Evil," and "Devil."

3 righteousness.] See Exp. Index for treatise on this subject.

4 judgment.] This word has a dual

meaning. True judgment separates the chaff from the wheat, the dross from the gold, what is false from what is true. It casts out only the dross, not persons. See Exp. Index under headings "Judgment," and "Wrath of GOD."

5 are mine.] As cause is expressed through effect, so SPIRIT, GOD, the FATHER is manifest through the Christ or Son. Hence Jesus' words.

joyce, and your joy no one can take from you.

23 And in that day ye will ask me nothing. Verily, Verily, I say unto you, whatever ye shall ask the FATHER in my name,¹ He will give you.

24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be complete.

25 These things I have spoken unto you figuratively in allegories,² but the time cometh when I will no longer speak figuratively, but I will speak to you in plain language about the FATHER.

26 At that time, ye will ask in my name; and I do not say that I will entreat the FATHER for you,

27 for the FATHER Himself loveth you, because ye have loved me, and have believed that I have come from GOD.

28 I came forth from the FATHER, and have come into the world; now I am leaving the world, and am going³ to the FATHER."

29 His disciples then said unto him, "Behold, now thou speakest plainly, and speakest no parable.

30 Now we are assured that thou knowest all things, and hath no need to ask anyone. By this

we believe that thou hast come forth from GOD."

31 Jesus then answered them, and said,—"Do ye now believe?"⁴

32 Behold, the hour cometh yea, hath already come, that ye will be scattered, each one to his own, and will leave me alone: and yet, I am not alone, because the FATHER is with me.

33 These things I have spoken unto you, that in me ye may find peace. In this mortal world ye have affliction: but be of good courage! I have overcome this mortal world."⁵

CHAPTER 17

1 Having thus spoken, Jesus lifted up his eyes to Heaven, and said,—"FATHER, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee;

2 even as Thou hast given him dominion over all flesh, so that he may give SPIRIT-life to all whom Thou hast given him.

3 Now the SPIRIT-life is this, to comprehend Thee, the only true GOD, and Christ Jesus whom Thou hast sent.

4 I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.

5 And now, O FATHER, glorify Thou me with Thyself, with the glory which I had with Thee

ing "Transformation."

4 believe.] See Exp. Index under heading "Believe."

5 mortal world.] The spirit of the text is given here, as only the mortal world is referred to. See Exp. Index under headings "World (mortal)," "Matter," and "Ontology."

1 in my name.] i.e., in harmony with the Christ nature and spirit. See Exp. Index under heading "Name."

2 allegories.] i.e., parables. In ancient times to illustrate one's meaning it was customary to use a parable. See Exp. Index under headings "How to interpret the Scriptures," and "Symbolism."

3 going.] See Exp. Index under head-

before the world was.¹

6 I have revealed Thy nature unto those whom Thou hast given me out of the world; Thine they were, and Thou gavest them to me, and they have obeyed Thy word.

7 Now they know that all things whatsoever Thou hast given me, emanate from Thee.

8 For the instructions which Thou gavest me, I have given unto them, and they received them and knew assuredly that I came forth from Thee, and believed that Thou hast sent me.

9 It is for them I am praying: I am not praying for the world; but for those whom Thou hast given me, because they are Thine.

10 And all mine are Thine, and Thine are mine; and I have been glorified in them.

11 And now I am no more in the mortal world,¹ but they are in the mortal world, and I am coming to Thee. Holy FATHER, keep through Thine own name,² those whom Thou hast given me, that they may be one, even as We are one.³

12 While I was with them in the world I kept them true to Thy name: those whom Thou hast given me, I have guarded, and none of them has perished save the son of perdition—in fulfillment of Scripture.

1 world.] i.e., the so-called mortal world. It is possible to be conscious, even now, of existing as immortals, in spite of the fleshly veil and mortal phenomena. See Exp. Index under heading "World (mortal)."

2 name.] See Exp. Index under heading "Name."

3 We are ONE.] See Exp. Index under

13 And now I am coming to Thee; and these things I speak while I am in the world, that they may realize my joy in all its fullness in their own experience.

14 I have given them Thy message; and the world hated them because they are not of the world,¹ even as I am not of the world.

15 I pray not that Thou shouldst take them out of this mortal world, but that Thou shouldst protect them from evil.²

16 They are not of this mortal world, even as I am not of this mortal world.

17 Sanctify them in Thy truth: Thy word is truth.

18 As Thou hast sent me into the world, even so have I also sent them into the world.

19 And it is for them I sanctify³ myself, so that they also may be sanctified in SPIRIT-truth.

20 Nor do I pray for these alone, but also for those who believe in me through their teaching.

21 That they all may be one, even as Thou, FATHER, art in at-one-ment with me, and I with Thee, so they also may be in at-one-ment with US: that the world may believe that Thou didst send me.

22 And the glory which Thou

headings "Atonement and at-one-ment," "GOD," and "Christ of GOD."

1 mortal world.] See Exp. Index under heading "World (mortal)." The spirit of the text is here rendered.

2 evil, or one evil.] See Revised Version. Also Exp. Index under heading "Evil."

3 sanctify.] i.e., consecrate. See Exp. Index under heading "Consecration."

hast given me, I have given them; that they may be *one*, even as We are *one*.¹

23 I in them, and Thou in me, that they may be made perfect in at-one-ment; that the world may realize that Thou hast sent me and hast spiritually loved them even as Thou hast loved me.

24 FATHER, I desire that they also whom Thou hast given me, be with me where I am, that they may behold the glory, which Thou hast given me: for Thou hast spiritually loved² me before the formation³ of the mortal world.

25 O righteous FATHER, the world hath not known Thee, but I have known Thee, and these are they who have discerned that Thou hast sent me.

26 And I have revealed to them Thy true nature,⁴ and will continue to reveal it; that the spiritual love wherewith Thou hast loved me, may be manifest in them, and I in them."

CHAPTER 18

1 After Jesus had thus prayed,⁵ he went forth with his disciples beyond the brook Kedron, where there was a garden, into which he entered with his disciples.

2 Now Judas, the betrayer, knew of the place; for Jesus often resorted thither with his disciples.

1 as We are ONE.] See Exp. Index under heading "Atonement and at-one-ment."

2 spiritually loved.] See Exp. Index under headings "LOVE," "Love," and "love," for difference between spiritual love and physical or animal passion, as distinguished by the Greeks. Note footnote in Modern Speech, New Testament.

3 So Judas, having obtained a band of soldiers and some officers from the chief priests and Pharisees, came thither with lanterns, and torches, and weapons.

4 Now Jesus, aware of all that was coming upon him, went forth to meet them, and said,—"Whom seek ye?"

5 They answered him, 'Jesus the Nazarene.' Then Jesus said unto them,—"I am he." And Judas, the betrayer, also stood with them.

6 Now when he said unto them,—"I am he," they drew back and fell to the ground.

7 Again he asked them,—"Whom seek ye?" And they answered, "Jesus the Nazarene."

8 Jesus then answered,—"I have told you that I am he: if, therefore, ye seek me, let these other men depart."

9 Thus were his words fulfilled, "Of those whom Thou hast given me, I have lost none."

10 Then Simon Peter, having a sword,⁶ drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11 Jesus, however, said to Peter,—"Put up thy sword:⁶ the cup which the FATHER hath given me, shall I not drink it?"

12 Then the soldiers, with their captain and the Jewish officials,

3 formation.] See Emphatic Diaglott by Wilson.

4 nature.] See Exp. Index under heading "Name."

5 prayed.] See Exp. Index under heading "Prayer."

6 sword.] See Exp. Index under headings "Resistance versus non-resistance," "Warfare," and "Prince of Peace."

took Jesus and bound him.

13 And they led him first to Annas; for he was the father-in-law of Caiaphas, who was the high priest that year.

14 (Now it was Caiaphas, who had counselled the Jews that it was expedient that one man should die in behalf of the people.)

15 And Simon Peter followed Jesus, and so did another disciple. This disciple, being known to the high priest, went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then the other disciple who was known to the high priest, went out and spake to the door-keeper, and brought in Peter.

17 Then the damsel who kept the door, said unto Peter, "Art not thou also one of this man's disciples?" And Peter answered, "I am not."

18 And the servants and officers having made a charcoal fire, stood around it, and warmed themselves, for it was cold: and Peter also stood with them warming himself.

19 Then the high priest questioned Jesus about his disciples, and about his teaching.

20 And Jesus replied, saying,—"I spake openly to the world; I always taught in some synagogue, or in the Temple, where all the Jews are wont to assemble; and in secret I have said nothing.

21 Why askest thou me? Ask those who heard me, what I have

said to them: behold they know what I said."

22 Upon his saying this, one of the officers who stood by, struck Jesus with the palm of his hand, saying, "Answerest thou the high priest¹ thus?"

23 But Jesus answered,—"If I have spoken falsely, bear witness to the falsity: but if truly, why dost thou smite me?"

24 So Annas sent him bound to Caiaphas, the high priest.

25 Meanwhile Simon Peter was standing there, warming himself. And they said unto him, "Art not thou also one of his disciples?" But Peter denied it and said "I am not."

26 One of the servants of the high priest,¹ a kinsman of the man whose ear Peter had cut off, then said, "Did I not see thee in the garden with him?"

27 Again Peter denied it; and immediately a cock crowed.

28 Then they led Jesus from Caiaphas into the Praetorium: and it was now morning. The Jews, however, went not into the judgment hall for fear of defilement; that they might be able to eat the Passover.³

29 Accordingly Pilate went out to them, and said, "What accusation bring ye against this man?"

30 They answered and said unto him, "If he were not a malefactor we would not have delivered him up to thee."

31 Then Pilate said unto them,

¹ high priest.] See Exp. Index under heading "Ecclesiasticism versus religion."

² Praetorium.] The judgment hall connected with the Roman Governor's palace.

³ Passover.] See footnote John 5.1.

"Take ye him, and judge him according to your law." The Jews however said unto him, "It is not lawful for us to put any man to death."

32 (Thus the words of Jesus were fulfilled which he spake, intimating what manner of death he was about to die.)

33 Then Pilate re-entered the Praetorium,¹ and calling Jesus to him, said, "Art thou the King of the Jews?"

34 Jesus answered, "Dost thou ask this of thyself? or did others tell thee this about me?"

35 Pilate answered, "Am I a Jew? Thine own nation, and the chief priests have handed thee over to me. What hast thou done?"

36 Then Jesus answered,—"My kingdom is not of this world:² if my kingdom were of this world, then would my subjects have resolutely fought to prevent my being delivered up to the Jews: but, however, my kingdom is not here."

37 Pilate, therefore, said unto him, "Thou art a king, then?" Jesus answered, "Thou sayest it; I am a king.³ To this end was I born, and for this purpose came I into the world—that I might bear witness to the truth. Every one who is of the truth, heareth my voice."

38 Then Pilate said unto him,

"What is truth?"⁴ And saying this, he went out again to the Jews, and said unto them, "I find no fault in him."

39 But it is customary to release to you one prisoner at the time of the Passover; are you willing, therefore, that I release to you the King of the Jews?"

40 Then they cried out again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

CHAPTER 19.

1 Pilate then took Jesus and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head: and then throwing around him a purple robe, they mocked him, saying,

3 "Hail King of the Jews!" and they struck him with the palms of their hands.

4 After which Pilate went out again, and said to the Jews, "Behold I bring him out to you, that ye may know that I find no fault in him."

5 Then Jesus came out, wearing the crown of thorns, and the purple robe. And Pilate exclaimed, "Behold, the man!"

6 When the chief priests and officers⁵ saw him, they cried out, "Crucify him! crucify him!" Pilate, however, said unto them, "Take ye him yourselves, and cru-

¹ Praetorium.] The judgment hall connected with the Roman Governor's palace.

² not of this world.] i.e., not a mortal material kingdom, but a spiritual Kingdom, "which cannot be shaken." See Exp. Index under headings "Heaven," and "World (mortal)."

³ King.] See helpful note in Exp. Index under headings "King" and "Sovereignty." Also Revised Version. Note Matt. 27:11 and Rev. 1:6.

⁴ What is truth.] See Exp. Index under headings "Truth," "Spirit," "Spiritual," "Reality," and "SPIRIT-truth."

⁵ chief priests.] See Exp. Index under heading "Ecclesiasticism versus Religion."

cify him: for I find no fault in him."

7 The Jews then replied, saying, "We have a law, and according to that law he ought to die, because he made himself out to be a son of GOD."¹

8 When Pilate therefore heard what they said, he became even more alarmed,

9 and went again into the judgment hall, and said to Jesus, "From whence art thou?" But Jesus answered him never a word.

10 Then Pilate said unto him "Speakest thou not to me? Knowest thou not that I have power to crucify thee, or have power to release thee?"

11 But Jesus answered, "Thou couldst have no power at all against me, except it were permitted thee from above; therefore he who delivered me unto thee is guilty of greater sin."

12 From this time Pilate sought to release Jesus: but the Jews cried out saying, "If thou release this man thou art not a friend of Caesar! Whosoever maketh himself out to be a king, speaketh against Caesar!"

13 When Pilate heard these words, he brought Jesus out, and sat down in the judgment seat in the place called, "The Pavement," but in the Hebrew "Gabbatha."

14 (Now it was the Day of Preparation, for the Passover,² and about the sixth hour). Then Pilate said unto the Jews, "Be-

hold your king!"

15 But they cried out, "Away with him! Away with him! Crucify him!" Pilate said unto them, "Shall I crucify your king?" The chief priests³ answered, "We have no king but Caesar."

16 Whereupon Pilate delivered Jesus over to them to be crucified. And they took Jesus, and led him away.

17 Then Jesus, bearing his own cross, was led forth to a place called "The place of skulls," which in the Hebrew, is called Golgotha.

18 There they crucified him, and two others with him; one on either side, and Jesus in the midst.

19 And Pilate wrote an inscription and had it placed on the cross, which read, "*JESUS THE NAZARENE, THE KING OF THE JEWS.*"

20 This inscription was read by many of the Jews: for the place where Jesus was crucified was near the city: and the inscription was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, "Write not 'The king of the Jews;' but that, 'He said, 'I am King of the Jews.'"

22 But Pilate answered, "What I have written, I have written."

23 Then the soldiers, when they had crucified Jesus, took his garments, and divided them into four parts, giving to each soldier

1 a son of GOD.] See Exp. Index under headings "Christ of GOD" and "Son of GOD."

2 Passover.] See footnote to John 5:1.

3 chief priests.] See Exp. Index under heading "Priesthood."

a part. They also took his vesture.¹ Now the vesture was without seam, woven in one piece from the top throughout.

24 So they said to one another, "Let us not tear it, but cast lots for it, to see whose it shall be." Thus fulfilling the Scripture which saith, *'They divided my raiment among them, and for my vesture they did cast lots.'*" (Ps. 22:18). These things therefore the soldiers did.

25 Now there were standing by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple whom he loved² standing near, he said to his mother,—"Woman, behold thy son!"

27 Then he said to the disciple,—"Behold, thy mother!" And from that hour this disciple took her to his own home.

28 After this, Jesus, knowing that all things were now accomplished, in fulfillment of the words of Scripture, said "I thirst." (Ps. 69:21).

29 Now a vessel full of vinegar stood nearby; and dipping a sponge in the vinegar, they attached it to the end of a hyssop stalk, and put it to his mouth.

30 When Jesus therefore had tasted the vinegar, he said,—"It is finished," and bowing his head, he

breathed his last.

31 Then the Jews, because it was the Day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was a great day to them), besought Pilate that their legs might be broken, and that they might be taken away.

32 Then the soldiers came and brake the legs of the first man, and also of the other who had been crucified with Jesus.

33 But when they came to Jesus, and saw that he was already dead,¹ they brake not his legs.

34 But one of the soldiers pierced his side with his spear, and immediately there flowed forth blood and water.

35 And he who witnessed it, bare record, and his record is true: and he knows that he is speaking the truth, so that ye also may believe.

36 For these things occurred in fulfillment of the Scriptures, which saith, *"A bone of him shall not be broken."* (Exod. 12:10. Ps. 34:20).

37 And also another passage of Scripture, which saith, *"They shall look upon him whom they pierced."* (Zech. 12:10).

38 After this, Joseph of Arimathea, being a disciple of Jesus, —although a secret one, owing to his fear of the Jews—besought

¹ vesture.] See Exp. Index under heading "Symbolism."

² loved.] The word is here used in its highest spiritual sense. See Exp. Index

under heading "Love."

¹ dead.] that is, according to mortal sense. See Exp. Index under headings "Life," "Mortals," "Immortals" and "Death."

Pilate to allow him to take away the body of Jesus: and Pilate gave him permission. He came therefore, and took away the body of Jesus.

39 And Nicodemus, who at first visited Jesus by night, also came, bringing with him a mixture of myrrh and aloes, about a hundred pounds in weight.

40 Then they took the body of Jesus, and bound it with linen cloths and with the spices, as is the custom of the Jews when preparing a body for burial.

41 Now at the place where Jesus was crucified there was a garden; and in this garden a new tomb, wherein no one had ever been laid.

42 There, therefore, they laid the body of Jesus, both because the tomb was nearby, and because of the Jew's Preparation Day.

CHAPTER 20

1 Now on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark, and saw that the stone had been removed from the entrance.

2 Then she ran, and coming to Simon Peter, and to the other disciple whom Jesus loved, she said unto them, "They have taken away the Lord¹ out of the tomb, and we know not where they have laid him!"

4 And the two ran together; but the other disciple outran Pe-

ter, and came first to the tomb.

5 And stooping down, he saw the linen cloths lying; yet went he not in.

6 Then came Simon Peter following him, and went into the tomb, and looked at the linen cloths lying there,

7 together with the napkin which had been about his head; not lying with the linen cloths, but folded up apart by itself.

8 Then the other disciple who had come first to the tomb, also went in and saw for himself, and was convinced of the truth of her words.

9 For they did not as yet comprehend the Scripture, that Jesus must rise again from the dead.²

10 Then the disciples went away by themselves.

11 But Mary remained outside the tomb weeping. And as she wept, she stooped down and looked into the tomb,

12 and saw two angels in white, sitting, one at the head, and the other at the foot, where the body of Jesus had lain.

13 And they said unto her, "Woman, why weepest thou?" And she answered and said, "Because they have taken away my Lord, and I know not where they have laid him."

14 While saying this, she turned around and saw Jesus standing there, but knew not that it was Jesus.

15 Jesus said unto her,—"Wo-

¹ Lord.] This word is only given full capitalization when it refers to GOD the FATHER. See Exp. Index under heading "Lord."

² rise again from the dead.] See Exp. Index under headings "Resurrection," "Raising the Dead," "Death" and "Life."

man why weepest thou? Whom seekest thou? But she, supposing him to be the gardener, said unto him, "Sir, if thou hast carried him away, tell me where thou hast laid him, and I will take him away."

16 Jesus said to her, "Mary!" She turned to him, exclaiming in Hebrew, "Rabboni!" which means "Teacher!"

17 Jesus then said unto her,—"Touch me not; for I have not yet ascended¹ to my FATHER: but go to my brethren, and tell them that I am ascending unto my FATHER and your FATHER, and to my GOD and your GOD."

18 So Mary Magdalene went and told the disciples that she had seen the Lord, and that he had said these things to her.

19 Now on the evening of the same day, the first day of the week, the doors of the room where the disciples were assembled having been closed, through fear of the Jews, Jesus appeared and stood in their midst, and said unto them,—"Peace be unto you!"

20 And having said this, he showed them his hands and his side. Then were the disciples rejoiced when they saw the Lord.

21 Then Jesus said unto them

again,—"Peace be unto you: as the FATHER hath sent me, even so send I you."

22 And having thus spoken, he silently communed,² and then said, "Receive ye the holy SPIRIT-truth."³

23 Whatsoever sins ye forgive anyone⁴ they are forgiven; and whatsoever sins ye withhold from forgiveness, they are withheld."

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said unto him, "We have seen the Lord." But Thomas said unto them, "Unless I see the print of the nails in his hands, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

26 And after eight days his disciples were again within, and Thomas also was with them. Then Jesus again appeared and stood in their midst,—though the doors were closed,⁵ and said,—"Peace be unto you!"

27 Then he said to Thomas,— "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing."

28 And Thomas answered and

¹ ascended.] See Exp. Index under headings "Ascension" and "Matter."

² communed.] See Exp. Index under heading "Prayer."

³ SPIRIT-truth.] See Exp. Index under heading "Holy Ghost" for the proper distinction, already noted in King James' Version, between SPIRIT-truth, and SPIRIT, or GOD.

⁴ ye forgive anyone.] The Latin-Irish

text reads, "Whatsoever sins ye forgive anyone, it is the Holy Ghost that shall remit them, and whatsoever sins ye withhold from forgiveness, it is the Holy Ghost that shall retain them. See Exp. Index under heading "Holy Ghost."

⁵ though the doors were closed.] See Exp. Index under headings "Fourth Dimension," "Mind," "Matter," "Metaphysics" and "Ontology."

said unto him, "My Lord,¹ and my GOD!"

29 But Jesus said to him,—
"Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed."

30 Then indeed, many other meta-physical signs did Jesus demonstrate in the presence of his disciples, which are not recorded in this book.

31 But these have been recorded that ye might believe that Jesus is the Christ,¹ the Son of GOD; and that, steadfastly believing,² ye might have Life through his name.³

CHAPTER 21.

1 After these things, Jesus again manifested himself to the disciples at the sea of Tiberias. And in this manner he appeared to them.

2 There were together, Simon Peter, Thomas, called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus.

3 Simon Peter said to them, "I go a fishing." The others said, "We also go with thee." They set out immediately, therefore, and got into the boat; and that night they caught nothing.

4 But when morning had come, Jesus stood on the shore: but the disciples knew not that it was

Jesus.

5 Then Jesus said unto them,—
"Children, have ye anything to eat?" They answered, "No."

6 And he said unto them,—
"Cast the net on the right side of the ship, and ye will find." They cast, therefore, as he directed, and now were not able to draw in the net owing to the multitude of fishes.⁴

7 Thereupon that disciple whom Jesus loved,⁵ said unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him (for he was naked),⁶ and threw himself into the water.

8 But the other disciples came ashore in the small boat, dragging the net full of fishes, for they were only about two hundred cubits from the shore.

9 Then, as soon as they had landed, they saw a fire of coals there, and a fish laid thereon, and bread.

10 And Jesus said unto them,—
"Bring some of the fish which ye have now caught."

11 Simon Peter therefore went and drew the net to land full of great fishes, one hundred and fifty and three of them: and for all there were so many, yet was not the net broken.

12 Jesus then said unto them,—
"Come and dine." None of the

1 Lord, Christ, GOD.] See Exp. Index under these headings.

2 Steadfastly believing.] See Exp. Index under headings "Faith" and "Believe."

3 name.] i. e., nature. See Exp. Index under heading "Name."

4 multitude of fishes.] A pure demon-

stration of meta-physics. See Exp. Index under headings "Ontology," "Miracle," "Mind," "Matter," and "Meta-physics."

5 loved.] The word is here used in its highest spiritual meaning. See Exp. Index under heading "Love."

6 for he was naked.] The fishermen of that country wore scant clothing when engaged in fishing.

disciples however dared ask him, "Who art thou?" knowing that it was the Lord.

13 Jesus then came, and taking the bread, he handed it to them, and the fish also.

14 This was now the third time that Jesus showed himself to his disciples, after he had risen from the dead.¹

15 Now after they had eaten, Jesus said to Simon Peter,—"Simon son of Jonas, lovest² thou me more than these material things?" Simon said unto him,—"Yea, Lord thou knowest that I love thee." Jesus said unto him,—"Feed my lambs."

16 Again a second time, Jesus said to him,—"Simon, son of Jonas, lovest thou me?" And again he answered, "Yea, Lord; thou knowest that I love thee." Jesus said unto him,—"Feed my sheep."

17 Jesus said unto him the third time,—"Simon, son of Jonas, lovest thou me?" Peter, however, was grieved because he said to him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

18 Verily, verily, I say unto thee, When thou wast young, thou didst gird thyself, and walk whither thou wouldst: but when thou art old thou wilt stretch

forth thy hands, and another will gird thee, and take thee whither thou wouldst not."

19 Thus he spake, intimating what manner of death Peter would meet, in his endeavor to glorify GOD. And when he had thus spoken, he said unto Peter, "Follow me."

20 Then Peter, turning around, saw the disciple whom Jesus loved following them—the one who leaned upon Jesus' breast at the supper and asked, "Lord, who is it that betrayeth thee?"

21 Peter, therefore, seeing him, said to Jesus, "Lord, what about this disciple?"

22 Jesus said unto him,—"If I will that he tarry till I come what is that to thee? For thyself, follow thou me."

23 This report therefore was spread abroad among the brethren, that that disciple would not die: yet Jesus did not say to Peter, "he will not die;" but, "If I will that he tarry till I come, what is that to thee?"

24 It is this disciple who testifies concerning these things, and who wrote this record; and we know that his testimony is true.

25 And there were also many other things which Jesus did, which, if everyone of them were written out in detail, I suppose the world itself could not contain the books¹ that would have to be written.

¹ risen from the dead.] See Exp. Index under heading "Resurrection."

² lovest.] The word is here used by Jesus in its highest spiritual meaning.

¹ books.] See Exp. Index under headings "Text of Old Covenant and New Covenant," "Scriptures," "Bible" and "Canonization."

THE ACTS OF THE APOSTLES

CHAPTER 1.

1 The first account¹ which I compiled, O Theophilus, dealt with all that Jesus both did and taught from the very first,

2 even to that day in which, after giving instructions through the holy SPIRIT-truth² to the Apostles whom he had chosen, he was taken up;³

3 to whom he also showed himself alive,⁴ after his suffering, by many infallible proofs; being seen of them during a period of forty days, and speaking of those things which pertain to the Kingdom of GOD.

4 And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for that which was promised of the FATHER, of which, said he, ye have heard me speak.

5 For John truly baptized with water; but ye shall be baptized⁵ with the holy SPIRIT-truth, not many days hence."

6 They therefore, being assembled together, asked him, saying, "Lord,⁶ wilt thou at this time restore the Kingdom to Israel?"

7 And he said unto them,—"It is not for you to know the times or the seasons which the FATHER hath reserved for His own decision."

8 But ye shall receive the GOD-power when the holy SPIRIT-truth shall have come upon you, and ye shall be my witnesses, not only in Jerusalem but throughout all Judaea, and Samaria, and even to the uttermost parts of the earth."

9 Having thus spoken, Jesus ascended³ before their eyes, and a cloud received him out of their sight.

10 And while they stood intently gazing into the heavens as he ascended, behold, two men stood beside them in white raiment,

11 who said, "Ye men of Galilee why stand ye gazing up into the heavens? This same Jesus who hath ascended from you into the heavens, will come in the same manner as ye saw him depart into the heavens."

12 Then they returned to Jerusalem from the Mount called Olivet, which is a Sabbath day's journey from Jerusalem.

13 And when they had entered the city, they went up to the upper room where they were staying. Now there were present, Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the zealot, and Judas the brother of James.

1 account.] See Exp. Index under headings "History," "New Covenant," "Text of the Old Covenant and New Covenant," "Covenant," "Scriptures," "Bible" and "Canonization."

2 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost," as to the positive distinction which exists between the meaning of SPIRIT, GOD, and SPIRIT-truth.

3 ascended.] See Exp. Index under headings "Transformation - Transfigura-

tion," "Mind," "Matter" and "Ontology."

4 showed himself alive.] See Exp. Index under headings "Raising the Dead," "Mind" and "Matter."

5 baptized.] See Exp. Index under headings "Baptism (of water)," "(of fire)" and "(of SPIRIT-truth)."

6 Lord.] See Exp. Index under headings "LORD," "Lord" and "lord."

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14 All these with one mind, were constantly engaged in prayer, together with the women, including Mary the mother of Jesus, and his brothers.

15 And in those days, Peter stood up in the midst of the disciples and said, (the number of those present being about one hundred and twenty)

16 "Men and brethren, it was necessary for the Scripture to be fulfilled, which the holy SPIRIT-truth¹ through the mouth of David foretold concerning Judas Iscariot, who acted as guide to those who laid hold of Jesus.

17 For he was numbered as one of us, and was chosen² to share in the ministry.³

18 (Now this man purchased a field with the wages of his wickedness; and having fallen⁴ headforemost, his body burst open, and all his bowels gushed out.

19 And it became known to all those who dwelt in Jerusalem; so that the field was named in their own language, "Aceldama," which means, "The field of blood."

20 Now it is written in the book of Psalms, '*Let his habitation be desolate, and let no one dwell therein:*' (Ps. 69:25) and, '*His work let another take up.*' (Ps. 109:8).

1 SPIRIT-truth.] See Exp. Index under heading "Holy ghost."

2 chosen, or selected.] Not ordained, as in Authorized Version. See Exp. Index under headings "Ordain" and "Elders." Note verse 26.

3 ministry.] See Exp. Index under headings "Minister" and "Service."

4 fallen.] See Matt. 27:5-8.

5 Lord.] This word is only given full capitalization when it refers to GOD the FATHER, as in verse 24. See Exp.

21 It is necessary, therefore, that from among the men who have been with us all the time that the Lord⁵ Jesus went in and out among us,-

22 beginning from the time of his baptism by John, to the day on which he was taken up from us, -that one be chosen² who, together with ourselves, was a witness to his resurrection."

23 Two names, therefore, were proposed, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, saying, "Thou, LORD, who knowest the hearts of all, reveal to us which of these two Thou dost choose

25 to fill the place in this ministry and apostleship, from which Judas by transgression fell, that he might go to his proper place."

26 Then they drew lots⁶ between them, and the lot fell on Matthias, and thereafter he was numbered with the eleven other Apostles.

CHAPTER 2.

1 Now when the Day of Pentecost⁷ was fully come, they were all gathered together with one mind in the same place.

2 And suddenly there came a sound from heaven, as of a mighty rushing wind; and it filled the

Index under headings "LORD" and "Lord."

6 drew-lots.] A very human means of decision. See Exp. Index under headings "Ordain," "Saint," "Ministry," "Scriptures" and "Bible."

7 Pentecost.] The phenomenon of all being of one MIND, and foreigners of all nationalities intuitively understanding everything said, is but a natural phase of spiritual noumena. See Exp. Index under headings "Mind," "Carnal Mind," "Intuition," "Ontology" and "Miracle."

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whole house where they were sitting.

3 Then there appeared in their midst, forked tongues like fire; which settled on each one of them.

4 And they were all filled with the holy SPIRIT-truth¹ and began to speak with other tongues, as the SPIRIT gave them utterance.

5 Now there were sojourning in Jerusalem certain Jews, pious men, from every nation under heaven.

6 And when a report of what was taking place was noised abroad, a crowd assembled, and were greatly perplexed; because each one heard the disciples speaking, as though speaking in the particular dialect of each person present.

7 And they were filled with wonder, and marvelled, saying to one another, "Behold are not all these who are speaking, Galilaeans?"

8 Yet how is it that each one of us hears what is said in the very dialect of his native land.

9 Parthians, Medes, Elamites, and those who come from Mesopotamia, and Judaea; from Cappadocia, Pontus, and Asia,

10 Phrygia, Pamphylia, and from Egypt, and from the various districts of Libia about Cyrene; Roman visitors also, both Jews and proselytes, as well as Cretans and Arabians,—

11 and we all hear these people speak concerning the marvellous works of GOD as though they were speaking in the language peculiar to each one of us?"

12 And they were all amazed, and perplexed, saying one to another, "What meaneth this?"

13 Others however scornfully said, "They are drunk with sweet wine."

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Men of Judaea! and all who are sojourning in Jerusalem! let this be known unto you and hearken to my words!

15 For these people are not drunken, as ye suppose, for it is but the third hour of the day.

16 But this is what was foretold by the prophet Joel, when he said,

17 *'And it shall come to pass in the last days,' saith GOD, 'I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions,¹ and your old men shall dream dreams.*

18 *Yea, even upon the slaves, both men and women, for they are Mine. And I will pour out My spirit in those days, and they shall prophesy.*

19 *And I will show wonders in the skies above, and signs on the earth below; blood, and fire, and a cloud of smoke.*

meaning GOD.

¹ visions.] See Exp. Index under heading "Vision."

¹ SPIRIT-truth.] See Exp. Index under headings "Holy Ghost" and "SPIRIT." for the distinction which exists between the meaning of SPIRIT-truth, and SPIRIT,

20 *The sun shall be turned into darkness, and the moon into blood, before the coming of that great and notable day of the LORD.*¹

21 *And it shall come to pass that whosoever shall call on the name² of the LORD shall be saved.*' (Joel 2:28-32).

22 Ye men of Israel, hear these words! Jesus the Nazarene,³ a man come from GOD, and brought to your notice by his mighty works, and marvels, and signs, which GOD demonstrated through him in your midst, as ye yourselves know,—

23 being delivered up by the determinate⁴ will of GOD for the purpose of bringing salvation, ye have taken, and by the hand of lawless men have crucified and slain.⁵

24 whom GOD hath raised up; having loosed the pangs of death;⁶ inasmuch as it was not possible for him to be held by it.

25 For David thus spake concerning him, '*I discerned the LORD always present with me, for He is at my right hand that I may not be moved.*

26 *Because of this my heart is*

rejoiced, and my tongue exulteth. Moreover, even my flesh shall rest temporarily⁷ in hope.

27 *Because Thou wilt not abandon my life to hades⁸ nor wilt Thou abandon Thine holy one to decomposition.*

28 *Thou hast made known to me the ways of life. With Thy very presence Thou wilt fill me with gladness.*' (Ps. 16:8-11).

29 Men and brethren, I may speak to you freely concerning the patriarch David; that he both died, and was buried, and his tomb is still with us to this day.

30 Therefore being a prophet, and knowing that GOD had solemnly sworn to him that He would cause one of the fruit of his loins to sit upon His throne, (Ps. 132:11)

31 he foresaw and spake concerning the resurrection of the Messiah; that he was not abandoned to extinction, nor did his flesh undergo decomposition." (Ps. 16:10).

32 This Jesus hath GOD raised up, whereof we are all witnesses.

33 Therefore, being exalted at the right hand of GOD, and hav-

1 LORD.] the word LORD is only capitalized thus when it refers to GOD, the FATHER.

2 name.] See Exp. Index under heading "Name."

3 Jesus, the Nazarene.] See Exp. Index under headings "Jesus," "Mortals," "Immortals," "Man (mortal)" and "Man (spiritual)."

4 determinate.] Compare Hab. 1:13 and 1 Corinthians 2:6-8 with II Corinthians 5:2. See Preface.

5 by the hand of lawless men have crucified and slain.] Not by the hand or will of GOD. See Exp. Index under head-

ing "Vicarious Salvation (so-called)." Also Preface.

6 death.] See Exp. Index under headings "Death" and "Life."

7 temporarily.] The verb signifies to rest as in a tent, a temporary rest. See footnotes and Modern Speech, New Testament.

8. hades.] Signifies the grave, or a state of oblivion. See Exp. Index under headings "Hades" and "Hell."

9 decomposition.] See Exp. Index under headings "Mind," "Matter," "Meta-physics" and "Ontology."

THE ACTS

ing received from the FATHER the promised holy SPIRIT-truth,¹ he hath poured forth this truth which ye yourselves both see and hear.

34 For David ascended not to Heaven, but he himself said, *'The LORD*² *saieth unto my Lord,*² *sit thou on My right hand,*

35 *until I make thine enemies a footstool for thy feet.*" (Ps. 110:1).

36 Therefore let all the house of Israel know assuredly that GOD made him both Lord and Messiah—this same Jesus whom ye crucified."³

37 Now when they heard this, they were pierced to the heart, and they said unto Peter and the rest of the Apostles, "Brothers, what shall we do?"

38 Then Peter said unto them, "Reform,⁴ and be baptized,⁵ every one of you in the name of Christ Jesus, for the remission⁶ of your sins; and ye shall receive the gift of the holy SPIRIT-truth.

39 For the promise is to you and to your children, and to all who are afar off; even as many as

the LORD our GOD shall call."

40 And with many other words, he testified and exhorted them, saying, "Save yourselves from this perverse generation."

41 Then those who gladly accepted his teaching were baptized: and on that day there were about three thousand people added to their number.

42 And they continued constant in their observance of the apostles' teaching, in their devotion to the brotherhood, in observance of the symbolic ritual of the Breaking of Bread,⁷ and to prayer.

43 And everyone was inspired with awe, and many meta-physical marvels and signs⁸ were demonstrated through the Apostles.

44 And all the believers were united, and held all things they possessed in common.

45 They sold their property and belongings and shared the proceeds according to the needs of each.

46 And every day they regularly met together with one accord in the Temple Courts,⁹ observed

1 SPIRIT-truth.] A concrete example of the vital distinction that exists between the word SPIRIT, meaning GOD, and SPIRIT-truth, or as rendered by the King James' Version, "Holy Ghost." See Exp. Index under heading "Holy Ghost."

2. LORD., Lord. Lord] This is a most important passage concerning the use of the word LORD; meaning GOD, the FATHER; and the word Lord, as meaning Jesus, the Anointed. See Exp. Index under headings "LORD." "Lord" and "lord."

3 crucified.] Crucified by the will of mankind, i.e., the carnal so-called mind, but not by the will of GOD. See Acts 2:23 and 1 Cor. 2:8-8. See Preface. Also Exp. Index under heading "Vicarious Atonement (so-called)."

4 reform.] See Exp. Index under heading "Repent."

5 baptized, baptism.] See Exp. Index under heading "Baptism (of water)."

6 remission.] See Exp. Index under headings "Atonement and At-one-ment." "Salvation (the way of)," and "Righteousness."

7 breaking of Bread.] One of the very few symbolic rituals left by Jesus as reminders to his disciples that they should partake of his spiritual life, symbolized by the bread and the wine. See Exp. Index under headings "Communion," "Baptism," "Circumcision," "Symbolism," "Ritualism," "How to Interpret the Scriptures" and "Body and Blood of Christ Jesus."

8 signs.] See Exp. Index under heading "Miracles."

9 Temple Courts.] i.e., the outer courts of the Temple.

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the symbolic ritual of the Breaking of Bread in their various homes, and ate their meals with gladness and singleness of heart.

47 Praising GOD; and being regarded with favor by all the people. And the LORD¹ added daily to their numbers, those who were being saved.²

CHAPTER 3.

1 Now on one occasion, as Peter and John were going up into the Temple at the hour of prayer—the ninth hour,—

2 a certain man, who had been lame from his birth, was being carried thither. This man they laid daily at the door of the Temple which is called "Beautiful," so that he might ask alms of those who entered;

3 and so, when he saw Peter and John about to enter the Temple, he asked alms of them.

4 Then Peter, fixing his eyes upon him, as did John also, said, "Look on us."

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said, "Silver and gold have I none; but such as I have, give I thee. In the name³ of Christ⁴ Jesus of Nazareth, rise up and walk."

1 LORD.] See Exp. Index under headings "LORD" and "Lord."

2 being saved.] It is noteworthy that the Greek text here does not signify that a mere blind belief that Christ Jesus died in behalf of others, constituted a vicarious salvation for such believers, for the words are "*were being saved*," not "*were saved*," as translated in the Common Version. They but began their journey spiritward by following in the footsteps of the Great Exemplar and Wayshower. See Exp. Index under headings "Being Saved" and "Righteousness." Also Em-

7 And he took him by the right hand, and lifted him up; and instantaneously⁵ his feet and ankle bones received strength.

8 Leaping up, the man stood and walked, and entered with them into the Temple, walking, and leaping, and praising GOD.

9 And all the people, saw him walking and praising GOD,⁶

10 and knew that it was the same man who had sat daily asking alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened to him.

11 Now while the lame man who was healed hung about Peter and John, all the people, stricken with awe, ran together to them, in the porch which is called Solomon's.

12 And when Peter saw it, he said unto the people, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though we, by any power or holiness inherent within ourselves, had made this man to walk?"

13 The GOD of Abraham, and Isaac, and of Jacob, the GOD of our forefathers, hath glorified His servant Jesus, whom ye delivered up⁷ and disowned in the presence of Pilate, when he, himself, had

phatic Diaglott, by Wilson.

3 name.] See Exp. Index under heading "Name."

4 Christ.] See Exp. Index under heading "Christ."

5 instantaneously.] See Exp. Index under headings "Miracles" and "Healing the Sick."

6 praising GOD.] The only cause and Creator of all that is good. See Exp. Index under headings "Power to Heal," "GOD" and "SPIRIT." Also John 14:12.

7 whom ye delivered up.] Not GOD had predestined. See Preface. Also 1 Cor. 2:8.

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determined to let him go.

14 But ye disowned the holy and righteous one, preferring that a murderer should be released in preference to him.

15 And ye killed the Prince of Life, whom GOD hath raised from the dead; whereof ye are now witnesses.

16 And his name,¹ through faith in his name, hath made this man strong, whom ye see and know: yea, the faith² which through Christ hath given this man this perfect soundness in the presence of you all.

17 And now, brethren, I realize that it was through ignorance ye did it,³ as did also your rulers.

18 But what GOD had long ago foretold by the mouth of all the prophets concerning the sufferings of the Anointed, hath thus been fulfilled.

19 Reform⁴ your lives, therefore, and turn from your evil ways, that your sins may be blotted out, so that seasons of refreshment may come from GOD'S presence,

20 and that He may send to you Jesus, the Anointed,⁵ who hath before been appointed to

come to you:

21 whom Heaven must indeed welcome until the time of the restoration of all things. concerning which GOD hath spoken through the mouth of His holy prophets throughout the ages.

22 For Moses truly said, *'A prophet shall the LORD your GOD raise up to you from among your brethren, like unto me; him ye shall hearken to in all things whatsoever he shall say unto you.'*

23 *And it shall come to pass that every one who will not hear that prophet, shall be destroyed from among the people.'* (Deut. 18:15-19, Lev. 23:29).

24 Yea, for all the prophets from Samuel and those who followed after, as many as have spoken. have likewise foretold of these days.

25 Ye are the children of the prophets, and of the *Covenant*¹ which GOD made with our forefathers, saying to Abraham, *'And in thy seed shall all the nations of the earth be blessed.'* (Gen. 12:3, Gal. 3:8).

26 GOD, having raised up his servant, sent him first to you, to bless you, in turning each one of you from his evil deeds."²

1 name.] i.e., nature, or characteristics. See Exp. Index under heading "Name."

2 faith.] i.e., faith, based upon understanding. See Exp. Index under headings "Faith" and "Miracles."

3 through ignorance ye did it.] See 1 Cor. 2:8. Also Preface.

4 reform.] See Exp. Index under headings "Repent," "Salvation (The way of)," and "Atonement and at-one-ment."

5 Christ, or Anointed.] See Exp. Index

for fuller meaning of this title.

1 Covenant.] See Exp. Index under heading "Text of the Old Covenant and New Covenant."

2 turning each one of you from his evil deeds.] Not vicariously, but as a metaphorical and ethical exemplar of divine law and righteousness. See Exp. Index under headings "Righteousness," "Atonement and At-one-ment" and "Vicarious Atonement (so-called)."

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CHAPTER 4.

1 Now while they were thus speaking to the people, the priests and the captain of the Temple guard, together with the Sadducees came upon them,—

2 being incensed that they taught the people thus,—for they were preaching the resurrection of the dead,¹ as demonstrated by Jesus.

3 And they laid hands on them and placed them in custody until the next day, for it was then already evening.

4 However, many of those who heard the teaching believed; and they numbered about five thousand.

5 And it came to pass on the next day that a meeting of the rulers and scribes and elders was convened at Jerusalem.

6 Annas the high priest and Caiaphas, and John, and Alexander were present, and also as many as were of the kindred of the high priesthood.

7 And when they had placed the disciples in their midst, they asked, "By what power,² and in whose name have ye done this?"

8 Then Peter, filled with the

holy SPIRIT-truth,³ said unto them, "Ye rulers of the people, and elders of Israel!

9 If we are this day examined regarding the good deed done to the impotent man, as to the means whereby he was made whole;

10 be it known unto you all, and to all the people of Israel, that in the name of Jesus, the Christ,⁴ the Nazarene whom ye crucified,—whom GOD raised from the dead—even by him doth this man stand here before you perfectly whole.

11 *'This stone⁵ which you builders have rejected, has become the cornerstone.'* (Ps. 118: 22).

12 And there is no salvation⁶ in any other: for there is no other name known to men, under Heaven, whereby we can be saved."

13 Now when they saw the boldness of Peter and John, and perceived that they were illiterate and unlearned men, they marvelled, and recognized them as having been with Jesus.

14 And seeing the man who had been healed⁷ standing with them, they could say nothing against it.

1 resurrection of the dead.] See Exp. Index under headings "Raising the dead," "Mind" and "Matter."

2 power.] See Exp. Index under headings "Power to Heal" and "Meta-physics."

3 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost," for explanation as to the absolute distinction which exists between SPIRIT, meaning GOD, and the holy SPIRIT-truth; a difference noted in the King James' Version, although improperly translated.

4 Jesus the Christ.] "We must not forget that Jesus Christ, as a compound name, was not so used at that period, if indeed it ought ever to be so regarded."

See Modern Speech New Testament. Also Exp. Index under headings "Name," "Jesus" and "Christ."

5 stone.] See Exp. Index under headings "Spirit," "Meta-physics" and "Spiritual."

6 salvation.] Salvation from all mortal maladies, yea, even from mortality itself. See Exp. Index under headings "Mortals," "Immortals," atonement and At-one-ment," Salvation (The way of)," and "Righteousness."

7 healed.] See Exp. Index under headings "Miracle," "Meta-physics," "Mind," "Matter," "Healing the Sick," "Ontology" and "Public Health Service."

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15 So having ordered them to be withdrawn from the Sanhedrin, they conferred among themselves, saying,

16 "What shall we do to these men? For that a notable sign has indeed been demonstrated by them is manifest to all those who dwell in Jerusalem, and we cannot deny it.

17 But that it may spread no further among the people, let us stop them by threats from speaking to anyone hereafter in this name."¹

18 So having called the disciples, they charged them to neither speak nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, "Judge ye, whether it would be right in the sight of GOD for us to hearken unto you, more than unto GOD."²

20 For we cannot help but speak of the things that we have seen and heard."

21 Then after further threatening them, they let them go, finding no way to punish them because of the people: for all the people glorified GOD because of what was done.

22 For the man on whom this healing was demonstrated, was over forty years of age.

23 Now being released, they

returned to their friends, and reported all that the chief priest and elders had said unto them.

24 And they, on hearing their report, lifted up their voices to GOD with one accord, saying, "O SOVEREIGN LORD,"³ it is Thou who hast made the heavens and the earth, and the sea, and all that in them is:

25 who by the holy Spirit-truth⁴ in the mouth of Thy servant David hast said, '*Why have the nations raged, and the people imagined vain things?*

26 *The kings of the earth stood up, and the rulers gathered together against the LORD,⁵ and against His anointed.*'⁵ (Ps. 2:1, 2).

27 For truly, both Herod and Pontius Pilate, as well as the Gentiles and the children of Israel, were gathered together in this city against thy holy servant Jesus,—⁶

28 whom Thou didst anoint to do what Thy hand and Thy will marked out to be done.

29 And now LORD, behold their threats, and grant that Thy servants may proclaim Thy message with perfect freedom,

30 while Thou stretchest forth Thine hand to heal; and that signs and marvellous wonders may be demonstrated through the

1 name.] See Exp. Index under heading "Name."

2 to hearken unto you, more than unto GOD.] See Exp. Index under heading "Resistance versus Non-Resistance."

3 LORD.] The word is only capitalized thus when it refers to GOD, the FATHER.

4 holy SPIRIT-truth.] See Exp. Index

under heading "Holy Ghost." Also see Revised Version.

5 anointed.] See Exp. Index under heading "Christ of GOD."

6 Jesus.] See Exp. Index under headings "Jesus," "Spiritual Individuality versus Human Personality" and "Mortals and Immortals."

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name ¹ of Thy holy servant Jesus."

31 And after they had prayed, the place in which they were assembled was shaken, and they were all filled with the holy SPIRIT-truth² and proclaimed GOD'S message with boldness.

32 The whole multitude also of those who believed were of one heart and mind: and no one claimed that anything he possessed was his own, but they had all things in common.

33 And with great power the Apostles gave their testimony regarding the resurrection³ of the Lord Jesus: and great favor rested upon them all.

34 Neither was there anyone among them who lacked: for those who owned lands or houses were constantly selling them; and bringing the proceeds of the sales,

35 laid them at the Apostles' feet: and distribution was made to everyone according to his need.

36 Joses also, whom the Apostles surnamed Barnabas (which being interpreted means, 'Son of Encouragement'),⁴ a Levite, and native of Cyprus,

37 who owned a piece of land, sold it, and bringing the money, laid it at the feet of the Apostles.

CHAPTER 5.

1 But a certain man named Ananias, with Sapphira his wife,

sold a piece of property,

2 and kept back part of the price paid them, his wife also knowing of it: and having brought a part of the money they laid it at the Apostles' feet.

3 But Peter said, "Ananias, why hath satan⁵ filled thine heart to cause thee to attempt to deceive the holy SPIRIT-truth,⁶ by keeping back part of the price of the land?

4 While it remained unsold, was it not thine own, and after it was sold, was not the money thine to dispose of? Why hast thou entertained this thing in thine heart? Thou has not lied unto men, but unto GOD."

5 And Ananias, hearing these words, fell down and expired: and great fear came upon all those who heard these things.

6 Then the young men arose, and winding the body in a sheet they carried him out and buried him.

7 About three hours after this, his wife, not knowing what had happened, came in.

8 And Peter addressing her, said, "Tell me, is it true that thou didst sell the land for so much?" And she said, "Yea, for so much."

9 Then Peter said unto her, "Why is it that ye have conspired together to tempt the spirit of the LORD? Behold the feet of those who have buried thy husband are

¹ name.] See Exp. Index under heading "name."

² SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

³ resurrection.] See Exp. Index under headings "Raising the dead," and "At-one-ment," and "At-one-ment."

⁴ Son of Encouragement.] See footnote in Modern Speech New Testament.

⁵ satan.] Greek, adversary; evil; the adversary of GOD, GOOD. See Exp. Index under headings "Devil" and "Evil."

⁶ holy SPIRIT-truth.] See Preface, and Exp. Index under heading "Holy Ghost."

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at the door, and they will carry thee out."

10 Immediately on hearing this, she fell down at his feet and expired; and the young men came in and finding her dead also, they carried her out and buried her beside her husband.

11 And great fear came upon the whole assembly, and upon all those who heard what had taken place.

12 And by the hands of the Apostles were many signs and wonders demonstrated among the people; and they all met together with one accord in Solomon's porch.

13 But none of the others dared to join themselves with them, although the people held them in great esteem.

14 And more and more believers in the Lord Jesus were added to their number, multitudes, both of men and women.

15 So much so, that the people brought out the sick and laid them on beds and couches in the streets, that at least the shadow of Peter, in passing by, might overshadow some of them.

16 A multitude also came from the various cities in the neighborhood of Jerusalem, bringing sick people, and those who were vexed by impure spirits: and they were healed,¹ every one.

17 The high priest, and all those who were with him, however, were greatly aroused at this (for they were of the sect known as Sadducees), and were filled with jealousy.

18 So they laid hands on the Apostles, and put them in the common prison.

19 But an angel of the LORD² came by night, and opening the prison doors, brought them out, saying,

20 "Go, stand in the Temple, and proclaim to the people the complete message of SPIRIT-life."

21 And having heard this, they entered the Temple early at day-break, and taught. But when the high priest came, and those who were with him, they called together the Sanhedrin, as well as the Senate of the sons of Israel, and sent to the prison to have the Apostles brought before them.

22 Then the officers came, but finding they were not in the prison, they returned, and reported, saying,

23 "We found the prison safely locked,³ and the keepers standing outside before the doors; but when we had opened, we found no one inside."

24 Now when the high priest, and the captain of the Temple guard, and the chief priests heard

¹ healed, every one.] See Exp. Index for explanation of these marvelous demonstrations of meta-physics, or spiritual law, under headings "Meta-physics," "Miracles," "Healing the Sick," "Mastermen," "Power to Heal," "Mind," "Matter," "Public Health Service" and "Fourth Dimension."

² LORD.] The word is duly capitalized thus when it refers to GOD, the FATHER. See Exp. Index under heading "Lord."

³ prison safely locked.] See Exp. Index under headings "Meta-physics," "Fourth Dimension," "Mind," "Matter" and "Resistance versus Non-Resistance."

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what had happened, they were greatly perplexed concerning them, as to how this could possibly be.

25 Then some one came and told them, saying, "Behold, the men whom ye put in prison are standing in the Temple Courts,¹ teaching the people!"

26 Then the captain and the officers went and brought them, though without violence,—for they were afraid of being stoned by the people.

27 And having brought them, they stood before the Sanhedrin. Then the high priest asked them, saying,

28 "Did we not strictly charge you that ye should not teach² in this name?³ And now behold ye have filled Jerusalem with your teaching, and are trying to put the responsibility of this man's blood upon us."

29 Then Peter, and the other Apostles answered, and said, "We must obey GOD, rather than men."⁴

30 The GOD of our forefathers raised up Jesus,⁵ whom ye hanged on a cross and killed;

31 him, a Prince and Saviour, GOD hath exalted to be at His own right hand, to bring reforma-

tion to Israel, and forgiveness of sins.

32 And we are witnesses of these things; and GOD hath given the holy SPIRIT-truth⁶ to them that obey Him.⁷

33 When they heard this they were cut to the quick, and took counsel together how they might put them to death.

34 Then there stood up in the Sanhedrin, a Pharisee, named Gamaliel, a doctor of the law, who was held in high esteem among the people, and he directed that the Apostles be taken out for a little while.

35 Then he spake unto them and said, "Ye men of Israel, take heed to yourselves what ye purpose to do to these men.

36 For in former days Theudas arose, boasting himself to be somebody; to whom a number of men—about four hundred—allied themselves. But he was slain, and all who believed in him were dispersed and brought to nought.

37 After him Judas the Galilean arose, at the time of the registration for taxation, and induced many people to follow him: he also perished, and all—even as many as obeyed him—were dispersed.

1 Temple Courts.] The outer courts of the Temple.

2 that ye should not teach in this name.] See Acts 4:19, 20.

3 name.] See Exp. Index under heading "Name."

4 We must obey GOD, rather than men.] See Preface. Our first allegiance in all vital matters of conscience must be to GOD, regardless of human decree. See Exp. Index under heading "Conscience" and "Resistance versus Non-Resistance."

5 raised up Jesus.] Not predestined

him to the cross, for it continues, "whom ye hanged on a cross, and killed." See Preface, also 1 Cor. 2:6-8.

6 SPIRIT-truth.] This is a concrete instance of the vital distinction which exists between the meaning of the words "holy SPIRIT-truth," and "SPIRIT," meaning GOD. See Exp. Index under heading "Holy Ghost."

7 to them that obey him.] See footnote in American Revised Version concerning the important difference between this and the orthodox rendering.

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38 And now I say unto you,—refrain from touching these men, and let them alone: for if their counsel, or their work be of human origin, it will come to nought;

39 but if it be of GOD, ye cannot overthrow it; lest perchance ye be found actually fighting against GOD.”¹

40 So they were persuaded by him: and after they had called the Apostles, they had them flogged, and then, ordering them not to speak again in the name of Jesus, they let them go.

41 They departed however from the presence of the high council, rejoicing that they were counted worthy to suffer shame for this name.

42 And daily in the Temple Courts and in every home, they ceased not to teach and to proclaim the Glad Tidings² of Jesus,³ the Christ.⁴

CHAPTER 6.

1 Now in these days when the number of disciples was daily increasing, there arose a complaint by the Greek speaking Jews⁵ against the native Hebrews, because their widows were being overlooked in the daily distribution of supplies.

1 fighting against GOD.] See Exp. Index under headings “Warfare,” “Resistance versus Non-Resistance,” “Conscience” and “Liberty.”

2 Glad Tidings.] See Exp. Index. Also under headings “Glad Tidings,” “Gospel.”

3 Jesus.] meaning Saviour. See Exp. Index under headings “Jesus” and “Name.”

4 Christ, or Anointed.] See Exp. Index for fuller meaning of the title in its more universal significance.

5 Greek speaking Jews.] Literally “Hellenists.”

2 Then the twelve Apostles called the general body of the disciples together, and said, “It is not fitting that we Apostles should leave off dispensing GOD’S message, and have our time taken up in serving out things at tables.

3 Therefore select ye from among yourselves seven men of honest reputation, full of spiritual understanding and wisdom, whom we may appoint to attend to this work.

4 But as for us, we will devote ourselves continually to prayer, and to the ministration and demonstration⁶ of the word.”

5 And this proposal pleased the whole multitude: and they chose Stephen, a man full of faith and the holy SPIRIT-truth,⁷ also Philip and Prochorus, Nicanor, Timon and Parmenas, and Nicolas, a proselyte of Antioch.

6 These men they brought to the Apostles; and they, having prayed, laid their hands upon them.

7 So GOD’S message spread; and the number of the disciples greatly multiplied in Jerusalem; and a large number of the priests⁸ also became obedient to the faith.

8 And Stephen, full of benev-

6 ministration and demonstration.] The word here in the Greek is “service,” and properly signifies both proclaiming the Glad Tidings, and demonstrating that the right knowledge of GOD heals all phases of the phenomena of sin, sickness and death; as they were already doing.

7 SPIRIT-truth.] See Preface and Exp. Index under heading “Holy Ghost,” for explanation as to the distinction which exists between the meaning of “SPIRIT-truth” and “SPIRIT,” meaning GOD.

8 priests.] See Exp. Index under headings “Ecclesiasticism versus Religion,” “Priesthood” and “Ministry.”

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olent activity and spiritual power, demonstrated marvellous wonders and meta-physical signs¹ among the people.

9 Then there arose certain members of that synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those from Cilicia and Asia, who disputed with Stephen.

10 But they were not able to withstand the wisdom and the spirit with which he spoke.

11 Then they bribed certain men to say, "We have heard him speak blasphemous words against Moses, and against GOD."

12 And they incited the people, and the scribes, and elders; and coming upon him, they seized him, and brought him before the Sanhedrin.

13 Here they produced false witnesses, who said, "This man ceaseth not to speak blasphemous words against this holy place, and against the law;

14 for we have heard him say, that this Jesus of Nazareth will destroy this place, and will entirely change the symbolic ritualism¹ which Moses handed down to us."

15 And all those who were in the Sanhedrin, as they looked intently upon him, saw that his face looked, as it were, like the face of an angel.

CHAPTER 7.

1 Then the high priest said, "Are these things so?"

2 And Stephen answered, "Men, brethren, and fathers, hearken; the GOD of glory appeared unto our forefather Abraham when he was in Mesopotamia, before he dwelt in Haran,--

3 And said unto him, 'Depart from thy country, and from thy kindred, and come into the land which I will show thee.' (Gen. 12:1).

4 Then Abraham came out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, he moved into this land wherein ye now dwell.

5 And He gave Abraham no inheritance in the land, no, not so much as he might set his foot upon: (Deut. 2:5) yet He promised that He would give it to him for a possession, and to his descendants after him, although Abraham was as yet childless. (Gen. 17:8).

6 And GOD spake thus to him, 'Thy descendants shall sojourn in a strange land, and the people will enslave them and illtreat them for four hundred years.

7 But the nation to whom they shall be in bondage, I will judge,' said GOD, 'and after that they shall come forth (Gen. 15:13, 14) from that place and serve Me here.' (Exod. 3:12).

¹ meta-physical signs.] See Exp. Index under heading "Miracles" for explanation of the fact that the word "miracle," as commonly used in the Bible, does not ap-

pear in the ancient manuscripts, but was rendered thus by scribes of later centuries.

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8 And GOD gave him the symbolic covenant of circumcision: (Gen. 17:10). And while under this covenant, Abraham begat Isaac, and circumcised him the eighth day; (Gen. 21:4) and Isaac became the father of Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved by jealousy, sold Joseph into Egypt: but GOD was with him,—(Gen. 39:1, 21).

10 and delivered him from all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt; and Pharaoh appointed him Governor over Egypt, and over all his household. (Gen. 41:37, 40, 43, 55; Ps. 105:21).

11 But a famine came upon all the land of Egypt and Canaan, and great affliction: and our forefathers could find no food. (Gen. 41:54).

12 So when Jacob heard that there was grain in Egypt, he first sent our forefathers into Egypt. (Gen. 42:1).

13 And upon the second visit, Joseph made himself known to his brothers; (Gen. 45:4) and Joseph's kindred were made known to Pharaoh.

14 Then Joseph sent and invited his father and all his relatives,—numbering three score and fifteen people—to come to him. (Gen. 45:29; 46:7-21).

15 So Jacob went down into Egypt (Gen. 46:5) and died there, he and also our forefathers, (Gen. 49:33; Exod. 1:16).

16 and was carried into Shech-

em, and laid in the sepulchre which Abraham purchased for a sum of money from the sons of Emmor, in Shechem. (Gen. 50:13; Josh. 24:32).

17 But when the time for the fulfillment of the promise which GOD had sworn to Abraham drew nigh, the people had increased and multiplied greatly in Egypt,—

18 until the time when a new king came into power, who knew nothing of Joseph. (Exod. 1:7, 8).

19 This same king dealt subtly with our people, and ill treated our forefathers, so that they exposed their infants to the elements in order that they might not live. (Exod. 1:10, 22).

20 During which time Moses was born, and he was a divinely beautiful child, (Exod. 2:2) and was nursed for three months in his father's house:

21 and when he was exposed by his parents, Pharaoh's daughter took him herself, and brought him up for her own son. (Exod. 2:10).

22 So Moses was educated in all the wisdom of the Egyptians, and was mighty in word and in deed.

23 And when he was fully forty years of age it came into his heart to visit his brethren, the children of Israel.

24 And one day, seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, by killing the Egyptian:

25 for he supposed his brethren

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ren would understand how that GOD, through him, would deliver them: but they understood not.

26 And the next day, he came and found them contending among themselves, and endeavored to restore peace, saying, 'Sirs, ye are brethren, why do ye wrong one another?'

27 But he who wronged his neighbor thrust him aside, saying, 'Who made thee a ruler and a judge over us?'

28 Wilt thou kill me, as thou didst kill the Egyptian yesterday?'

29 Then Moses, when he heard this, fled from the country, and became a sojourner in the land of Midian, (Exod. 2:15) where he begat two sons.

30 And after forty years had passed, there appeared to him while in the wilderness at Mount Sinai, an angel¹ of the LORD in the flame of a burning bush. (Exod. 3:2, 4).

31 On seeing which, Moses marveled at the sight; and drawing near to look more closely, the voice of the LORD came to him, saying,

32 'I am the GOD of thy forefathers—the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob.' But Moses, being terrified, dared not look.

33 Then the LORD said to him, 'Remove thy sandals from thy feet, for the place whereon thou standest is holy ground.

34 I have seen, I have seen the evil treatment of My people who are in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, I will send thee into Egypt.' (Exod. 3:10).

35 This same Moses, whom they rejected, saying, 'Who made thee a ruler and a judge?' even this very man GOD sent to be a ruler and a deliverer by the hand of the angel, who was revealed to him in the burning bush.

36 This same man brought them out, after he had demonstrated marvellous meta-physical deeds and signs in the land of Egypt, and at the Red Sea, and during the forty years in the wilderness.

37 This was that Moses who said unto the children of Israel, '*A Prophet shall the LORD your GOD raise up unto you, from among your brethren, like unto Me.*' (Deut. 18:15, 18) Him shall ye hear."

38 He it was who was among the congregation in the wilderness, with the angel who spake to him on Mount Sinai, and with our forefathers, who received living, divine communications to give to us;

39 whom, however, our forefathers would not obey, but thrust aside, in their hearts turning back to Egypt,—

40 and saying unto Aaron, 'Make us gods who shall go be-

¹ angel.] or perhaps evangel. Soule's "Dictionary of English synonyms" gives the meaning of evangel as "a Christian

revelation," as well as "a bearer of good news." See Exp. Index under heading "Angels."

fore us; for as for this Moses, who led us out of the land of Egypt, we know not what has become of him.' (Exod. 32:1-8).

41 Moreover in those days they made a calf, and offered sacrifices unto the idol,¹ and rejoiced in the work of their own hands.

42 So GOD turned from them, and gave them up to worship the starry host of the heavens; as it is written in the book of the prophets, *'Did ye not offer slain beasts and sacrifices unto Me during forty years in the wilderness, O House of Israel?*

43 *And yet ye have erected the tabernacle of your Moloch, and the star of your god, Remphan; the images of which ye made to worship. Therefore I will remove you beyond Babylon.'*² (Amos. 5: 25:27).

44 Our forefathers had the Tabernacle³ of the Testimony in the wilderness constructed exactly as He who spake unto Moses had directed,—even according to the pattern revealed to him.

45 This tabernacle, the next generation of our forefathers—having received it by succession—brought into this country under

Joshua,⁴ upon the defeat of those nations whom GOD drove out before the face of our forefathers. And so it continued to be handed down until the time of David, (Josh. 3:14).

46 who found favor with GOD and desired to find a dwelling place for the GOD of Jacob.

47 But it was Solomon who finally built a house for Him. (1 Kings 6:1).

48 However, the MOST HIGH dwelleth not in temples made with hands; as the prophet saith,

49 *'Heaven is My throne, and the earth is My footstool:⁵ what house then will ye build Me saith the LORD,⁶ or where is the location of My dwelling?*

50 *Hath not Mine own hand made all these things?' (Isa. 66:1, 2).*

51 O ye stiffnecked, and uncircumcised in heart and ears! Ye do continuously resist the holy SPIRIT-truth⁷ as your forefathers did, so do ye.

52 Which of the prophets have not your forefathers persecuted? And they killed those who foretold the coming of the righteous

1 idol.] See Exp. Index under headings "Idols," "Idolatry" and "Altars."

2 Babylon.] Both the Septuagint and the Hebrew read "Damascus," instead of Babylon.

3 Tabernacle.] Originally the tent which contained the Ark of the Covenant and other symbolic forms. See Exp. Index under headings "Symbolism" and "Tabernacle."

4 Joshua.] the name Jesus in the Greek, is the same as Joshua. Mistranslation of this word to read "Jesus," has caused this verse to be difficult to understand.

5 Heaven and earth.] i.e., spiritual heaven and earth. See Exp. Index under headings "Heaven," and "World (The mortal)."

6 LORD.] This word is only capitalized thus when it refers to GOD, the FATHER. See Preface and Exp. Index for further explanation.

7 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost" for explanation of the fundamental distinction which exists between the words "holy SPIRIT-truth," and the word "SPIRIT," meaning "GOD."

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one, of whom ye have now become the betrayers and murderers,—

53 ye who received the law through the injunctions of angels, and yet have yourselves disobeyed it."

54 Now when they heard these things they were cut to the heart, and gnashed their teeth with rage at him.

55 But Stephen, being full of the holy SPIRIT-truth, looked intently heavenward, and beheld the glory of GOD, and Jesus standing at the right hand of GOD,—

56 and exclaimed, "Behold! I see the heavens opened, and the Son of man standing at the right hand of GOD!"

57 Whereupon, with a loud shout they stopped their ears, and rushed upon him with one accord,

58 and dragging him out of the city they stoned him: and while doing so they laid their mantles at the feet of a young man named Saul.

59 So they stoned Stephen, as he prayed, saying, "Lord Jesus, receive¹ my spirit."

60 And kneeling down, he cried with a loud voice, saying, "Lord, lay not this sin against

them." And having thus spoken, he breathed his last.

CHAPTER 8

1 And Saul approved of his being put to death.

2 Now at this time a great persecution² arose against the assembly of the disciples at Jerusalem; and with the exception of the Apostles, all the disciples were scattered throughout Judaea and Samaria.

2 Devout men, however, buried Stephen, and made great lamentation for him.

3 But as for Saul, he made havoc of those who congregated together, and entering their homes he dragged forth both men and women, and imprisoned them.

4 On account of which, those who had been scattered abroad, went from place to place proclaiming the Glad Tidings.³

5 Then Philip, went down to a city of Samaria, and proclaimed the Christ⁴ to them.

6 And the people with one accord agreed to the things spoken of by Philip, for they not only heard his words, but witnessed the demonstration of meta-physical signs⁵ which he gave.

7 For many of those possessed by unclean spirits⁶ cried aloud as

1 receive.] *Dezai* may also be rendered *sustain or support*. Booth, in *Lexicon of Primitive Greek words*, gives this as one of the meanings of the word.

2 persecution.] See *Exp. Index* under headings "Persecution," "Public Health Service," and "Pharmacy."

3 Glad Tidings.] See *Exp. Index* under headings "Meta-physics," and "Glad Tidings."

4 Christ.] See *Exp. Index* under heading "Christ."

5 meta-physical signs.] The word *miracle* is not found in the Greek manuscripts, the word being "sign," and what were they indeed but metaphysical or spiritual signs of spiritual or divine law, annulling so-called mortal law?

6 unclean spirits.] Evil, devil, insane delusions, dementia. See *Exp. Index* under heading "Devil."

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the illusion vanished from them: and many also who were palsied and lame were cured.

8 And there was much rejoicing in that city.

9 Now there was a certain man named Simon living there, who previous to this time had practiced hypnotism,¹ and bewitched the people of Samaria, giving out that he himself was some great one.

10 To whom they all gave heed, from the least of them to the greatest saying, "This is that GOD-power which is called '*Omnipotent*.'"

11 And they esteemed him highly, because for a long time he had mystified them with the strange phenomena of hypnotism.¹

12 But after Philip had announced the Glad Tidings concerning the Kingdom of GOD, and concerning the name² of Christ Jesus, they believed and were baptized, both men and women.

13 And even Simon himself believed, and after being baptized he remained constantly with Philip, wondering, as he beheld the meta-physical signs and marvels³ which were being demonstrated.

14 Now when the disciples who were in Jerusalem, heard

that Samaria had accepted the message concerning GOD, they sent Peter and John to them;

15 who, when they arrived, prayed that they might receive the holy SPIRIT-truth.⁴

16 (for as yet it had not descended upon any of them: they having only been baptized in the name of the Lord Jesus.)

17 Then they laid their hands upon them, and they received the holy SPIRIT-truth.

18 And Simon, when he saw that it was through the laying on of the Apostle's hands that the holy SPIRIT-truth⁴ had been imparted, offered money to them, saying,

19 "Bestow upon me also this power; so that all those on whom I lay my hands may receive the holy SPIRIT-truth.⁴

20 But Peter said unto him, "Thy money perish with thee, because thou hast imagined that the gift of GOD could be purchased with money!

21 Thou hast neither part nor lot in this teaching, for thy heart is not right in the sight of GOD.

22 Reform therefore from this thy wickedness, and entreat GOD, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou hast fallen, through the gall of

1 hypnotism.] The modern name for necromancy, mesmerism, sorcery, witchcraft, alias human will power in any form. See Exp. Index under heading "Hypnotism."

2 name.] See Exp. Index under heading "Name."

3 marvels.] Not "miracles," as com-

monly mistranslated. See Exp. Index under headings "Miracles," "Meta-physics," and "Ontology."

4 SPIRIT-truth.] See Preface and Exp. Index under heading "Holy Ghost" for the positive distinction which exists between the meaning of "SPIRIT-truth," and "SPIRIT," meaning GOD.

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jealousy and the bondage of iniquity."

24 Then Simon answered and said, "Entreat ye the LORD in my behalf, that none of the things which thou hast spoken of come upon me."

25 And after they had earnestly testified, and delivered the Lord's message, they returned to Jerusalem, announcing the Glad Tidings¹ in many villages of the Samaritans as they went.

26 And an angel of the LORD spake to Philip, saying, "Arise, and go southward by that road which runs down from Jerusalem to Gaza, which is a desert road."

27 And he arose and went: and behold a man of Ethiopia, a eunuch who held an office of great authority under Candace, Queen of Ethiopia, (being in charge of all her treasure) having come to Jerusalem to worship, was returning;

28 and sitting in his chariot, was reading the prophet Isaiah.

29 Then the SPIRIT said to Philip, "Go near, and join thyself to this chariot."

30 So Philip, running forward, heard him reading from the prophet Isaiah, and said, "Understandest thou what thou art reading?"

31 And the eunuch said, "How

can I, unless some one will explain it to me?" And he requested Philip to get in and sit with him.

32 Now the portion of Scripture² which he was reading, was this, "*He was led as a sheep to slaughter; and like a lamb, dumb before his shearers, so he opened not his mouth.*"

33 *In his humble estate justice³ was denied him: and who will tell of his generation, for his life is removed from the earth.*" (Isa. 53:7, 8).

34 And the eunuch said to Philip, "I pray thee, tell me; concerning whom doth the prophet speak thus,—of himself, or of someone else?"

35 Then Philip began to speak; and commencing at this same Scripture, he explained the Glad Tidings⁴ concerning Jesus to him.

36 And as they proceeded on their way they came to a certain place where there was water: whereupon the eunuch said, "See, here is water; what is there to hinder me from being baptized⁵ now?"

37 And Philip answered, "If thou dost believe with all thine heart,⁶ thou mayest." Then the eunuch said, "I believe that Christ⁷ Jesus is the Son of GOD."

1 Glad Tidings.] See Exp. Index under headings "Atonement and at-one-ment," and "Gospel."

2 Scripture.] See Exp. Index under headings "Text of the Old Testament and New Testament," "Bible," and "Scripture."

3 Justice.] See Exp. Index under heading "Judgment."

4 Glad Tidings.] See Exp. Index under

headings "Gospel," and "Glad Tidings."

5 baptised.] See Exp. Index under headings "Baptism (of water)," and "Symbolism."

6 Verse 37.] This verse does not appear at all in the Vatican or Ancient Syriac manuscripts.

7 Christ, or Anointed.] See Exp. Index for fuller meaning of the title Christ under this heading.

THE ACTS

38 So he ordered the chariot to be stopped and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 But when they had come up out of the water, the spirit of the LORD¹ caught away Philip,² so that the eunuch saw him no more: and he went on his way rejoicing.

40 Philip, however, was found at Azotus: and as he passed through, he proclaimed the Glad Tidings in all the cities, until he came to Caesarea.

CHAPTER 9.

1 Saul, however, still breathing out threats and destruction against the disciples of the Lord, went to the high priest,³

2 and requested him to give him letters to the various synagogues in Damascus, so that if he should find any of this way of thinking,—whether men or women—he might bring them bound to Jerusalem.

3 But as he journeyed, and drew nigh to Damascus, suddenly there shone round about him a light from heaven:

4 and having fallen to the ground, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

5 "Who art thou, Lord?"⁴ he inquired.

And the Lord said, "I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks of conscience."

6 Then Saul, trembling and astonished, said "Lord, what wilt thou have me do?" And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do."

7 The men, however, who were travelling with him stood speechless, hearing indeed the voice, but seeing no one.

8 Saul then arose from the ground; but when he opened his eyes, he could see nothing: so leading him by the hand, they brought him to Damascus.

9 And for three days Saul was without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, "Ananias!" And he answered, "Behold, I am here, Lord."

11 And the Lord said unto him, "Arise, and go into the street which is called, 'Straight';⁵ and inquire at the house of Judas, for one named Saul, of Tarsus: for behold, he prayeth;

12 and hath seen in a vision⁶

1 LORD.] This word is only capitalized thus when it refers to GOD, the FATHER.

2 Caught away Philip.] See Exp. Index under headings "Transformation," "Fourth Dimension," "Matter," and "Meta-physics."

3 high priest.] See Exp. Index under headings "Ecclesiasticism versus Religion," "Priesthood," and "Ministry."

4 Lord.] This title is only written in full capitals when it refers to GOD the

FATHER, and not, as in this instance where it refers to the Son, Christ Jesus. The word has several meanings and it is vitally important to make the proper distinction between them.

5 straight.] This street remains to the present day. It runs in a direct line from the eastern to the western gate of Damascus.

6 vision.] See Exp. Index under headings "Intuition," "Mind," and "Vision."

THE ACTS

a man named Ananias coming in and laying his hand upon him, that he might receive his sight."

13 But Ananias answered, "Lord, I have heard many speak concerning this man, how much evil he hath done to the disciples at Jerusalem:

14 and he cometh here with authority from the chief priests¹ to bind all who call upon thy name."

15 Then the Lord said unto him, "Go thy way: for he is a chosen vessel to bear my name before the Gentiles, and before kings, and to the children of Israel.

16 For I will show him what sufferings he will have to pass through because of my name."²

17 Ananias accordingly went on his way; and entering the house, he laid his hands upon him, and said, "Brother Saul, the Lord, even Jesus who appeared unto thee in the way as thou camest here, hath sent me, so that thou mightest receive thy sight, and be filled with the holy SPIRIT-truth."³

18 And immediately a film, as it were, fell from his eyes and he recovered his sight at once. Then arising, he was baptized.

19 And having eaten some food, he was strengthened. Saul then remained several days with

the disciples who were at Damascus.

20 And he began at once to proclaim in the synagogues that Christ⁴ Jesus is the Son of GOD.

21 But all who heard him were amazed, saying, "Is not this the man who endeavored to exterminate all those who call upon this name in Jerusalem? And did he not come here for this very purpose, that he might bring them bound to the chief priests?"

22 Saul, however, increased in spiritual power, and confounded the Jews who were at Damascus, proving that this was the Christ.

23 And after many days had passed, the Jews conspired together to kill him,

24 but their plot was made known to Saul. They even watched the gates of the city day and night to kill him.

25 But the disciples, going with him by night, lowered him down in a basket through an opening in the wall.

26 Now when Saul arrived at Jerusalem, he endeavored to associate with the disciples; but they were all afraid of him, and would not believe that he had really become a disciple.

27 But Barnabas brought him to the Apostles, and related to them how Saul had seen the Lord⁵ on the road to Damascus, and

¹ chief priests.] See Exp. Index under headings "Chief Priests," "Ecclesiasticism versus Religion," "Service," and "Ministry."

² my name.] i.e., because he recognizes the Christ, and seeks to manifest the Christ nature. See Exp. Index under

heading "Name."

³ SPIRIT-truth.] See Exp. Index under headings "Holy Ghost," and "Comforter."

⁴ Christ, or Anointed.] See Exp. Index for fuller meaning of this title.

⁵ Lord.] See Exp. Index under headings "LORD" and "Lord."

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that he had spoken to him, and how he had spoken boldly at Damascus in the name of Christ Jesus.

28 Thereafter Saul was recognized as one of them, coming in and going out of Jerusalem.

29 And he spake boldly in the name of the Lord, and disputed with the Grecian Jews; but they conspired to kill him.

30 When the brethren, however, learned of this, they went with him down to Caesarea, and sent him off to Tarsus.

31 The various congregations then enjoyed peace throughout the whole of Judaea, and Galilee, and Samaria, and became firmly established; and walking in the love of GOD and in the consolation of the holy SPIRIT-truth,¹ they greatly increased in numbers.

32 And it came to pass that Peter, as he journeyed throughout all sections of the country, went down also to the saints who dwelt at Lydda.

33 And he found there a certain man named Aeneas, who—because of paralysis—had been confined to his bed for eight years.

34 Whereupon Peter said unto him, "Aeneas, Christ Jesus maketh thee whole.² Arise; and make up thy bed." And immediately he arose.

35 And all the people who

dwelt in Lydda and Sharon saw him, and turned to the Lord.

36 Now there was at Joppa, a certain disciple named Tabitha, (which being interpreted in the Greek is Dorcas, meaning Gazelle) and this woman's life was full of good deeds and charitable acts which she did.

37 And it came to pass at that time that she became ill and died: and after washing her body, they laid her in an upper room.

38 Now, inasmuch as Lydda was nigh to Joppa, and the disciples had learned that Peter was there, they sent two men unto him to entreat him not to delay to come to them.

39 Then Peter arose and went with them, and upon his arrival they brought him to the upper room: and all the widows stood beside him weeping, showing him the cloaks and garments which Dorcas had made while she was with them.

40 But Peter, putting them all out, knelt down and prayed; and then turning to the body, he said, "Tabitha, arise!"³ And she opened her eyes, and when she saw Peter she sat up.

41 Then giving her his hand, he lifted her up, and when he had called the disciples and the widows he presented her alive.

42 And this became known throughout all Joppa; and many

¹ SPIRIT-truth.] See Exp. Index under heading "Holy Ghost" for important distinction which exists between the meaning of this word and the word SPIRIT, meaning GOD.

² whole.] See Exp. Index under head-

ings "Healing the sick," "Miracles," "Mind," "Matter," "Power to Heal," and "Public Health Service."

³ "Tabitha, arise!"] See Exp. Index under headings "Raising the dead," "Matter," "Meta-physics," and "Death."

THE ACTS

believed in the Lord.

43 So it came to pass that Peter remained for a considerable time in Joppa, with one Simon, a tanner.

CHAPTER 10.

1 Now there was a certain man in Caesarea named Cornelius, a captain in the regiment known as the Italian regiment;

2 a devout man, and one who loved GOD, as did all the members of his household,—who also gave much alms to the people and prayed to GOD continually.

3 And about three o'clock one day, he saw distinctly in a vision¹ an angel, who came to him and said, "Cornelius!"

4 And gazing intently upon him, Cornelius became frightened, and said, "What is it, Lord?"² And the angel said unto him, "Thy prayers and thine alms have ascended as a memorial before GOD.

5 Now therefore send men to Joppa, and bring hither one Simon, whose surname is Peter.

6 He is lodging with one Simon a tanner, whose house is by the seaside: he will tell thee what thou shouldst do."

7 So when the angel who spake unto Cornelius had departed, he called two of his household servants, and also a devout soldier: one of those in constant attendance upon him,

8 and having related all that

had occurred to them, he sent them to Joppa.

9 And on the next day as they pursued their journey and drew nigh to Joppa, Peter went up on the housetop about noontime to pray.

10 And he became very hungry, and desired something to eat; but while they were preparing it, he fell into a trance;

11 and he beheld the heavens opened, and a certain vessel like an enormous sheet descending, being let down by its four corners to the earth;

12 wherein were all manner of fourfooted beasts, and wild animals, and creeping things, and birds of the air.

13 And a voice spake, saying, "Arise Peter, slay and eat."

14 But Peter said, "Not so, Lord, for never have I eaten anything common or unclean."

15 And the voice spake again unto him a second time, saying, "What GOD hath purified, regard not thou as common."

16 This was done three times: then the vessel was drawn up into the sky.

17 Now while Peter pondered to himself what the meaning of the vision he had just seen could be, behold, the two men whom Cornelius had sent—having inquired for Simon's house—stood at the gate,

18 and calling out, they inquired whether Simon, surnamed

¹ vision.] See Exp. Index under headings "Intuition," "Inspiration," and "Vision."

² Lord.] This word is only capitalized in full when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," and "Lord."

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Peter, was lodging there.

19 And while Peter was reflecting concerning the vision, the SPIRIT said unto him, "Behold, three men are inquiring for thee.

20 Arise, therefore, and go down, and go with them, doubting nothing; for I have sent them."

21 Then Peter went down to the men whom Cornelius had sent unto him, and said to them, "Behold, I am the man whom ye seek. What is the cause of your being here?"

22 And they said, "Cornelius, a captain, and a just man, who loves¹ GOD, and is approved by all the Jewish nation, was divinely instructed by an holy angel to send for thee to come to his house, that he might hear what thou hast to say."

23 Then Peter invited them in, and arranged for them to remain there. And in the morning he arose and went with them, and certain brethren from Joppa also accompanied him.

24 Then on the following day they entered Caesarea. And Cornelius was waiting for them there, having called together his kinsfolk and intimate friends.

25 And as Peter entered the house, Cornelius met him; and prostrating himself at his feet, worshipped him.²

26 But Peter, lifting him up,

said, "Stand up! I myself am also a man."

27 And as he talked with him, he went in and found many assembled together.

28 Then he said unto them, "Ye well know that it is unlawful for a man who is a Jew to associate or unite² with one of another nation; but GOD hath revealed to me that I should not call anyone common or unclean.

29 Therefore I came unto you without hesitation, as soon as I was sent for. I now ask therefore for what reason ye have sent for me?"

30 Then Cornelius said, "Four days ago I was fasting³ until about this hour; and at the ninth hour I was praying in my house, and behold a man stood before me in shining raiment,

31 who said, "Cornelius, thy prayer is heard, and thine alms are held in remembrance in the sight of GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter, to come here; he is staying at the house of one Simon, a tanner, by the seaside; who, when he cometh will speak to thee."

33 Therefore I immediately sent to thee, and thou hast done well in having come. Now then, we are all present here before GOD to hear whatsoever GOD

1 loves.] There are several meanings to the word love; the lowest of which is fear. The true meaning with respect to man's attitude toward GOD is love, or reverence. See Exp. Index under headings "LOVE," "love," "Fear," and "Revere." worshipped him.] God, being the Cause of everything that is spiritually beautiful, good, and true, is alone worthy of our

worship. Individuals but reflect God. See Exp. Index under headings "Idols," "Idolatry," "GOD," "Christ," and "Christ of GOD."

2 to associate or unite.] See Exp. Index under heading "Caste."

3 fasting.] See Exp. Index under headings "Baptism," and "Fasting."

THE ACTS

hath commanded thee to say."

34 Then Peter began to speak, and said, "In truth, I discern that GOD makes no distinction¹ between one person and another.

35 But in every nation, whosoever loveth² GOD and liveth righteously,³ is acceptable to Him.

36 The message which GOD sent to the children of Israel, proclaiming the Glad Tidings of peace through Christ⁴ Jesus—he is Lord of all—

37 that message, I say, ye well know, for it was published throughout all Judaea, beginning at Galilee, after the baptism which John proclaimed.

38 How GOD anointed Jesus of Nazareth, with the holy SPIRIT-truth⁵ and with spiritual power; who went about doing good, and healing all who were oppressed by the devil, for GOD was with him.

39 And we are witnesses of all the things which he did, both in Judaea, and in Jerusalem; whom also having hanged on a cross, they killed.

40 GOD however raised him up⁶ on the third day, and enabled him to be manifestly seen,

41 not to all the people, but to certain witnesses who had been chosen beforehand by GOD,—even to us who did eat and drink with him, after he had risen from the dead.

42 And he commanded us to publish to the people, and to testify, that this is he who hath been appointed by GOD,—the judge of the living and the dead.

43 To him, all the prophets bear testimony, that all who believe in him shall receive forgiveness⁷ of sins, through his name."⁸

44 While Peter was still speaking these words, the holy SPIRIT-truth⁹ descended upon all those who heard the message.

45 And those who came with Peter, who were believers in the rite of circumcision,¹⁰ were astonished that the gift of the holy Spirit-truth⁴ had also been poured out upon the Gentiles.

46 For they heard them speaking in various tongues and exalting GOD.

47 Then Peter said, "Can anyone forbid water, or object to these people being baptized—who have received the holy SPIRIT-truth, even as we did?"

48 And he directed that they

1 no distinction.] The same revelations that came to Peter, came also to Jesus in his experience with the Syro-Phoenician woman, when GOD'S universal love to all alike was discerned. See Mark 7-26.

2 loveth.] See important footnote on verse 22.

3 liveth righteously.] See Exp. Index under headings "Righteousness," "Atonement and At-one-ment," and "Vicarious atonement."

4 Christ.] See Exp. Index for fuller significance of the title Christ," or Anointed. See footnote on verse 44.

5 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

6 raised him up.] See Exp. Index under heading "Raising the dead."

7 forgiveness, remission.] See Exp. Index under headings "Repent," "Atonement and At-one-ment," and "Vicarious Atonement (so-called)."

8 name.] i.e., nature or character. See Exp. Index under heading "Name."

9 SPIRIT-truth. See Exp. Index under heading "Holy Ghost," concerning the important distinction which exists between the meaning of holy SPIRIT-truth, and SPIRIT, meaning GOD.

10 circumcision.] See Exp. Index under headings "Symbolism," and "Ritualism."

THE ACTS

should be baptized¹ in the name of the Lord. Then they entreated him to remain with them a few days.

CHAPTER 11.

1 Now the Apostles and brethren through Judaea heard that the Gentiles had also received GOD'S message.

2 So when Peter returned to Jerusalem, those of the circumcision² contended with him, saying,

3 "Thou hast visited men who were uncircumcised, and didst eat with them."

4 Then Peter related the whole matter from the beginning, and explained how everything had occurred, saying,

5 "I was in the city of Joppa praying, and in a trance I saw a vision. A certain vessel descended, like an enormous sheet, lowered from the sky by its four corners, and it came close up to me.

6 And as I intently looked at it, I observed and saw four-footed beasts, and wild animals, and reptiles, and birds of the air.

7 And I heard a voice saying unto me, 'Arise, Peter, slay and eat.'

8 But I answered, 'Not so, Lord: for nothing common or unclean hath ever entered my mouth.'

9 But the voice again answered me from the heavens, saying, 'What GOD hath pronounced clean, call not thou common.'

10 This was repeated three times, and then everything was drawn up into the sky.

11 And behold, at that very moment, three men stood before the house in which I was staying, who had been sent from Caesarea unto me.

12 The Spirit then bade me go with them, nothing doubting. These six brethren also went with me, and we entered the man's house."

13 Here he related how he had seen the angel standing before him in his house, who said to him, 'Send unto Joppa and invite Simon, who is surnamed Peter.

14 He will explain truths to thee, whereby thou, and all thy household mayest be saved.'

15 And as I began to speak, the holy SPIRIT-truth³ descended upon them, even as it did upon us at the beginning.

16 Then I remembered the word of the Lord,⁴ how he had said, 'John indeed baptized⁵ in water, but ye shall be baptized in the holy SPIRIT-truth.'

17 Inasmuch then, as GOD bestowed the same gift upon them when they believed on the Lord Jesus Christ, as He did upon us;

1 baptized.] See Exp. Index under headings "Baptism (of water)," "(of fire)," "(of the holy SPIRIT-truth)," "Circumcision," "Fasting," "Communion" and "How to interpret the Scriptures."

2 circumcision.] A symbolic rite. See Exp. Index under headings "Circumcision," "Baptism," "Communion," "Symbolism," and "Ritualism."

3 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

4 Lord.] See Exp. Index under headings "lord" and "Lord."

5 baptized.] See Exp. Index under headings "Baptism (of water)," "Baptism (of the holy SPIRIT-truth)," "Symbolism," and "How to interpret the Scriptures."

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who was I to assume power to restrain GOD?"

18 When they heard this they held their peace, and glorified GOD, saying, "Then unto the Gentiles also, GOD has granted the repentance¹ which leads to SPIRIT-life."

19 Now those who were scattered abroad after the persecution which followed the stoning of Stephen, travelled as far as Phoenicia, and Cyprus, and Antioch, telling the message to no one except the Jews.

20 Some of those who were driven out, however, were men of Cyprus and Cyrene, who, when they had come to Antioch, spake also to the Greeks, announcing the Glad Tidings of the Lord Jesus.

21 And the hand of the LORD was with them, and a great number of them having believed, turned unto the Lord.

22 Now when tidings concerning this was reported to the congregation in Jerusalem, they sent forth Barnabas to travel as far as Antioch;

23 who, upon arriving and seeing the grace of GOD, rejoiced greatly, and exhorted them all with fixed purpose to adhere steadfastly to the Lord;

24 for he was a good man, full of the holy SPIRIT-truth, and faith: and a great number of believers were added to the LORD.

25 Barnabas then departed to Tarsus to seek Saul,

26 and having found him, he brought him to Antioch. And it came to pass that for a whole year they attended the meetings of the congregation at Antioch, and taught a large number of people. Now it was in Antioch that the disciples were first called *Christians*.

27 During that period certain prophets come down from Jerusalem to Antioch;

28 and one of them, named Agabus, standing up, signified by the spirit that there would be a great famine throughout all the habitable world: which prophecy came to pass in the days of Claudius Caesar.

29 Then the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea:

30 which they also did, sending it to the elder disciples² by the hand of Barnabas and Saul.

CHAPTER 12

1 Now about this time Herod the King stretched forth his hand to maltreat certain of the congregation.

2 And James, the brother of John, he put to death by the sword.

3 And because he saw that this action pleased the Jews, he proceeded to arrest Peter also (these being the days of unleavened bread).³

4 So, having had him arrested

¹ repentance.] See Exp. Index under heading "Repent."

² elders.] See Exp. Index under headings "Elders," "Church (Militant)."

"Church (triumphant)," "Service," and "Ministry."

³ unleavened bread.] See Exp. Index under headings "Symbolism," and "Ritualism."

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he put him in prison, placing him in the keeping of four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

5 Peter therefore was kept in prison; but earnest and constant prayer¹ was made to GOD in his behalf by the congregation.

6 Now when Herod was about to bring him forth,—even the very night before,²—Peter was sleeping between two soldiers, bound with two chains; while the soldiers before the door guarded the prison.

7 And behold, an angel of the LORD stood by him, and a light shone in the prison. Then the angel, touching Peter on the side, aroused him, saying, "Arise quickly!" And immediately his shackles fell off from his hands.

8 The angel then said unto him, "Gird thyself, and bind on thy sandals." And he did so. "Now throw thy mantle around thee and follow me," he said.

9 And going out, Peter followed the angel; but knew not, that what the angel was doing was actually occurring, but thought he saw a vision.

10 Then having passed the first and the second guard, they came to the iron gate that leads into the city,—which opened to them of itself; and they passed out, and went along through one street, and then the angel suddenly vanished from him.

11 And Peter, when he had come to himself, said, "Now I know of a surety that the LORD hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the Jewish people."

12 Still thinking over his experience, he came to the house of Mary the mother of John, whose surname was Mark, where many of the disciples were gathered together praying.

13 And as Peter stood at the door of the gate knocking, a damsel named Rhoda came to inquire who was there.

14 Recognizing Peter's voice, however, she opened not the gate for joy, but running in, told them that Peter himself was standing at the gate.

15 But they said to her, "Thou art mad." But she confidently affirmed that it was a fact. Then they said, "It is his angel."

16 Peter, however, continued knocking; and after they had opened the door they saw him, and were astonished.

17 But Peter motioning to them with his hand to be silent, related unto them how the LORD had brought him out of the prison. Then he said, "Go, tell about this to James, and to the brethren." Then he left the house and went to another place.

18 Now as soon as it was morning, there was a great com-

1 prayer.] See Exp. Index under headings "Prayer," "Meta-physics," "Ontology," "Miracles," "Mind," and Matter."

2 Peter was probably chained to the two soldiers, or handcuffed, as is generally

done when exceptional means of caution are taken; with guards also at the door. Thus Peter's escape was a complete metaphysical demonstration. See Exp. Index under heading "Fourth Dimension."

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motion among the soldiers, as to what had become of Peter.

19 And Herod, having sought for him but not finding him, examined the guards, and then commanded that they be led away to execution. Herod then went down from Judaea to Caesarea, and remained there.

20 Now Herod was highly displeased with the people of Tyre and Sidon: but they came with one accord to him, and having made friends with Blastus, the King's chamberlain, they desired to have peace; because their country was nourished by the King's country.

21 On an appointed day therefore, Herod, having put on his royal apparel, sat upon his throne, and made an oration to the people.

22 And the people kept shouting, "It is the voice of a god, and not of a man!"

23 Instantly an angel of the LORD smote him, because he gave not GOD the glory: and being eaten of worms, he breathed his last.

24 But the word of GOD grew and multiplied.

25 And Barnabas and Saul, having fulfilled their mission, returned from their visit to Jerusalem, taking with them John, whose surname was Mark, along with them also.

1 Lord.] This word is only capitalized thus when it refers to GOD, the FATHER.

2 SPIRIT-truth.] See Preface, and Exp. Index under heading "Holy Ghost," as to

CHAPTER 13

1 Now there were certain prophets and teachers among the congregation in Antioch,—Barnabas, and Simcon, who was called Niger; Lucius the Cyrenian; Manacn, a foster brother of Herod the Tetrarch; and Saul.

2 And while they were serving the LORD¹ and fasting, the holy SPIRIT-truth² said, "Separate to me Barnabas and Saul for the work to which I have called them."

3 Then having fasted and prayed,³ they laid their hands upon them and sent them forth.

4 So they therefore, having been sent forth by the holy SPIRIT-truth, went down to Seleucia; and from thence they sailed to Cyprus.

5 And having arrived at Salamis, they proclaimed the message of GOD in the various synagogues of the Jews: and they also had John assisting them.

6 After passing through the whole island of Paphos, they came across a certain magician—a false prophet, who was a Jew, whose name was Bar-Jesus—

7 who was with the proconsul, Sergius Paulus, an intelligent man. And the proconsul having sent for Barnabas and Saul, desired to hear GOD'S message.

8 But Elymas the magician (for such is the meaning of the word) opposed them, seeking to

the vital distinction which exists between the meaning of the term "holy SPIRIT-truth," and "SPIRIT," meaning GOD.

3 fasted and prayed.] See Exp. Index under headings "Prayer," and "Fasting."

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turn away the proconsul from the faith.

9 Then Saul (he who was also called Paul) filled with the holy SPIRIT-truth, looked intently upon him and said,

10 "O full of all craftiness, and all mischief, thou son of a devil' and enemy of all righteousness. Wilt thou not cease to pervert the straight ways of the LORD?

11 And now behold, the hand of the LORD is upon thee and thou shalt be blind, not seeing the sun for a season." And instantly his vision was clouded and everything was dark: and going about, he was obliged to ask people to guide him.

12 Then the proconsul when he saw what had taken place, believed, being astonished at the Lord's teaching.

13 Now Paul and his companions, having set sail from Paphos, came to Perga, in Pamphylia: John, however, having left them, returned to Jerusalem.

14 But they, having passed through Perga, came to Antioch in Pisidia; and going into the synagogue on the Sabbath day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent word to them, saying, "Brethren, if ye have any word of exhortation for

the people, say on."

16 Then Paul stood up, and motioning with his hand for silence, said, "Men of Israel, and those who love² GOD, pay attention.

17 The GOD of the people of Israel, chose our forefathers, and exalted the people during their exile in the land of Egypt; and with an uplifted arm brought He them out of it.

18 Then for about forty years He patiently endured their ill behaviour in the wilderness.

19 And having cast out seven nations from the land of Canaan, He distributed their land among them by lot.

20 And having done this, He gave judges unto them for a period of about four hundred and fifty years, until the time of Samuel the prophet.

21 After that they asked that a king be granted them, and GOD gave them Saul, the son of Kish; a man from the tribe of Benjamin, for a period of forty years.

22 Later on, however, having removed him, He raised up David to be their king; of whom He bare witness, saying, "I have found David the son of Jesse, a man after Mine own heart, who will execute all My will."

23 From this man's descendants, according to promise, hath GOD raised up to Israel, a Sav-

1 devil-evil.] not a person. GOD is all powerful, omni-present. See Exp. Index under headings "Non-reality of evil," "Devil," "Evil," and "Origin of Evil."

2 love.] This word has many meanings as one may discover in the dictionary. The word "fear," as it is generally translated in the orthodox Bible gives an entirely

wrong impression of the attitude GOD desires His children to bear toward Him. The word fear in its highest sense also means to reverence; to love; to regard; and this is the only sense in which man may truly approach GOD. See Exp. Index under headings "Wrath of GOD," and "Love."

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your, even Jesus.

24 John the Baptist, having previously proclaimed—before the appearance of Jesus,—a baptism,¹ symbolizing the idea of reformation to all the people of Israel.

25 And as John was fulfilling his mission, he said, 'Who do ye think that I am? I am not he. But behold, one cometh after me, the sandals of whose feet I am not worthy to unloose.'

26 Men and brethren, children of the stock of Abraham, and whoever among you loveth² GOD, to you is the word of salvation sent.

27 For those who dwell in Jerusalem, and their rulers,—because they neither recognized him, nor the predictions of the prophets which are read every Sabbath—have but fulfilled the prophecies in condemning him.³

28 And though they found no cause for putting him to death, yet they urged Pilate to have him slain.

29 And when they had carried out all that had been written concerning him, they took him down from the cross, and laid him in a tomb.

30 But GOD raised him from the dead.⁴

31 And for many days he was

seen by those who came up with him from Galilee to Jerusalem; these being his witnesses to the people.

32 Now, therefore, we announce unto you the Glad Tidings⁵ that the promise which was made unto the forefathers,—

33 GOD hath fulfilled unto us, their children; in that He hath raised up Jesus, even as it is written in the second Psalm:⁶ '*Thou art My Son, this day have I begotten thee.*'

34 And because He raised him up from the dead, no more to return to decomposition, He said, '*I will bestow upon Thee the holy blessings of David, the faithful.*' (Isa. 55:3).

35 Again in another Psalm He said, '*Thou wilt not suffer Thine holy one to undergo decomposition.*' (Ps. 16:10).

36 For David indeed, having served his own generation by the will of GOD, fell asleep; and was laid away with his ancestors, and underwent decomposition.

37 But he, whom GOD raised up, underwent no decomposition.⁷

38 Therefore be it known unto you, men and brethren, that through this man, forgiveness of sins is proclaimed unto you:

1 baptism.] See Exp. Index under headings "Baptism," "Symbolism," and "How to interpret the Scriptures."

2 loveth.] See footnote to verse 16.

3 in condemning him.] From this it is evident that GOD'S design is ever to bless, Jesus, the Anointed, was here to exemplify spiritual or meta-physical law as well as the ethics of divine love, but not as a predestined vicarious saviour. The prophecy foretold how the carnal mind, so-called, would treat the exemplar of

divine law and ethics. They prophesied of evil in respect to this. See Preface.

4 raised from the dead.] See Exp. Index under heading "Raising the dead."

5 Glad Tidings.] See Exp. Index under headings "Orthodoxy," and "Glad Tidings."

6 second Psalm.] The two first Psalms as they stand in our modern editions were anciently joined together. See Wetstein.

7 decomposition.] See Exp. Index under headings "Matter," and "Mortals."

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39 and all believers,¹ through him, may be absolved from all offences, which, under the law of Moses, one could not be absolved from.

40 Beware therefore, lest what the prophets have foretold, come upon you, when they said,

41 *'Behold ye despisers, and wonder, and perish! For I perform a work in your days—a work which ye shall in no wise believe, though one declare it unto you.'*" (Hab. 1:5).

42 And as they went out, the people besought them to repeat their discourse to them again the next Sabbath.

43 Now when the assembly had dispersed, many of the Jews and religious proselytes followed Paul and Barnabas, who spoke to them, and persuaded them to continue in the grace of GOD.

44 And the next Sabbath, almost the whole city assembled to hear the word of GOD.

45 But when the Jews saw the multitude, they were filled with envy, and spoke against the statements made by Paul, contradicting and blaspheming him.

46 Then Paul and Barnabas spake out boldly and said, "It was necessary that the word of GOD should have first been spoken to you; but seeing that ye thrust it

from you, and judged yourselves unworthy of everlasting life, lo, we turn to the Gentiles.²

47 For thus the LORD³ hath commanded us, saying *'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to them to the uttermost parts of the earth.'* (Isa. 49:6).

48 When the Gentiles heard this, they were glad, and glorified the message of Christ Jesus; and as many as were disposed to receive immortal life, believed.

49 The Lord's message was then published throughout all that region.

50 But the Jews stirred up the religious and highly esteemed women and the prominent men of the city, and started persecution⁴ against Paul and Barnabas, and expelled them from their borders.

51 And they, shaking off the dust⁵ from their feet as a protest against them, came to Iconium.

52 And the disciples were filled with joy, and with the holy SPIRIT-truth.⁶

CHAPTER 14.

1 And it came to pass in Iconium, that the Apostles went together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed.⁷

2 But the unbelieving Jews stirred up the Gentiles, and em-

1 believers.] i.e., conforming to his Christly nature or characteristics. See Exp. Index under headings "Believe," "Faith," and "Atonement and At-onement."

2 Gentiles.] To the Jews all other nationalities were designated Gentiles.

3 LORD.] This word is only capitalized thus when it refers to GOD, the FATHER.

4 persecution.] See Exp. Index under headings "Carnal or mortal mind," and

"Persecution of Christliness."

5 shaking off the dust, etc.] See Exp. Index under headings "Symbolism," and "How to interpret the scriptures."

6 holy SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

7 believed.] i.e., accepted the teachings and example of meta-physics and divine ethics of Christ Jesus. See Exp. Index under headings "Faith," and "Believe."

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bittered their thought against the brethren.

3 However, they remained there for a considerable time, speaking boldly about the Lord Jesus; who bore witness to the message of his grace by bestowing upon them the consciousness of their ability to demonstrate the meta-physical signs and wonders, which were wrought through them.

4 The people of the city, however, were divided, some siding with the Jews, and some with the Apostles.

5 Then, when a violent assault was planned, both by the Gentiles as well as the Jews with their rulers, to abuse and stone them,—

6 the Apostles, made aware of it, fled into Lycaonia, to the cities of Iystra and Derbe and to the neighboring country,

7 and there proclaimed the Glad Tidings.¹

8 Now there was a certain man sitting in Lystra, who was lame in his feet, having been a cripple from his mother's womb, who never had walked.

9 This man heard Paul speak; and Paul looking steadfastly at him, and discerning that he had faith to be healed,² said with a loud voice,

10 "Stand upright on thy feet!" And he leaped up and walked.

1 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Orthodoxy Gospel," and "Atonement and Atonement."

2 had faith to be healed.] See Exp. Index under headings "Faith," "Power to heal," "Healing the sick," "Meta-physics," and "Public Health Service."

11 And when the people saw what Paul had done, they lifted up their voices in the Lycaonian language, saying, "The gods have come down to us in the likeness of men."

12 And they called Barnabas, Jupiter; and Paul, they called Mercury, because he was the foremost speaker.

13 Then the priests of Jupiter, whose image stood outside the city, brought oxen and garlands to the gate of the city, and together with the people, would have offered sacrifice³ unto Barnabas and Paul.

14 But the Apostles, hearing of it, rent their garments, and running in among the people, cried out, saying,

15 "Sirs, why do ye do these things? We also are men like yourselves, and proclaim unto you that ye should turn from these superstitions to the living GOD, who made heaven and earth,⁴ and the sea, and all things therein;

16 Who, in times past hath suffered all nations to walk in their own ways.

17 Nevertheless He did not leave Himself without witnesses, in many expressions of goodness; giving us rain from heaven, and fruitful seasons, satisfying our hearts with food and gladness."

18 And with these words, they with difficulty restrained the peo-

3 Sacrifices.] See Exp. Index under headings "Idols," "Idolatry," and "Adultery."

4 who made heaven and earth, and the sea, and all things therein.] See Exp. Index under heading "Adam," as to the first and second account of creation. Also under headings "World (The mortal)," "Matter," "Meta-physics" and "Mortal."

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ple from offering sacrifices to them.

19 Then certain Jews came to the city from Antioch and Iconium, who having influenced the people against them, stoned Paul and dragged his body outside of the city, supposing him to be dead.

20 However, as the disciples were gathered around him, he arose, and went back into the city; and the next day departed with Barnabas to Derbe.

21 Then, having proclaimed the Glad Tidings¹ to that city, and made many disciples, they again returned to Lystra, and Iconium, and Antioch;

22 and reassuring the minds of the disciples, and exhorting them to continue steadfast in the faith, he showed them that it is through many afflictions that we enter the Kingdom² of GOD.

23 Then having caused officers to be elected³ by means of the vote, in the various congregations, and having prayed with fasting, they commended them to the Lord Jesus Christ, in whom they had come to believe.

24 And after having passed through Pisidia, they came to Pamphylia.

25 Then, having proclaimed

the message in Perga, they went down into Attalia:

26 from thence they sailed to Antioch, where they had been commended to the favor of GOD on account of the work which they had done there.

27 And when they had arrived they assembled the congregation together, and related all that GOD had done through them, and how He had opened the door of faith to the Gentiles.

28 And there they remained a considerable time with the disciples.

CHAPTER 15.

1 Now certain men who had come down from Judaea, taught the brethren, saying, "Except ye be circumcised¹ in accordance with the Mosaic ritual, ye cannot be saved."

2 Then after Paul and Barnabas had had considerable argument and controversy with them, it was finally decided that Paul and Barnabas and some of the others should go up to Jerusalem to the Apostles and elders, to consult with them about this question.

3 Therefore, being forwarded on their way by the congregation at Antioch, they passed through Phoenicia and Samaria, relating to many how the Gentiles had

who quote Paul as an advocate of Apostolic succession, appointment, and autocratic government in connection with any organized work of spreading the Glad Tidings. See Preface. Also footnote in Modern Speech New Testament and Exp. Index under headings "Ecclesiasticism versus Religion," "Ministry," "Service," and "Church (militant)."

1 circumcised.] A symbolic ritual. See Exp. Index under headings "Circumcision," "Baptism," "Communion," "Fasting," "Ritualism," and "Symbolism."

1 Glad Tidings.] See Exp. Index under this heading.

2 through many afflictions we enter the Kingdom.] i.e., by many mortal ills met and mastered. See Exp. Index under headings "Being Saved," and "Atonement and At-one-ment."

3 caused to be elected.] The means used for election is plainly denoted by the translation of the Greek, which literally means handstretch—i.e., by a show of hands, or vote of those present. This rendering should effectually answer those

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been converted, and causing great joy to all the brethren.

4 Upon their arrival at Jerusalem they were welcomed by the congregation and the Apostles and elders: they then related all the things GOD had done through them.

5 But some of those who had become believers, who had belonged to the sect of the Pharisees, stood up, and said, "It is necessary to circumcise them, and command them to keep the law of Moses."

6 So the Apostles and elders assembled together to consider this matter.

7 Now after there had been much discussion, Peter arose and said unto them, "Men and brethren, ye know that some time ago GOD made choice from among us, that from my lips the Gentiles should be told the Glad Tidings¹ and believe.

8 And GOD who knoweth the thoughts of the heart, bare witness to them, bestowing the holy SPIRIT-truth² upon them, even as He did to us.

9 And He made no distinction between us and them, purifying their hearts by faith.³

10 Now therefore, why tempt ye GOD, to place a yoke upon the neck of the disciples, which neither our forefathers nor ourselves were able to bear?

11 But we believe that through

the grace of the Lord Jesus Christ we shall be saved, and in like manner these people also."

12 Then all present remained silent, and listened while Barnabas and Paul related what metaphysical signs and wonders GOD had wrought among the Gentiles through them.

13 And after they had finished, James spake and said, "Men and brethren, hearken unto me:

14 Simon Peter has just related in what manner GOD first visited the Gentiles, to take from among them a people to bear His name.¹

15 And with this the words of the prophets agree, as it is written,

16 *"After these things I will return, and will rebuild the tabernacle of David, which is fallen down. I will rebuild its very ruins, and will set it up;*

17 *So that the residue of mankind may seek after the LORD,² even all the Gentiles on whom My name hath been invoked,*

18 *saith the LORD, who doeth all these things known throughout the ages.* (Amos. 9:11, 12).

19 Therefore my judgment is that we should not unnecessarily trouble those among the Gentiles who are turning to GOD.

20 But that we should send word to them to abstain from the polluted offerings to idols, from fornication, from things stran-

and At-one-ment."

1 to bear His name.] i.e., at-one with the Divine nature.

2 LORD.] This word is only capitalized thus when it refers to GOD, the FATHER. See Preface; also Exp. Index under heading "LORD."

1 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Orthodoxy," and "Gospel."

2 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

3 purifying their hearts by faith.] See Exp. Index under heading "Atonement

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gled, and from blood.

21 For in every town for generations past, Moses has had his representatives: his writings being read in the synagogues every Sabbath."

22 It was then decided by the Apostles and elders, with the assent of the whole congregation, to send men chosen from among themselves to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas; leading men among the brethren.

23 And they wrote the following letter,

"The Apostles and elders and brethren, send greeting unto the brethren in Antioch, and Syria, and Cilicia, who are of Gentile birth.

24 Inasmuch as we have heard that certain ones who have gone out from us have troubled you with words, unsettling your minds, saying, 'Ye must be circumcised¹ and keep the law'—to whom we gave no such commands:

25 it seemeth good to us, being assembled together, and of one mind,² to send chosen men unto you, with our beloved Barnabas and Paul,—

26 men who have hazarded their lives in behalf of the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who will also tell you the same thing by word of mouth.

28 For it seemeth good to the holy SPIRIT-truth and to us, to lay upon you no additional burden, besides these necessary things which we mention;

29 That ye abstain from food offered as oblations to idols,³ and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye will do well. Farewell."

30 They, therefore, having been sent, went to Antioch, and having assembled the multitude of disciples together, they delivered the letter.

31 And when it had been read, they rejoiced at the exhortation.

32 Judas and Silas, who themselves were prophets, also exhorted the brethren with many discourses, and confirmed their faith.

33 Then, having remained there for a while, they were bidden Godspeed in peace by the brethren there, and returned to those who had sent them.

34 Nevertheless it pleased Silas to remain there longer.

35 Paul and Barnabas also remained in Antioch, teaching and proclaiming the Glad Tidings⁴ together with many others.

36 After some little time Paul said to Barnabas, "Let us go again and visit the brethren in all the towns where we have proclaimed the message of the Lord Jesus, and see how they are doing."

¹ Ye must be circumcised.] See Exp. Index under headings "Circumcision," "Baptism," "Communion," "Ritualism," "Symbolism," "Orthodoxy," and "Fasting."

² of one mind.] Lit. Having become unanimous.

³ idols.] See Exp. Index under headings "Idols," "Idolatry," "Adultery" and "Altars."

⁴ Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Gospel."

THE ACTS

37 Barnabas, however, desired to take John with them, whose surname was Mark.

38 But Paul thought it was not expedient to take with them the man who had departed from them at Pamphylia, and had not gone on with them to the work ahead.

39 The contention on this point then became so sharp, that it caused a separation between them: so Barnabas, taking Mark with him, sailed for Cyprus.

40 But Paul chose Silas to accompany him, and departed, having been commended by the brethren to the grace of GOD.

41 And he went through Syria and Cilicia, confirming the faith of the various congregations.

CHAPTER 16.

1 Then Paul came again to Derbe and Lystra, and behold, a certain disciple was there, named Timothy, the son of a woman who was a Jewess and a believer; but his father was a Greek.

2 He was a man well spoken of by the brethren who were at Lystra and Iconium.

3 And Paul, desiring to have him accompany him, took and circumcised¹ him; because of the many Jews who were in those towns; for they all knew that his father was a Greek.

4 And as they went through the cities, they delivered to the brethren the decisions which had

been arrived at by the Apostles and elders in Jerusalem.

5 Then indeed the congregations were established in the faith, and daily increased in numbers.

6 Now they had gone through Phrygia, and the region of Galatia, being restrained by the holy SPIRIT-truth from preaching the word in Asia.

7 And when they had come to Mysia, they assayed to go into Bithynia: but the spirit of Jesus dissuaded them.

8 Then having passed by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night; a certain man of Macedonia stood and besought him, saying, "Come over into Macedonia and help us."

10 After the vision then, we immediately sought means to go to Macedonia, inferring that the Lord had called us to proclaim the Glad Tidings² to them.

11 Therefore taking ship from Troas, we came by a direct course to Samothracia, and the next day, to Neapolis;

12 and from thence to Phillipi, which is the principal city of Macedonia in that section, and a colony. Here we remained several days.

13 On the Sabbath, we went out of the city to the banks of a river, where we had learned there was a place for prayer, and spoke to the women who had assembled there.

¹ Circumcised.] See Exp. Index under headings "Symbolism," "Circumcision," "Baptism," "Communion," and "Ritualism." Compare verse 3 with Gal. 2:11-14 as indicating conformity to Jewish ritualism for expediency, and also proving that

symbolic ritualism is not a matter of major importance.

² Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," "Salvation (The way of)," and "Being Saved."

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14 And a certain woman named Lydia of the city of Thyatira, a seller of purple, who worshipped GOD, heard us; whose heart the LORD¹ opened to pay heed to the things spoken by Paul.

15 Now when she and her household had been baptized,² she entreated us, saying, "If ye have judged me to be faithful to the Lord, enter now my house and abide there;" and she constrained them to do so.

16 And it came to pass as we were again going to the place of prayer, a certain damsel possessed with the spirit of Python³ met us, who brought her masters much gain by soothsaying.

17 The same followed Paul and ourselves, and cried aloud, saying, "These men are servants of the Most High GOD, who are showing us the way of salvation!"

18 And she continued to do this for many days. But Paul, being grieved, turned and said to the spirit, "I command thee in the name⁴ of Christ Jesus to come out of her." And it⁵ vanished that very instant.

19 Now when the masters saw that their chance for further gain was gone, they seized Paul and Silas, and dragged them into the public square to the rulers.

20 Then they brought them before the magistrates, saying,

"These men, being Jews, do greatly disturb our city;

21 and teach customs which are not lawful for us to receive or observe, being Romans."

22 The crowd then rose up against them, and the magistrates having torn off their mantles, ordered them to be beaten with rods.

23 And after they had beaten them with many stripes, they cast them into prison, charging the jailor to keep them safely.

24 Who, upon receiving these instructions, put them into the inner prison and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto GOD: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's hands were unloosed.¹

27 And the keeper of the prison, awakening out of his sleep and seeing the doors open, drew his sword, and would have killed himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here."

29 Then calling for a light, the keeper rushed in, and came

1 LORD.] Only capitalized thus when referring to GOD the FATHER. See Exp. Index under this heading.

2 baptized.] See Exp. Index under headings "Baptism," "Circumcision," "Fasting," "Communion," "Symbolism," and "How to interpret the scriptures."

3 spirit of Python.] i.e., of a serpent. Symbolic of evil. See Exp. Index under headings "Hypnotism," "Carnal mind,"

and "Necromancy."

4 name.] See Exp. Index under headings "Name," "Jesus," and "Christ."

5 It.] i.e., the hypnotic spell she was under.

1 everyone's hands were unloosed.] A concrete demonstration of meta-physical or spiritual law. See Exp. Index under headings "Fourth Dimension," "Miracle," "Mind," and "Matter."

trembling, and flung himself down before Paul and Silas.

30 And conducting them out, he said, "Sirs, what must I do to be saved?"

31 And they said, "Believe¹ in the Lord Jesus Christ, and thou and thy household shall be saved."

32 Then they spake unto him the word of the Lord, and to all who were in his house.

33 Then, during that same hour of the night, he washed their stripes: and was then baptized,² he, and all his household.

34 And when he had brought them into his house, he set food before them, and, believing in GOD, rejoiced with all his household.

35 Now when it was day, the magistrates sent the officers with orders, saying, "Let those men go."

36 Then the keeper of the prison told Paul of this, saying, "The magistrates have sent word to release you: now therefore depart and go in peace."

37 But Paul said unto them, "They have beaten us publicly, uncondemned, although we are Roman citizens, and have cast us into prison; and now they would send us away secretly. Nay, verily; but let them come themselves and bring us out."

38 The officers then reported these words to the magistrates:

and they were afraid, when they learned that they were Roman citizens.

39 And they came and entreated them, and conducting them out, requested them to depart from the city.

40 Upon leaving the prison however, they went to the home of Lydia, and after they had seen the brethren, they departed.

CHAPTER 17.

1 Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

2 And Paul, according to his usual custom, went in with the others, and for three successive Sabbaths, reasoned with them from the Scriptures,

3 explaining and setting forth that it was necessary for the Christ to suffer³ and to rise again from the dead;⁴ and he declared. "This is the Christ Jesus whom I have been telling you about."

4 Some of them were convinced, and associated with Paul and Silas, together with a great multitude of the devout Greeks and many leading women of the city.

5 But the Jews who believed not, being moved with jealousy, took certain evil minded men from among the market loungers, and gathered together a riotous mob

1 believe.] See Exp. Index under headings "Believe," "Faith," "Atonement and At-one-ment," "Salvation (The way of)," "Righteousness," and "Vicarious Atonement (so-called)."

2 baptized.] See Exp. Index under headings "Baptism," and "Symbolism."

3 necessary for the Christ to suffer.] Necessary, no doubt for Jesus to meet and

master every attempt of the carnal mortal mind to annihilate him, but not inevitable that he should suffer agony either of mind or body, as he passed through each imposed condition. See Preface for treatise on this subject.

4 rise again.] See Exp. Index under headings "Raising the dead," "Death," and "Life."

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who set the whole city in an uproar; and attacking the house of Jason, they sought to bring them out and turn them over to the mob.

6 Failing to find them, however, they dragged Jason and certain other brethren before the magistrates of the city, crying out, "These men who have turned the world upside down, have come hither also,

7 and Jason hath received them in his home. These people defy the decrees of Caesar, saying that there is another king, one called Jesus."

8 And the people and the magistrates were much concerned when they learned these things.

9 However when they had taken security from Jason, and the others, they let them go.

10 But the brethren immediately sent away Paul and Silas by night to Berea: and they, upon their arrival, went into the synagogue of the Jews.

11 The Jews here were of a nobler disposition than those in Thessalonica, in that they received the message with readiness of mind, and searched the Scriptures daily to see whether these things were so.

12 Therefore many of them believed, as well as many highly respected Greek women, and men also.

13 But when the Jews of Thessalonica learned that GOD'S message was being proclaimed by Paul at Berea, they came there

also and stirred up the people.

14 Then the brethren immediately sent Paul away, to go, as it were, to the sea. Silas and Timothy however, remained at Berea.

15 But those who were conducting Paul, went with him as far as Athens: and being charged by him to have Silas and Timothy join him as soon as possible, they returned home.

16 Now while Paul was waiting for them at Athens, his spirit was stirred within him, on beholding the city full of idols.¹

17 Therefore he reasoned with the Jews in the synagogues; and with the devout persons; and in the market place daily with those whom he happened to meet.

18 Then certain of the Epicurean and Stoic philosophers encountered him. And some of them said, "What doth this babbler wish to tell us?" Others said, "He seemeth to be a proclaimer of strange gods;" because he announced the Glad Tidings of Jesus and the resurrection, to them.

19 Then they escorted him to the Areopagus, saying, "May we inquire what this new doctrine is, which thou art teaching?"

20 For thou hast brought certain strange things to our ears. We desire to know therefore, what these things mean."

21 (For all the Athenians and strangers who were there, spent their leisure time in nothing else than to tell, or to listen to anything that was new).

¹ idols.] See Exp. Index under headings "Idols," "Idolatry," "Adultery,"

"Matter," and "Image."

THE ACTS

22 Then Paul stood up in the midst of the Areopagus, and said, "Ye men of Athens, I perceive that in all things ye are very superstitious.

23 For as I passed by, and beheld the various objects of your worship, I found also an altar, bearing this inscription, *'TO AN UNKNOWN GOD.'*¹ He therefore whom ye worship in ignorance, Him declare I unto you.

24 The GOD who made the universe² and all things in it, He being LORD³ of heaven and earth, dwelleth not in temples made with hands;

25 neither is He ministered unto by men's hands, as though He needed anything, seeing that He giveth to all life, and breath, and all things

26 and hath made from one blood all nations of men to dwell on the face of the earth, having determined their appointed seasons, and the boundaries of their habitation;

27 that they might seek for GOD, if haply they might feel their way to Him and find Him; for indeed He is not far from every one of us.

28 For in Him⁴ we live, and move, and have our being; as certain of your own poets have also

said, 'For we are also His offspring?'⁵

29 For as much then as we are the offspring of GOD, we ought not to think that the Divine nature is like unto gold, or silver, or stone, sculptured by the art and device of mankind.

30 This period of ignorance, however, GOD overlooked; but now commandeth all men everywhere to reform;⁶

31 because He hath appointed a day in which He will judge the world with righteous judgment,⁷ by a man whom He hath appointed; having furnished proof to all men, in that He hath raised him from the dead."

32 Now when they heard of a resurrection⁸ of the dead, some of them mocked: but others said, "We will hear thee again concerning this."

33 It was thus that Paul went out from among them.

34 However, certain men associated themselves with him, and believed: among them being Dionysius, the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18.

1 After this Paul withdrew from Athens, and went to Corinth.

2 And having found a certain

1 to an unknown God.] Not "to the unknown God." See Revised Version.

2 universe.] i.e., the heavens and earth spiritually, not materially defined. See Exp. Index under headings "World (The carnal)," "Heaven," and "Kingdom of Heaven."

3 LORD.] i.e., GOD. See Exp. Index under headings "LORD," and "GOD."

4 Him.] i.e., in SPIRIT. GOD. See Exp. Index under headings "SPIRIT," "Spiritual," "Mind," and "GOD."

5 His offspring.] See Exp. Index under headings "Mortals," "Immortals," "Spiritual Individuality versus human personality," and "Man."

6 reform.] See Exp. Index under heading "Repent."

7 judgment.] See Exp. Index under headings "Judgment," and "Wrath of GOD."

8 resurrection.] See Exp. Index under headings "Raising the dead," "Mind," "Matter," and "Ontology."

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Jew there named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla (Claudius Caesar having commanded all Jews to depart from Rome), he went to see them.

3 And because he was a craftsman of the same trade, he remained there and worked together with them—their occupation being tent-makers.

4 And he reasoned with the people in the synagogue every Sabbath, persuading both the Jews and Greeks.

5 Then when Silas and Timothy had come from Macedonia, Paul confined himself to delivering the message, earnestly testifying to the Jews that Jesus was the Christ.¹

6 But when they resisted his teaching and blasphemed, he shook his mantle² in protest, saying, "Your blood be upon your own heads; my conscience is clear: from henceforth I will go to the Gentiles."

7 And leaving them, he entered a certain man's house, named Justus, one who worshipped GOD, whose house was adjoining the synagogue.

8 Crispus also, the ruler of the synagogue, believed on the Lord Jesus Christ, together with all his household; and many also of the Corinthians upon hearing, believed,³ and were baptized.⁴

1 Christ, or Anointed.] This word or title has a much more universal meaning than it has been accredited with. See Exp. Index under this heading.

2 shook his mantle.] A custom among the Jews to express strong disapproval.

3 believed.] See Exp. Index under headings "Believe," and "Atonement and at-one-ment."

9 Then the Lord⁵ said unto Paul in a vision, "Be not afraid, but speak, and hold not thy peace:

10 for I am with thee, and no one shall attack thee to harm thee: for many people are for me in this city."

11 So he remained there a year and six months, teaching GOD'S message among them.

12 Now during the time when Gallio was proconsul of Greece, the Jews with one accord started an insurrection against Paul, and brought him before the tribunal, saying,

13 "This fellow persuadeth men to worship GOD contrary to the law."

14 But when Paul was about to speak, Gallio said to the Jews, "If this were a matter of injustice or serious crime, O ye Jews, I would have reason to bear with you:

15 but since it is a mere question of words and names, and concerning your own law, look ye to it yourselves; for I will be no judge of such matters."

16 And he drove them forth from before the tribunal.

17 Then the Greeks all set upon Sosthenes, the chief ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of these things.

18 After this Paul still re-

4 baptized.] See Exp. Index under headings "Baptism," and "Symbolism."

5 Lord.] This word is only capitalized in full when it refers to GOD the FATHER. In this instance the text evidently refers to Christ Jesus. See Exp. Index under headings "LORD," and "Lord."

mained there for some time, and then taking his leave of the brethren set sail from thence to Syria, in company with Priscilla and Aquilla; having shaved his head while in Cenchrea, because of a vow he had taken.

19 And coming to Ephesus, he left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 But when they desired him to remain with them for a longer time, he consented not,—

21 But bade them farewell, saying, "I must by all means keep this coming feast in Jerusalem: but I will return again unto you, GOD willing." Then he sailed from Ephesus.

22 And when he had landed at Caesarea, he went up and saluted the congregation there, and from thence went down to Antioch.

23 Then having spent some time there, he departed, and went through all the country of Galatia and Phrygia in their order, strengthening the faith of the disciples.

24 Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, and mighty in his knowledge of the Scriptures, came to Ephesus.

25 This man had been instructed in the way of the LORD;¹ and being fervent in spirit, he taught diligently the things con-

cerning Jesus; knowing, however, only of John's symbolic baptism.²

26 And he began to speak boldly in the synagogue: but Priscilla and Aquilla, after hearing him speak, took him with them, and explained the way of GOD more perfectly to him.

27 And when he desired to pass into Greece, the brethren wrote, exhorting the disciples to receive him: and when he had come, he rendered valuable assistance to the believers there, by means of his spiritual gift.

28 For he eloquently confuted the Jews—and that publicly—proving by the Scriptures that Jesus was the Messiah.

CHAPTER 19.

1 And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus: and finding certain disciples there, he said to them,

2 "Have ye received the holy SPIRIT-truth since ye believed?" And they answered, "We have not even heard that there was a holy SPIRIT-truth."³

3 Then Paul said, "Into what then were ye baptized?"² And they said, "Into the baptism of John."

4 Whereupon Paul said, "John administered a baptism, symbolizing reformation,⁴ telling⁵ the peo-

ple heading "Holy Ghost."

4 reformation.] See Exp. Index under headings "Repent," and "Atonement and at-one-ment."

5 telling.] See Exp. Index under headings "Believe," "Faith," and "Righteousness."

1 LORD.] See Exp. Index under this heading.

2 baptism.] See Exp. Index under headings "Baptism (of water)," "Baptism (of fire)," "Baptism (of the holy SPIRIT-truth)," "Symbolism," and "How to interpret the Scriptures."

3 SPIRIT-truth.] See Exp. Index under

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ple that they should believe in him who was to come after him; that is, in Christ Jesus."

5 Hearing this they were baptized in the name of the Lord Jesus Christ.

6 And when Paul had put his hands on them, the holy SPIRIT-truth came upon them; and they spake with tongues, and prophesied.

7 And there were about twelve of them in all.

8 Then Paul went into the synagogue, and spake boldly for a period of about three months, reasoning, and persuading the people concerning the things relating to the Kingdom of GOD.

9 But when some of them hardened their hearts, and would not believe, but spake evil against *the way*, before all the people present, then Paul withdrew; and separating the disciples from the others, addressed them daily in the school of one Tyrannus.

10 And this continued for a period of two years, so that all those who dwelt in Asia, who so desired, heard the word of the Lord Jesus, both Jews and Greeks.

11 And GOD demonstrated extraordinary power through the instrumentality of Paul.

12 So that the handkerchiefs or napkins which he had touched were brought to the sick, and the diseases¹ vanished from them, and the evil spirits were dispelled.

¹ disease.] Indicating the connection between so-called disease, and the evil spirit or belief. See Exp. Index under headings "Devil," "Evil," "Healing the sick," "Power to heal," "Master-men," and "Sovereignty."

13 Then certain of the wandering Jews who were exorcists, took upon themselves to invoke the name of the Lord Jesus over those possessed by evil spirits, saying, "I adjure thee, by Jesus, whom Paul preacheth."

14 And there were seven sons of one Sceva, a Jew and a chief priest, who did thus.

15 But the evil spirit answered, "Jesus I know, and Paul I know, but who art thou?"

16 Then the man possessed by the evil spirit leaped upon them, and overcoming them, prevailed against them, so that they fled out of the house naked and wounded.

17 This was known to all the Jews and Greeks dwelling at Ephesus; and they were awestruck, and the name of the Lord Jesus was magnified.

18 Many also of those who believed came and confessed concerning their evil practices.

19 Also many of those who practised magical arts,¹ brought together their books and burned them before all the people: and computing the cost of them, they found that it amounted to fifty thousand pieces of silver.

20 Thus mightily the word of the Lord Jesus grew and prevailed.

21 After these things had been accomplished, Paul purposed in his mind, after he had passed through Macedonia and Greece, to go to Jerusalem, saying "After I

¹ magical arts.] i.e., hypnotism, allas human will in all its various phases, which counterfeit spiritually reflected GOD-power, as demonstrated by Jesus, the Anointed. See Exp. Index under headings "Hypnotism," "Pharmacy," and "Necromancy."

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have been there, I must also go to Rome."

22 So he sent two of those who ministered unto him into Macedonia,—Timothy, and Erastus; but he himself remained for a time in Asia.

23 Now at this time there arose no small disturbance concerning the way of salvation.¹

24 For there was a certain man named Demetrius, a silversmith, who made silver shrines of Diana, which brought in large profits to the craftsmen.

25 These men he called together, with the workmen of allied trades, and said to them, "Sirs, ye know that our prosperity depends upon this trade:

26 and ye see and hear that not alone at Ephesus, but almost throughout all Asia, this man Paul has turned aside and misled many people, by saying that these images² which are made by hands are not gods.

27 So that not only is this our craft in danger of being set at nought, but also the temple of the great goddess Diana is in danger of being despised, and her magnificence destroyed,—she whom all Asia and the world worshippeth."

28 When they heard this, the men were filled with fury, and began to shout, "Great is Diana of the Ephesians!"

29 And the whole city was filled with confusion; and having

seized Gaius and Arestarchus, men of Macedonia,—Paul's travelling companions—they rushed with one accord into the amphitheatre.

30 And when Paul would have entered and faced the people, the disciples would not permit it.

31 Certain also of the Asiarchs,³ who were his friends, sent word to him not to venture into the amphitheatre.

32 And some of the assembled crowd cried one thing, and some another: for the assembly was all in confusion; and the greater number of them did not know why they had come together.

33 They pushed forward Alexander, however, out of the crowd; the Jews thrusting him to the front. Then Alexander, motioning with his hand for silence, would have made his defence before the assembly of the people.

34 But when they knew that he was a Jew, they all began to shout with one accord, and kept it up for about two hours, crying out, "Great is Diana of the Ephesians!"

35 And when the Recorder had finally appeased the people, he said, "Ye men of Ephesus, what man is there, who knoweth not that the city of the Ephesians is the temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter?"

36 Seeing then that these things can not be disputed, ye

1 way of salvation.] See Exp. Index under headings "Salvation (The way of)," "Atonement and at-one-ment," "Glad Tidings," "Gospel," and "Vicarious Atonement (so called)."

2 images.] See Exp. Index under head-

ings "Idols," "Idolatry," "Adultery," and "Image."

3 Asiarchs.] These persons presided over public religious observances, and the public games. They were ten in number. One of them, styled the Chief Asiarch, resided at Ephesus.

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ought to be quiet, and do nothing rashly;

37 for ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and his fellow craftsmen who are with him have a charge against any man, the courts are open, and there are proconsuls: let them accuse whom they will.

39 But if ye desire to know any thing about other matters, it shall be settled in a lawful assembly.

40 For we are in danger of being called to account concerning this day's uproar, there being no reason we can give, to account for this assemblage."

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER 20.

1 Then Paul, after the uproar had ceased, called the disciples to him, and after embracing them, he departed on his way to Macedonia.

2 And when he had passed through those parts, and exhorted them with encouraging words, he went into Greece.

3 And having remained there for three months, a plot was laid against him by the Jews as he was about to sail for Syria, so he resolved to return through Macedonia.

4 He was accompanied as far as Asia by Sopater, a son of Pyr-

rhus, a Berean; by Aristarchus and Secundus of the Thessalonians; by Gaius of Derbe, and Timothy; and by Tychicus and Trophimus, who were from Asia.

5 These brethren going on ahead, tarried for us at Troas.

6 But we set sail from Phillipi after the days of unleavened bread, rejoining them at Troas in five days; where we remained seven days.

7 And on the first day of the week, the disciples having assembled together to break bread,¹ Paul, intending to depart the next morning, prolonged his discourse until midnight.

8 Now there were many lights burning in the upper chamber where they were assembled together;

9 and a certain young man, named Eutychus, sitting in a window, became overpowered by drowsiness; and as Paul prolonged his discourse, was overcome with sleep, and falling down from the third story, was taken up dead.

10 Then Paul, going down, threw himself upon him, and embracing him, said, "Trouble not yourselves, for his life is in him."

11 He then returned to the upper room, and when he had broken and eaten bread, and had conversed with them for a long while—even until daybreak, he departed from them.

12 And they brought the young man with them alive, and were not a little comforted.

¹ to break bread.] See Exp. Index under headings "Bread and wine," "Body

and blood of Christ Jesus," "Symbolism," and "How to interpret the Scriptures."

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13 But we, going on ahead to the ship, sailed to Assos, intending there to take on Paul, for he had so arranged it; planning to go himself by land.

14 Accordingly he met us at Assos, and taking him on board, we came to Mitylene.

15 Sailing from thence the next day, we came over against Chios; on the next day we arrived at Samos, touching at Trogyllium; and the following day we came to Miletus.

16 For Paul had determined to sail by way of Ephesus, so that it might not be necessary to spend time in Asia: for he was hastening on so that if it were possible he could be at Jerusalem on the Day of Pentecost.

17 So from Miletus, he sent word to Ephesus, and invited the elders¹ of the congregation to meet him there.

18 And when they had arrived, he said unto them, "Ye know from the first day that I came into Asia, how I have spent all my time among you,

19 serving the LORD² with all humility, and with many tears, amid the trials which I endured through the plots of the Jews.

20 And how I withheld nothing that could be profitable to you, but have demonstrated the GOD-power to you, and have taught

you publicly as well as privately in your houses.

21 Testifying both to the Jews and to the Greeks of the need for reformation³ toward GOD, and steadfast faith toward our Lord Jesus Christ.

22 And now, behold, I am constrained by the SPIRIT to go to Jerusalem, not knowing what things may befall me there,—

23 Save that the holy SPIRIT-truth⁴ gives evidence in every city, that imprisonment and affliction awaits me.

24 But none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy; even the appointment to serve, which I received from the Lord Jesus, to earnestly proclaim the Glad Tidings of GOD'S grace.⁵

25 And now, behold, I know that ye, among whom I have gone proclaiming the true nature of GOD'S Kingdom, will see my face no more.

26 Therefore I testify to you this day, that I am innocent from the blood of all men.

27 For I have not neglected to declare unto you the whole will of GOD.

28 Take heed, therefore, to yourselves, and to all the flock, over which the holy SPIRIT-

¹ elders.] See Exp. Index under headings "Elders," and "Church."

² LORD.] This word is only capitalized thus when it directly refers to GOD, the FATHER as in verse 10. See Preface, and Exp. Index under this heading.

³ reformation.] The Greek equivalent here conveys the meaning of repentance carried to the point of reformation. See

Exp. Index under heading "Repent."

⁴ SPIRIT-truth.] See Preface for vital distinction which exists between the words "holy SPIRIT-truth" and "SPIRIT," meaning GOD. Also see Exp. Index under heading "Holy Ghost."

⁵ Glad Tidings of GOD'S grace.] See Exp. Index under headings "Glad Tidings," and "Atonement and at-one-ment."

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truth¹ hath made you overseers, to feed the congregation² of the Lord,³ which he purchased by his own blood.⁴

29 For I know that after my departure rapacious wolves will enter in among you, not sparing the flock.

30 Yea, even from among your own number will men arise, and speak perverse things to draw away disciples after them.

31 Watch, therefore and remember that for a period of three years I have not ceased to warn everyone with tears, both night and day.

32 And now brethren, I commend you to GOD, and to the word of His grace, which is able to build you up, and to give you an inheritance among all those who are sanctified.⁵

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know that these hands have provided for not only my own necessities, but also for those who were with me.

35 I have shown you in all things, that by so laboring ye ought to aid the weak, and to remember the words of the Lord Jesus, when he said, "It is more blessed to give than to receive."

36 Then having thus spoken, he knelt down and prayed with them.

37 And they all wept bitterly, and falling on Paul's neck, they kissed him.

38 Above all, sorrowing because he had told them that they should see his face no more. Then they accompanied him to the ship.

CHAPTER 21.

1 And it came to pass that when we had parted from them, and had set sail, we came by a direct course to Cos; the next day to Rhodes, and from thence to Patara.

2 Finding a ship there, bound for Phoenicia, we went aboard and set forth.

3 Then having sighted Cyprus, and passing it on the left, we sailed to Syria, and landed at Tyre: for the ship was to unload her cargo there.

4 And finding disciples, we tarried there seven days: these disciples warned Paul, by spiritual insight, not to go to Jerusalem.

5 Now when our time was up, we departed and went our way: and all the brethren, with their wives and children, accompanied us on our way till we were out of the city; and kneeling down on the shore we prayed.

6 Then when we had taken leave of one another, we took ship and they returned to their homes

1 SPIRIT-truth.] See Preface. also Exp. Index under heading "Holy Ghost," for explanation of the vital distinction which exists between the meaning of "holy SPIRIT-truth," and "SPIRIT," meaning GOD.

2 congregation.] See Exp. Index under headings "Church," and "Ecclesiasticism versus Religion."

3 Lord.] See Exp. Index under this heading. Also Revised Version.

4 blood.] Symbolic of his spiritual life. See Exp. Index under headings "Symbolism," "How to Interpret the Scriptures," and "Body and blood of Christ Jesus."

5 sanctified.] See Exp. Index under headings "Sanctification," "Righteousness," and "Pure in heart."

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7 And when we had finished our voyage from Tyre, we came down to Ptolemais, and having saluted the brethren, we remained with them one day.

8 And on the morrow, we who were of Paul's company, departed, and came to Caesarea. There we entered the house of Philip, the evangelist, who was one of the seven, and remained with him.

9 This man had four daughters, virgins, who had the gift of prophecy.

10 And as we tarried there many days, there came down from Judaea, a certain prophet, named Agabus.

11 And coming to where we were, he took Paul's girdle, and binding his own hands and feet, said, "Thus saith the holy SPIRIT-truth, 'Thus shall the Jews at Jerusalem bind the man who owneth this girdle, and they shall deliver him into the hands of the Gentiles.'"

12 So when we heard these things, both we, and those of that place, besought Paul not to go up to Jerusalem.

13 Paul however, answered and said, "What mean ye by thus weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the sake of the Lord Jesus."

14 And when he would not be persuaded, we ceased, saying, "The LORD'S will be done."

15 After these days, we packed our belongings and went up to Jerusalem.

16 And certain of the disciples from Caesarea also went with us, bringing with them one Mnason of Cyprus, an aged disciple, with whom we might lodge.

17 And when we had arrived at Jerusalem, the brethren received us gladly.

18 Then the following day, Paul went with us to see James; and all the elders were present.

19 And when he had saluted them, he gave a detailed account of what things GOD had wrought among the Gentiles through his ministry.

20 And they, when they had heard, glorified GOD, and then said to him, "Thou seest, brother, what myriads of Jews there are who believe; and yet are all jealous of the Jewish law.

21 Now they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them that they ought not to circumcise¹ their children, nor follow the ancient ritual customs.

22 What should be done, therefore, for they will certainly hear that thou hast come, and a crowd will assemble.

23 Do this, therefore, which we suggest unto thee. We have four men here who have taken a vow.

24 Take these men with thee,

¹ circumcise.] See Exp. Index under headings "Circumcision," "Ritualism," "Symbolism," "Baptism," "Communion," and "How to interpret the Scriptures." It

is well to note how the early Christians did not hold ritual observances as of more than minor importance.

be purified with them, and pay their expenses in having their heads shaved; so that they may know that those things of which they were informed concerning thee are false; but that thou thyself walkest orderly, and keepest the law.

25 But concerning the Gentiles who believe, we have concluded and written them that they need observe no such rites, save only that they keep themselves from things offered to idols, and blood, and from things strangled, and from fornication."

26 Then Paul took the young men with him, and the next day, after being purified together with them, entered the Temple, announcing the completion of the days of purification, and remaining until the sacrifice should be offered in behalf of each one of them.

27 And when the seven days were almost ended, the Jews who were from Asia, seeing him in the Temple, stirred up all the people and laid hands on him, crying out,

28 "Men of Israel, help! This is the man who teacheth all men everywhere contrary to the law, and against this place: and besides all this he has brought Greeks into the Temple, and made common this holy place."

29 (For they had previously seen Trophimus, an Ephesian with him, whom they supposed Paul had taken into the Temple.)

30 And all the city was stirred,

and the people ran together: and having seized Paul they dragged him out of the Temple: and immediately the gates were shut.

31 And while they were seeking to kill him, tidings were brought to the commanding officer of the battalion, that all Jerusalem was in an uproar.

32 Immediately, therefore, - taking with him some officers and soldiers—he charged down upon the crowd; who, seeing the chief officer and the soldiers, left off beating Paul.

33 Then the commanding officer came up and arrested him, and ordering him to be handcuffed with two chains, he inquired who he was, and what he had done.

34 And some of the crowd cried out one thing, and some another: and when he could not ascertain the facts because of the tumult, he ordered him to be taken into the castle.

35 When Paul came to the steps, however, the violence of the people was such that he had to be carried by the soldiers.

36 For the whole mob pressed after him, shouting, "Away with him!"

37 And as Paul was being led into the castle, he said unto the commanding officer, "May I speak to thee?" "Canst thou speak Greek?" the officer asked.

38 "Art not thou that Egyptian, who some time ago incited an insurrection, and led out into

the desert four thousand men of the Sicarii?"¹

39 But Paul answered, "I am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and I beseech thee to permit me to speak to the people."

40 And when he had given him permission, Paul stood on the steps and motioned with his hand to the people to be quiet. And when a deep silence prevailed, he spake unto them in the Hebrew tongue, saying,

CHAPTER 22.

1 "Men, brethren, and fathers, hear ye my defense which I now make unto you."

2 And when they heard that he spake to them in the Hebrew tongue they kept even greater silence.

3 Then he continued, "I am in truth a man who am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and instructed accurately in the law of the fathers, being zealous for GOD, even as ye all are this day.

4 And I persecuted those of this way of thinking unto death, binding and delivering into prisons both men and women,—

5 as also the high priest doth bear me witness, as well as all the elders, from whom I also received letters to the brethren,—

and was on my way to Damascus to bind those who were there, and bring them to Jerusalem to be punished.

6 Then it came to pass as I was on my journey, and had come nigh unto Damascus, that suddenly about noon, a great light from heaven illumined me.

7 And falling to the ground, I heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?'

8 And I answered, 'Who art thou Lord?'¹ And he said, 'I am Jesus whom thou persecutest.'

9 The men who were with me also saw the light, and were afraid, but they heard not the voice of him who spake to me.

10 Then I asked, 'What shall I do, Lord?' And the Lord said, 'Arise and go into Damascus, and there ye shall be told all things which are appointed for thee to do.'

11 And as I could not see for the glory of the light, I came into Damascus, being led by the hand by those who were with me.

12 And a certain man named Ananias, a devout man according to the law, well spoken of by all the Jews who dwelt there,

13 came to me, and standing before me said, 'Brother Saul, Receive thy sight!' And instantly I received my sight and looked upon him.

¹ Sicarii.] The Sicarii were a body of people of heroic character who opposed the autocratic rule of Rome. Men, women and children enduring every form of torture rather than admit that any other than GOD was their LORD and MASTER. See Josephus Wars, Book VII,

chapter 10.

¹ Lord.] The word "Lord" is only given full capitalization when it refers to GOD, the FATHER, but not when it refers to anyone else. See Preface, and Exp. Index under heading "Lord."

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14 Then he said, "The GOD of our fathers hath chosen thee to know His will, and to see the Righteous One, and to hear his voice.

15 For thou shalt be a witness for him to all men of what thou hast seen and heard.

16 And now why dost thou delay? Arise, and be baptized,¹ and wash thyself from thy sins, invoking the name of the Lord.

17 And it came to pass that when I had returned to Jerusalem, even while I was praying in the Temple, I was in a trance,

18 and saw Christ² Jesus, who said to me, 'Make haste and go quickly away from Jerusalem: for they will not receive thy testimony concerning me.'

19 'But Lord,' I answered, 'they know that I imprisoned and beat those who believed on thee in every synagogue.'

20 And when the blood of thy witness Stephen was shed, I also stood by and approved and held the garments of those who stoned him to death.'

21 But he said unto me, 'Depart, for I will send thee far from here to the Gentiles.'

22 Now the crowd had listened to him quietly up to this point, but now they lifted up their voices and shouted, "Away with such a fellow from the earth: for it is not fit that he should live."

23 And as they cried out, and

tossed their mantles in the air, and threw dust in the air,³

24 Then the commanding officer ordered him to be brought into the castle, and gave instructions that he should be examined by scourging, so that he might learn the reason why they cried out thus against him.

25 But as they were binding him with thongs, Paul said to the officer who stood by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"

26 The officer upon learning this, went and told the Commander, saying, "Take heed what thou doest, for this man is a Roman."

27 Then the commander came and said to him, "Tell me, art thou a Roman?" Paul answered, "Yea."

28 Then the commander said, "It cost me a large sum to obtain my citizenship." But Paul replied, "But I am one by birth."

29 Immediately those men who were about to examine him, departed: and the commander also was afraid, upon learning that he was a Roman, and because he had ordered him to be bound.

30 And on the next day, desiring to know for certain of what Paul was accused of by the Jews, he had his shackles removed; and commanding the chief priests and all the Sanhedrin to appear, he brought Paul down and set him before them.

¹ baptized.] See Exp. Index under headings "Baptism" and "Repent."

² Christ, or Anointed.] See Preface for fuller meaning of the title Christ.

³ threw dust, and tossed mantles in the air.] A symbol of intense disapproval among the Jews. See Exp. Index under heading "Symbolism."

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CHAPTER 23

1 Then Paul, earnestly looking upon the Sanhedrin, said, "Men and brethren, I have lived in all good conscience before GOD to this day."

2 The high priest Ananias then ordered those who stood by Paul to smite him on the mouth.

3 Then Paul said unto him, "GOD will smite thee, thou whitened wall: for sittest thou here to judge me according to the law, and yet commandest me to be smitten contrary to the law?"

4 But those who stood by said, "Revilest thou GOD'S high priest?"

5 Then Paul answered, "I knew not, brethren, that he was the high priest; for it is written, *"Thou shalt not speak evil of the Ruler of thy people."* (Exod. 22: 28).

6 But when Paul perceived that those present were made up of both Sadducees¹ and Pharisees, he called out to the Sanhedrin "Men and brethren, I am a Pharisee, and the son of a Pharisee: it is because of my hope and faith in the resurrection of the dead² that I am being judged."

7 And when he had thus spoken, there arose a dissension between the Pharisees and the Sadducees: and the multitude were divided.

8 For the Sadducees claim that there is no resurrection, neither

any angel, or spirit: but the Pharisees acknowledge both.

9 Then there arose a great uproar: the scribes belonging to the sect of the Pharisees stood up and fiercely contended, saying, "We find no evil in this man: but if a spirit, or an angel hath spoken to him, let us not fight against GOD."

10 And, as the dissension grew in violence, the commanding officer, fearing lest Paul would be torn to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him to the castle.

11 The following night the Lord stood beside him and said, "Be of good cheer, Paul: for even as thou hast testified of the things concerning me in Jerusalem, so must thou also bear witness at Rome."

12 Now in the morning, certain of the Jews conspired together, and bound themselves with an oath, that they would neither eat nor drink until they had killed Paul.

13 Now there were more than forty who entered into this conspiracy.

14 And they came to the chief priests and elders and said, "We have bound ourselves under a terrible curse, that we will eat nothing until we have slain Paul.

15 Now therefore, do ye, with the consent of the Sanhedrin, sig-

¹ Sadducees.] The Sadducees did not believe in the resurrection from the dead. The Pharisees did. Hence Paul caused a division among them by stating that he

did believe in both angel and spirit.
² resurrection.] See Exp. Index under headings "Raising the Dead," "Death" and "Life."

nify to the commanding officer that he bring him down to you to-morrow, as though ye intended to examine more perfectly the charges against him: and we, before he gets here, have made plans to kill him."

16 But when Paul's nephew heard of their plan to lie in wait for Paul, he went, and entering the castle, told Paul.

17 Then Paul, calling one of the captains to him, said, "Take this young man to the commanding officer, for he has something important to tell him."

18 So he took him, and brought him to the commander, and said, "Paul, the prisoner, called me to him and asked me to bring this young man to thee, as he has something to tell thee."

19 Then the commander took him by the hand, and going aside privately with him, asked, "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed together to ask thee if thou wilt bring Paul down to-morrow to the Sanhedrin as though they would investigate some things concerning him more fully.

21 But do not thou be persuaded by them: for more than forty men are lying in wait for him, who have bound themselves with an oath that they will neither eat nor drink till they have killed him: and they are even now in readiness, counting upon your promise."

22 The commander then let the young man depart, and charged

him, saying, "See thou tell no one that thou hast told me these things."

23 Then calling two captains to him, he gave orders, saying, "Get ready two hundred soldiers; three score and ten horsemen; and two hundred spearmen, to go to Caesarea at nine o'clock to-night.

24 And have horses ready for Paul to ride, so as to bring him safely unto Felix, the Governor."

25 Then he wrote the following letter,—

26 "Claudius Lysias to the most excellent Governor Felix, sendeth greeting.

27 This man was set upon by the Jews, and was about to be killed by them, when I charged suddenly upon them with an armed force and rescued him, having understood that he was a Roman.

28 And when I would know the reason whereof he was accused by them, I brought him before their Sanhedrin.

29 There I discovered that he was accused of questions involving their law, but that he was charged with no offence worthy of death or imprisonment.

30 It having been disclosed to me, however, that the Jews are lying in wait for the man, I send him to thee, and have given notice also to his accusers, to say before thee whatever they have to say against him. Farewell."

31 Then the soldiers, as they were commanded, took Paul and brought him by night to Antipatris.

32 And on the morrow they let the horsemen go forward with him, while they returned to the castle.

33 The horsemen, on reaching Caesarea, delivered the epistle to the Governor, and brought Paul also before him.

34 And when the Governor had read the letter, he asked Paul what province he came from. Then when he learned that he was from Cilicia, he said,

35 "I will hear thee, when thine accusers are also come." And he gave orders for him to be kept in Herod's judgment hall

CHAPTER 24

1 Five days afterwards, Ananias the high priest went down to Caesarea with the elders, and a certain orator named Tertullus, who appeared before the Governor, against Paul.

2 And when Paul had been summoned, Tertullus began his accusation by saying, "Seeing that by thee, most noble Felix, we enjoy great peace and very worthy reforms have been instituted for this nation through thy foresight,

3 in every instance and in all places, we accept it with all thankfulness.

4 Notwithstanding this, and that I be not further tedious unto thee, I pray thee to bear with us with thy usual clemency.

5 For we have found this man a pestilent fellow; an inciter of insurrection among all the Jews throughout the empire, and a ring-

leader of the sect of the Nazarenes;

6 he has even attempted to profane the Temple; but we apprehended him, and would have judged him according to our law;

7 but the commanding officer, Lysias, charged upon us, and with great violence took him away out of our hands,

8 commanding his accusers to come before thee. However, by examining him thyself thou wilt be able to learn the truth as to all these things of which we accuse him."

9 The Jews also joined with him in asserting that these things were so.

10 Then Paul, after the Governor had motioned for him to speak, answered, "Inasmuch as I know that thou hast been for many years a judge over this nation, I do the more cheerfully make my defence,

11 for it is in thy power to ascertain that it is not more than twelve days since I went up to Jerusalem to worship.

12 And they neither found me in the Temple disputing with any man, nor inciting a tumult among the people, either in the synagogues, or in the streets.

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess to thee, that after the way which they call heresy, so worship I the GOD of my forefathers, believing all things in the law and in the prophets:

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15 and have hope toward GOD, which they themselves also acknowledge, that there is to be a resurrection of the dead, both of the just and of the unjust.

16 In this also I earnestly strive to always have a conscience void of offence toward GOD, and toward men.

17 And now, after many years of absence, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me in the Temple, purified, raising no tumult, nor having any crowd about me.

19 These men ought to have appeared here before thee to accuse me, if they have ought against me.

20 Or let those who are here, speak, if they found any crime I was guilty of, when I stood before the Sanhedrin—

21 Unless it be for this one thing which I cried out while I stood before the Sanhedrin, concerning the question of a resurrection¹ of the dead, which is the reason why I am being tried before you this day."

22 Whereupon Felix, having heard these things, and having a fairly accurate knowledge of this teaching, adjourned the trial, saying, "When Lysias, the commanding officer comes down, I will investigate the matter carefully."

23 And he gave orders to the captain to keep Paul in custody, but to let him have liberty, and to forbid none of his friends from coming to him, or ministering to him.

24 Some days later, Felix came with his wife Drusilla, who was a Jewess, and sending for Paul, he heard him concerning the Christ teaching.

25 And as Paul reasoned in regard to righteousness,² self control, and the judgment³ to come, Felix trembled, and said, "Go now for the present; when I find a convenient opportunity I will call for thee."

26 He also hoped that Paul would give him money to release him; and so sent for him frequently to converse with him.

27 But after two years had passed, Felix was succeeded by Porcius Festus: and Felix, wishing to be favorably regarded by the Jews, left Paul in prison.

CHAPTER 25

1 Now three days after Porcius Festus had entered upon his duties as Governor of the province, he went up to Jerusalem from Caesarea.

2 And the high priest and the leading men of the Jews made accusation against Paul, and besought the Governor,

3 asking as a favor that he would send and have Paul brought to Jerusalem: all the while plotting

¹ resurrection.] See Exp. Index under headings "Raising the Dead," "Mind" and "Matter."

² righteousness.] See Exp. Index under

this heading.

³ judgment.] See Exp. Index for helpful thought on this subject under headings "Justice and Mercy" and "Judgment."

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ting to ambush and kill him while on the road.

4 But Festus answered that Paul must be kept at Caesarea, and that he himself would leave for that place very shortly.

5 "Therefore let those who are able, go down with me," he said, "and if there be anything amiss with the man, accuse him of it."

6 And after he had remained there eight or ten days, he went down to Caesarea; and sitting on the judgment seat the next day, he commanded Paul to be brought.

7 When Paul appeared, the Jews who had come down from Jerusalem stood about him, and brought many serious accusations against him, which they could not prove.

8 Paul, however, answering for himself, said, "Neither against the law of the Jews, nor yet against the Temple, nor yet against Caesar have I offended in any manner."

9 But Festus, anxious to become popular among the Jews, answered Paul and said, "Art thou willing to go up to Jerusalem, and there be judged before me, concerning these things?"

10 But Paul said, "I am standing at the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as thou well knowest.

11 If indeed I am an offender, or have committed anything worthy of death, I refuse not to die: but if none of these things be true whereof these men accuse

me, no man may deliver me up to them as a favor. I appeal to Caesar."

12 Then Festus, having conferred with the council, answered, "Thou hast appealed unto Caesar: to Caesar thou shalt go."

13 And some days having elapsed, King Agrippa and Bernice came down to Caesarea to pay their respects to Festus.

14 And after they had been there many days, Festus laid Paul's case before the King, saying, "There is a certain man here left in prison by Felix:

15 about whom the chief priests and elders of the Jews informed me when I was in Jerusalem, desiring that sentence be pronounced against him.

16 To whom I answered, 'It is not the custom of the Romans to deliver any man to die as a personal favor to anyone, nor until he who is accused come face to face with his accusers, and have an opportunity to answer for himself concerning the crime laid against him.'

17 Therefore when they had come hither, without delay on the next day I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought no accusation of those things I supposed him guilty of.

19 But certain disputed questions they held against him concerning their own religion, and concerning one Jesus, who had

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died; but whom Paul affirmed to be alive.¹

20 And because I was myself at a loss to know how to deal with this question, I inquired if he would be willing to go to Jerusalem and be judged there concerning these matters.

21 Paul, however, appealed to have his case deferred for the decision of Augustus Caesar, so I commanded him to be held until I could send him to Caesar."

22 Then Agrippa said to Festus, "I myself also desire to hear this man." "To-morrow then," Festus replied, "thou shalt hear him."

23 And on the morrow, Agrippa and Bernice, coming with great pomp, entered the place of hearing, together with the commanding officers and principal men of the city; and at the command of Festus, Paul was brought in.

24 Then Festus said, "King Agrippa, and all men who are here present with us, ye see this man concerning whom all the Jewish nation have appealed to me, both at Jerusalem and also here, crying out that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself appealed to Caesar, I decided to send him to Rome.

26 But as I have nothing definite to write to the Sovereign concerning him, I have brought

him forth before you, and especially before thee, O King Agrippa, so that after he is examined I may have something to write about.

27 For it seemeth to me absurd to send a prisoner, and not to specify the charge laid against him."

CHAPTER 26

1 Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul extending his hand, proceeded to make his defence, saying,

2 "I consider myself fortunate, King Agrippa, that I am to speak in behalf of myself this day before thee, concerning all the things whereof I am accused by the Jews;

3 especially as thou art so thoroughly familiar with all the customs and questions concerning the Jewish people,—therefore, I pray thee to give me a patient hearing.

4 My manner of life then, from my youth,—which I lived from the beginning among my own nation at Jerusalem, is well known to all the Jews

5 who knew me from the first; and they could testify if they were willing, that according to the strictest sect of our religion, I lived a Pharisee.

6 And now I stand here on trial and am being judged, for the hope of that promise made by GOD to our forefathers;

¹ I affirmed to be alive.] See Exp. Index under headings "Mortals," "Man," "Immortals," "Spiritual Individuality versus

Human Personality" and "Carnal Self-hood."

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7 a promise, which our twelve tribes, continually serving GOD, day and night hope to attain; concerning which hope, O King Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that GOD should raise the dead?¹

9 I myself, however, formerly thought I ought to do many things in opposition to the name of Jesus the Nazarene;

10 which things I did, even in Jerusalem itself. Many of the disciples I shut up in prison, authority having been given me by the chief priests; and when they were put to death, I raised my voice against them.

11 And I punished them often in every synagogue, compelling them to blaspheme; and being exceedingly incensed against them, I persecuted them, even to foreign cities.

12 It was while I was going to Damascus with authority, and a commission from the chief priests,²

13 that at midday, O King, I saw on the road, a light from heaven, far exceeding the brightness of the sun, which shone round about me, and those who journeyed with me.

14 And when we had all fallen

to the ground, I heard a voice speaking to me, saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks of conscience!'

15 And I said, 'Who art thou Lord?' And he answered, 'I am Jesus whom thou persecutest.'

16 But arise, and stand upon thy feet; for I have appeared unto thee for this purpose, to appoint thee a ministering servant³ and a witness, both of these things which thou hast seen, and of those things in which I will appear to thee,—

17 delivering thee out of the hands of the people, and the Gentiles, unto whom I now send thee,

18 to open their eyes and to turn them from darkness to light, and from being subject to the dominion of satan, to GOD, that they may receive forgiveness of sins, and an inheritance among those who have been sanctified by steadfast faith in me.'

19 Wherefore, O King Agrippa, I was not disobedient to the heavenly vision.⁴

20 but on the contrary, began first to proclaim to the Jews of Damascus, and of Jerusalem, and throughout all the country of Judaea, and then to the Gentiles, that they should reform⁵ and turn

1 raise the dead.] See Exp. Index under headings "Raising the Dead," "Mind," "Miracle," "Matter," "Meta-Physics," "Ontology," "Death" and "Life."

2 commission from the chief priests.] See Exp. Index under headings, "Priesthood," "Public Health Service," "Persecution" and "Ecclesiasticism versus Religion."

3 ministering servant.] i.e., one who

serves as truly a minister. See Exp. Index under headings "Service," "Sovereignty," "Ordination," "Ecclesiasticism versus Religion" and "Church."

4 vision.] See Exp. Index under heading "Vision."

5 reform.] See Exp. Index under headings "Repent," "Righteousness," "Salvation (The way of)," "Atonement and At-one-ment" and "Glad Tidings."

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to GOD, and do work consistent with such reformation.

21 On account of these things, the Jews seized me in the Temple, and attempted by violent means to kill me.

22 Having obtained, however, that help which is from GOD, I continue unto this day, witnessing both to small and great, and saying nothing beyond what the prophets and Moses prophesied should come to pass;—

23 that the Messiah would suffer;¹ that he would be the first to rise² from the dead, and that he would bring light both to the Jews and to the Gentiles.”

24 And as Paul thus spake in his own defense, Festus said with a loud voice, “Paul, thou art beside thyself; much learning hath made thee mad.”

25 But he answered, “I am not mad, most noble Festus, but speak the words of truth and sanity.

26 For the King knoweth the facts concerning these things, before whom I also speak freely; for I am persuaded that none of these facts are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.”

28 Then Agrippa said to Paul, “Almost thou persuadest me to be a Christian.”³

29 And Paul said, “I would to GOD, that not only thou, but also all that hear me this day, were both almost and altogether as I am,—with the exception of these fetters.”

30 Then, after Paul had thus spoken, the King arose and also the Governor and Bernice, and those who were seated with them;

31 and having gone aside, they talked the matter over among themselves, saying, “This man hath done nothing worthy of death or imprisonment.”

32 Then Agrippa said to Festus, “This man might have been set at liberty, had he not appealed to Caesar.”

CHAPTER 27

1 Then when it was decided that we should sail for Italy, they delivered Paul and certain other prisoners into the custody of one Julius, a captain of the Augustian Guard.

2 And having embarked in a ship of Adramyttium which was about to sail for ports on the coast of Asia, we put to sea: Aristarchus, a Macedonian of Thessalonica, being with us.

3 The next day we put in at Sidon. Here Julius treated Paul with great consideration, giving him permission to visit his friends that he might enjoy their hospitality.

4 And when we had again put

1 would suffer.] See Preface as to the necessity for Jesus suffering.

2 rise.] See Exp. Index under heading “Raising the Dead.”

3 Christian.] i.e., Christlike; not merely

a believer that such a person as Christ Jesus existed, or that one is saved through a vicarious salvation. See Exp. Index under headings “Christ,” “Jesus,” “Atonement and At-one-ment” and “Vicarious Atonement,” so-called.

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to sea, we sailed under the lee of Cyprus, because the wind was against us.

5 Then having sailed through the sea which lays off Cilicia and Pamphylia, we arrived at Myra, a city of Lycia.

6 There Julius found an Alexandrian ship bound for Italy; and put us on board of her.

7 And after we had had many days of slow sailing, and had scarcely come over against Cnidus,—the wind not permitting it—we sailed under the lee of Crete, off Cape Salmonie;

8 and rounding it with difficulty, we came to a certain place called Fair Havens; near which is the city of Lasea.

9 But a long time having elapsed since we set sail, and as the season for navigation was now hazardous (for even the season of the Fast¹ had already gone by) Paul gave them this advice, saying,

10 "Sirs, I perceive that this voyage will be attended with injury and much damage, not only to the cargo and the ship, but also to our lives."

11 Nevertheless the Roman Captain believed the master and the owner of the ship, rather than the words spoken by Paul.

12 And because the port was not commodious enough to winter in, the majority expressed their

desire to set sail from thence also, if by any means they might reach Phoenix, and winter there: which is a harbor of Crete facing toward the south-west and north-west.

13 So, as the south wind was blowing gently, supposing they had found their opportunity, they weighed anchor, and sailed along the coast of Crete close in shore.

14 But not long after, there burst upon the ship a tempestuous hurricane called Euroclydon,

15 and being caught by it, she could not keep her head up into the wind, so we had to let her drive before it.

16 And running under the lee of a certain island, called Claudia, we managed with the greatest difficulty to secure the ship's boat;

17 which was then hoisted on board. They then used cables to undergird the ship, and fearing lest they should be driven on the quicksands, they lowered the topmasts, and so were driven.

18 The next day, being exceedingly storm tossed by the tempest, they began to lighten the ship,

19 and on the third day we threw overboard with our own hands the ship's furniture.

20 Then when neither sun nor stars appeared for many days, and no small storm still raged about us, all remaining hope of being saved was abandoned.

¹ fast.] It is noteworthy, that Paul and other Christians continued to keep many of the ritualistic observances of the Jews, which were symbolic of fasting from whatever was not of GOD. Gradually, however, the letter of symbolic forms must give way for the spirit, for the spirit

apprehended and lived, is alone of vital importance. See Exp. Index under headings "Fasting," "Baptism," "Atonement and At-one-ment" and "Spiritual."

¹ furniture.] See footnote Revised Version.

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21 But after they had been for a long time without food, Paul stood forth in their midst, and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and so have avoided incurring this injury and loss.

22 However, I now exhort thee to be of good cheer for there will be no loss of life among you, but only of the ship.

23 For there stood by me this night, an angel of the GOD to whom I belong, and whom I serve, who said,

24 'Fear not Paul; thou must be brought before Caesar and behold GOD hath graciously given thee the lives of all those who sail with thee.'

25 Therefore, sirs, be of good cheer; for I believe GOD, that it will be even as it was told me.

26 However we must be of a certainty be stranded upon an island."

27 Now during the fourteenth night as we were being driven along in the sea of Adria¹—about midnight—the sailors intuitively felt that they were approaching land;

28 and sounding, they found twenty fathoms of water: and when they had gone a little further they again sounded, and found only fifteen fathoms.

29 Then, fearing that we would be driven upon rocks, they let go four anchors from the stern, and longed for dawn.

30 Now as the sailors were about to forsake the ship, having

lowered the boat into the sea under pretence of running out anchors from the bow,—

31 Paul said to the Roman captain and the soldiers, "Unless these men remain in the ship, ye cannot be saved."

32 Then the soldiers cut the ropes that held the boat, and allowed her to drift away.

33 And while the day was dawning, Paul urged them all to take food, saying, "This is now the fourteenth day that ye have kept watch and continued fasting, having eaten nothing.

34 Therefore I pray you, take some food for this is necessary for your well being: for not a hair shall perish from the head of any of you."

35 And when he had thus spoken he took bread and gave thanks to GOD in the presence of them all and having broken it, he began to eat.

36 then they were all greatly encouraged, and they also took some food;

37 there being two hundred three score and sixteen of us who were in the ship.

38 And after they had eaten all they wanted, they further lightened the ship, by throwing the wheat overboard.

39 Then when the day dawned they knew not what land it was; but discovering a certain inlet having a beach, they were minded, if possible, to beach the ship there.

40 So having cut away the anchors and leaving them in the sea,

¹ Adria.] The sea of Adria at that time included both the Adriatic and the

central portion of the Mediterranean.

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they loosed the rudder bands; and hoisting the foresail to the wind they made for the shore,

41 but being driven into the breakers where two seas met, they ran the ship aground. The bow having stuck fast, remained immovable, whilst the stern was broken by the violence of the waves.

42 Now the soldiers designed to kill the prisoners, lest any of them should swim ashore and escape.¹

43 But the Roman Captain, wishing to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land;

44 and that the others should follow, some on boards and some on broken pieces of the ship. And so it came to pass that they all escaped safely to land.

CHAPTER 28.

1 And having landed in safety, they learned that the island was called Malta.

2 Here the inhabitants² showed us no little kindness; for they took us in and kindled a fire, because of the beating rain and the cold.

3 And when Paul had gathered up a bundle of sticks, and laid them on the fire, a viper, driven out by the heat fastened on his hand.

1 escape.] "The military discipline of the Romans was such that had the prisoners escaped, the soldiers would have been answerable with their lives," Owen.

2 inhabitants.] Both the so-called Authorized and Revised Versions translate this word "barbarians," which gives an entirely false impression to the ordinary reader. The Romans designated all who were not Roman citizens as "barbarians,"

4 When the natives saw the venomous serpent hanging on his hand, they said among themselves, "Evidently this man is a murderer, whom, even though he hath escaped the sea, justice suffereth not to live."

5 Paul however, shook off the viper into the fire, and suffered no harm.³

6 How be it they expected that he would soon swell up, or suddenly fall down dead: but having waited a long while, and seeing no harm come to him, they changed their minds and said, "He is a God."

7 In the same vicinity were the estates of the Governor of the island, whose name was Publius; he took us in, and for three days entertained us with great kindness.

8 And it came to pass that the father of Publius lay sick of a fever and of dysentery. Then Paul, going into his room, prayed, and laying his hands upon him, healed him.

9 Now after this healing had taken place, others on the island who were diseased also came and were healed:³

10 who bestowed upon us many honors; and when we departed they laded us with such supplies as were necessary.

11 And after three months

just as the Jews termed all who were not Jews "Gentiles." The inhabitants of this island of Malta were a civilized people, and this must be understood to appreciate the importance of the events which followed.

3 suffered no harm.] A demonstration of spiritual or meta-physical law. See Exp. Index under headings "Miracles," "Meta-Physics," "Mind" and "Ontology."

stay we set sail in a ship of Alexandria which had wintered in the island, whose figurehead was Castor and Pollux.

12 Landing first at Syracuse, we tarried there for three days;

13 and from thence, having made a circuit, we came to Rhegium. A day later, a south wind springing up, we arrived at Puteoli, on the second day out.

14 Here we found brethern, who invited us to remain with them for seven days; and thus we made our way towards Rome.

15 And from thence the brethren—having heard that we were coming—came out to meet us as far as Appii Forum and the three taverns: whom, when Paul saw, he thanked GOD and took courage.

16 Then when we had come to Rome, the Roman Captain delivered the prisoners over to the Captain of the Pretorium Guard: but Paul was permitted to dwell by himself with the soldier who guarded him.

17 And it came to pass, after three days, that Paul called the leading men of the Jews together: and when they were assembled, he said unto them, "Men and brethren, though I have committed nothing against the people, or the customs of our forefathers, yet was I delivered a prisoner from Jerusalem into the hands of the Romans;

18 who, when they examined me would have let me go, because there was no cause of death in me.

19 But when the Jews spake

against it, I was constrained to appeal to Caesar; not however that I had anything to accuse my nation of.

20 For this cause, therefore, I have called you, because it is on account of the promised hope of Israel that I am bound with these chains."

21 But they said unto him, "We have neither received letters concerning thee from Judaea, nor have any of the brethren who have come related or spoken any evil of thee.

22 We desire however to hear from thee, what thou thinkest: for as concerning this sect we indeed know it is everywhere spoken against."

23 And when they had appointed a day, many came to his lodging, to whom he earnestly expounded and testified concerning the Kingdom of GOD, and endeavored to persuade them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 Now some of them were persuaded by the things which he said, but others believed not.

25 And when they could not agree among themselves, they departed, after Paul had given them a parting word, saying to them, "Well did the holy SPIRIT-truth¹ speak unto our forefathers, saying,

26 *'Go unto this people and say, hearing ye shall hear, and yet not understand; and seeing ye shall see, and yet not perceive;*

27 *for the heart of this people*

1 holy SPIRIT-truth.] See Exp. Index

under heading "Holy Ghost."

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has waxed callous. Their ears they have stopped, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and I should heal them.' (Isa. 6:9, 10).

28 Be it known unto you, therefore, that this salvation¹ of GOD is sent to the Gentiles, and that they will hear it."

29 And after he had thus spoken the Jews departed, still dis-

cussing the subject among themselves.

30 For two whole years after this Paul dwelt in his own hired house, and received all who came to him,

31 proclaiming the kingdom of GOD,² and teaching the things concerning the Lord Jesus Christ, with perfect freedom, and unmolested by anyone.

1 salvation.] See Exp. Index under headings "Salvation," "Glad Tidings," "Gospel," "Atonement and At-one-ment" and "Vicarious Atonement (so-called)."

2 Kingdom of GOD.] See Exp. Index under headings "Kingdom of GOD" and "Heaven."

SUBSCRIPTION

ACTS OF THE APOSTLES

AN EPISTLE OF PAUL TO THE ROMANS

CHAPTER 1

1 Paul, a servant of Christ Jesus, called to be an apostle, appointed to proclaim the Glad Tidings² of GOD,

2 (which GOD had before promised through His prophets in the holy Scriptures.³

3 concerning His Son, born of the seed of David, according to the flesh,⁴) but spiritually designated Son of GOD,—having power because of his at-one-ment with the spirit of holiness, and by his resurrection from the dead,—Christ⁵ Jesus our Lord;

5 through whom we have received grace and apostleship, that we might win all nations to the obedience of faith for his name's⁶ sake;

6 among whom ye also are called by Christ Jesus,—to all who are

7 in Rome, beloved of GOD, called to be saints. Grace and peace to you from GOD our FATHER, and the Lord Jesus Christ.

8 First, I thank my GOD because your steadfast faith is spoken of throughout the whole world.

9 For GOD is my witness, whom I serve with my spirit in

the Glad Tidings of His Son,—how unceasingly I make mention of you in my prayers;

10 continually asking that if it be possible I may sometime, by the will of GOD, find an opportunity to come to you.

11 For I long to see you, that I might impart to you some spiritual gift, to the end that ye might be established;

12 or rather, that we both might find mutual encouragement in one another's faith.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you—but so far have been unable to—that I might have some fruit among you also, even as among the other nations.

14 For I am already indebted both to the Greeks and to other foreigners; both to the educated and to the uneducated;

15 so that according to my ability I am ready to proclaim the Glad Tidings to you also who are in Rome.

16 For I am not ashamed of the Glad Tidings;⁷ for it is the power of GOD for salvation⁸ to everyone who believeth; to the Jew first, and also to the Greek.

17 For therein is revealed the goodness of GOD: by advancing

1 Paul.] The ancient manuscripts do not give Paul or any other disciple, the title of Saint. This title was interpolated possibly through ecclesiastical influences in the early days of the Roman Catholic hierarchy. See Exp. Index under headings "Saint," "Image," "Idolatry," "Ordination," and "Ritualism."

2 Glad Tidings.] See Exp. Index under heading "Glad Tidings."

3 Scriptures.] See Exp. Index under headings "Scriptures," "History," "Bible," "Canonization," and "Text of the Old

Covenant and New Covenant Scriptures."

4 according to the flesh.] See Exp. Index under headings "Jesus" and "Christ."

5 Christ or Anointed.] See Exp. Index under heading "Son of GOD."

6 name's sake.] See Exp. Index under heading "Name."

7 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and at-one-ment," and "Dogma."

8 salvation.] See Exp. Index under heading "Salvation (The way of."

blind faith to an understanding faith, as it is written, *'For by faith¹ shall the righteous live.'* (Hab. 2:4).

18 For the wrath² of GOD is revealed from heaven against all the ungodliness and wickedness of mankind, who by their wicked lives suppress the truth.

19 Because the knowledge³ of GOD is known to them; for GOD hath revealed it to them.

20 For the meta-physical attributes of GOD,—even His infinite power and divine nature,—have been clearly discernible ever since the formation of the world, and can readily be understood through the objects everywhere apparent about us, so that they are without excuse;

21 because, although they knew GOD, they did not give glory to Him, nor thank Him as GOD, but became vain in their imaginations, and their perverse sense of things was darkened.

22 Professing themselves to be wise, they became fools;

23 and instead of worshipping the immortal, incorruptible, incorporeal GOD, they perverted their worship by worshipping the imaged likeness⁴ of mortal, corruptible, corporeal mankind, and of birds, and beasts, and reptiles.

24 Therefore GOD delivered them over to indulge their impurity through the lust of their own hearts, to dishonor their own bodies among themselves.

25 For they exchanged the truth concerning the real nature of GOD for that which was false, and worshipped and served the creation, rather than the CREATOR, Who alone is worthy of honor throughout the ages. Amen.

26 For this cause GOD delivered them over to indulge themselves in their own vile passions: for even their women changed the natural use for that which is contrary to human nature;

27 and in like manner also the men, leaving the natural use of the women, were inflamed in their lust for one another; men with men practicing that which is shameful, and receiving back in their own bodies the inevitable penalty⁵ for their vileness; which was only proper they should.

28 And even as they did not endeavor to know GOD aright, GOD delivered them over⁶ to their own depraved thoughts, to do those things which are degrading.

29 Their lives abounded in all forms of unrighteousness; in fornication, wickedness, covetous-

1 by faith shall the righteous live.] See Exp. Index under headings "Faith," and "Righteousness."

2 wrath.] See Exp. Index under headings "Wrath of GOD," and "Judgment." Also Ezekiel 18th chapter.

3 knowledge.] See Exp. Index under headings "Knowledge," "Wisdom," "Science (True)," and "Meta-Physics."

4 imaged likeness.] See Exp. Index under headings "Idols," "Idolatry," "Adultery," and "Images."

5 inevitable penalty.] See Exp. Index

under heading "Age-continuing punishment."

6 GOD delivered them over.] Various writers of so-called sacred literature, like Paul in this instance, sometimes attribute to the will of GOD, or of Christ that which is but the reflex of evil, alias mortal mind; an activity which does not proceed from GOD though it appears to human reason that it does. In other words the afflictions and all the ills that flesh is heir to, are but the resultant phenomena of turning from GOD. See Preface. Also see Ezekiel 18th Chapter.

ness, maliciousness; full of envy, murder, strife, deceit, bad habits; slanderers,

30 backbiters, haters of GOD, insolent, proud, boasters, devisers of new forms of sin, disobedient to parents,

31 lacking in understanding, untrustworthy,

32 lacking in natural affection, implacable, unmerciful;

33 and,—although they are aware of the judgment¹ of GOD, that those who are guilty of committing such things are worthy of death,—they not only continue to do them themselves, but even applaud those who practice them.

CHAPTER 2

1 Therefore thou art inexcusable, O man! whosoever thou art, who judgest others; for when thou judgest another, thou condemnest thyself, since thou, the judge, doest the same things.

2 But we do know that the judgment² of GOD is according to truth, upon those who practice such things.

3 And dost thou think, O man, who judgest those who practice such things, and yet doest the same thyself, that thou shalt escape the judgment² of GOD?

4 Or, dost thou despise the abundance of His goodness, forbearance, and longsuffering; not

realizing that the goodness of GOD is intended to draw thee to a complete reformation?³

5 But according to thy hard and impenitent heart, thou art treasuring up for thyself wrath against a day of wrath, and the revelation of the righteous judgment of GOD;

6 *Who will award to everyone according to their deeds.* (Ps. 62:12; Prov. 24:12).

7 To those who, by patient continuance in well doing, seek glory and honor and all that is imperishable, or spiritual, He giveth immortal Life.

8 But unto those who are self-willed and are not obedient to truth, but obey unrighteousness,—indignation and wrath,¹

9 tribulation and anguish upon every one who persists in evil, upon the Jew first and also upon the Gentile.

10 But glory, honor, and peace to everyone who doeth good,⁴ to the Jew first, and also to the Gentile;

11 for GOD shows no partiality between one person and another.

12 For as many as have sinned in ignorance of law, will also perish outside the law, and as many as have sinned, though knowing the law, will be judged by the law;—

1 judgment.] See Exp. Index under headings "Judgment," "Heaven," "Wrath of GOD," "Hell," and "Atonement and at-one-ment."

2 judgment.] If instead of the orthodox rendering "judgment," we take the actual word in the Greek "*krisis*," we get much illumination on this subject, for "*krisis*" means separation; the separation of the false from the true. See Exp.

Index under headings "Judgment," and "Wrath of GOD."

3 reformation.] This is the sole purpose of the judgment, or separation of the chaff from the wheat, the dross from the gold. See Exp. Index under headings "Judgment," and "Repent." See also footnote to Romans 1:28.

4 who doeth good.] See Exp. Index under heading "Atonement and at-one-ment."

13 (for it is not mere hearers of the law who are just in GOD'S sight, but the doers of the law who will be justified.

14 When, therefore, the Gentiles, who have no specific law, instinctively obey the commands of the law through the divine nature which animates them, they, even though outside the law, are a law unto themselves;

15 for they demonstrate the working of the law in their hearts, their conscience also bearing them witness: while their thoughts are engaged in either condemning or approving themselves—

16 in the day when according to my Glad Tidings, GOD will judge the secrets of men through Christ Jesus.

17 But if thou art a Jew, and rest in the law, and make thy boast in GOD,

18 and know His will, and approve the things that are excellent, having been instructed from the law,

19 and hath believed thyself to be a guide to the blind, a light to those who are in darkness,

20 an instructor of the foolish, a teacher of babes; having the letter of knowledge and of truth respecting the law,

21 why dost not thou, who teacheth¹ others, teach thyself? Thou who preachest that no one should steal, dost thou steal?

22 Thou who sayest a man

should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege?

23 Thou who makest thy boast in the law, dost thou violate its commands and so dishonor GOD?

24 For even as it has been written, "*Because of you, the name of GOD is blasphemed among all nations.*" (Isa. 52:5).

25 Now circumcision indeed profiteth if thou keep the law, but if thou art a violator of the law, thy circumcision counts for nothing.

26 In the same way, if the uncircumcised obey the ordinances of the law, will not his uncircumcised state be accounted equivalent to circumcision?

27 And circumcision, being but a physical condition—will not he who is uncircumcised, yet obeys the spirit of the law, judge thee, who, although thou hast the letter of the law and art circumcised, dost violate the law?

28 For he is not a Jew who is one outwardly; neither is that circumcision, which is merely external in the flesh;

29 but he is a Jew who is one inwardly; and true circumcision¹ is the circumcision of the heart, meta-physical,² not physical; such win praise not from mankind, but from GOD.

¹ teacheth others.] See Exp. Index under headings "Priesthood," "Ministry," "Service," and "Righteousness."

² name.] See Exp. Index under headings "Name," "GOD," "Father," "Spirit," and "Mind."

³ circumcision.] a symbolic rite. See Exp. Index under headings "Circumcision," "Baptism," "Symbolism," and

"Ritualism."

¹ circumcision.] See Exp. Index under headings "Circumcision," "Ritualism," "Baptism," and "Communion."

² "meta-physical."] i.e., spiritual. See Exp. Index under headings "Spiritual," "Meta-physical," "Mental," and "Ontology."

ROMANS

CHAPTER 3

1 What advantage then hath the Jew over others, or what benefit is there in circumcision?

2 Much in every way: chiefly however, because unto the Jews were committed the oracles of GOD.

3 But what if some did not believe,—shall their unbelief make void the faithfulness of GOD?

4 GOD forbid! yea, rather let GOD be true; though every mortal¹ prove to be a liar; even as it has been written, *'That Thou mightest be justified in what Thou sayest, and mightest overcome when Thou art judged.'* (Ps. 51:14; 110:11).

5 But if our unrighteousness establishes the fact of the righteousness of GOD, what shall we say? Is GOD then, unrighteous² in inflicting punishment? (I speak as a human being.)

6 GOD forbid! for then how shall GOD judge the world?

7 But if through my error, GOD'S truth redounds more clearly to His glory, why am I still adjudged to be a sinner?

8 And why should we not say (even as some people slanderously affirm that we say) 'Let us do evil that good may come?' Such people are indeed justly condemned.

9 What then, are we Jews better than they? No, not at all:

¹ mortal.] Literally "man," meaning mortal man. See Exp. Index under headings "Mortal," "Man (mortal)," and "Matter."

² Is GOD then, unrighteous.] See Exp. Index under headings "Wrath," and "Judgment." See Also footnote to Romans 1:28.

for we have already convicted everyone of sin, both Jews and Gentiles,

10 even as it is written, *'There is none righteous, no not one.'*

11 *'There is none who understandeth, there is none who seeketh after GOD.'*

12 *'They are all turned aside from the way; they have everyone become unprofitable. There is none that doeth good, no, not one.'* (Ps. 14:1, 3).

13 *'Their throat is an open sepulchre; with their tongues they practice deceit;'* (Ps. 53:9). *'The poison of asps is under their lips.'* (Ps. 140:3).

14 *'Their mouth is full of cursing and bitterness.'* (Ps. 10:7).

15 *'Their feet are swift to shed blood:*

16 *Destruction and misery mark their path,*

17 *And the ways of peace they have not known.'* (Isa. 59:7, 8).

18 *'There is no reverence¹ of GOD before their eyes.'* (Ps. 36:1).

19 Now we know that whatsoever the law saith, is addressed to those who are under the law: that every mouth may be stopped, and all the world become amenable to GOD.

20 Therefore by works done in accordance with mortal law² shall no flesh be justified in the sight of GOD: for mortal law is but an

¹ reverence. See Exp. Index for dual meaning of the word "fear," under headings "Fear," "Reverence," and "Love."

² mortal law.] Literally "law," i.e., mortal law. See Exp. Index under headings "Mortal," "Matter," and "World (The carnal)."

acknowledgment of sin.

21 But now a divine righteousness¹ according to GOD hath been made manifest, which is quite apart from any mortal law; being attested, however, by the law and the prophets;

22 even the righteousness of GOD, which comes through steadfast faith² in Christ Jesus, to all, and upon all who believe, for there is no distinction between persons.

23 For all have sinned, and come short of the glory of GOD;

24 yet are freely acquitted by GOD'S grace, through the redemption which comes through Christ Jesus:

25 whom GOD hath appointed to be a mercy-seat,³—through faith in his blood,⁴—as an exemplar of Divine righteousness, in remitting⁵ the sins which we have been guilty of, thereby revealing the forbearance of GOD.

26 And also for a demonstration of GOD'S righteousness at this time, in order that GOD may be shown to be righteous, and justifying those who believe in Jesus.

27 Where then is there room for boasting? It is excluded. By what law? By the law of works? Nay: but by the law of faith.

28 Therefore we conclude that an individual is absolved by hav-

ing trustworthy faith, quite apart from obedience to mortal law.

29 Is GOD then the GOD of the Jews only, and not of the Gentiles also? Yea, of the Gentiles also;

30 seeing there is but one GOD who will acquit those who are circumcised on the ground of their trustworthy faith, and will acquit the uncircumcised through their practical faith.

31 Do we then make void the law by means of faith? GOD forbid! We do but confirm the spiritual significance of the law.

CHAPTER 4

1 What shall we say then, that Abraham,—our forefather according to the flesh,—hath proved?

2 For if Abraham was justified by his works, he had reason for boasting, but not in GOD'S presence.

3 For what saith the Scripture? *'Abraham believed GOD, and it was accounted unto him for righteousness.'* (Gen. 15:6).

4 For to him who worketh, wages are not reckoned as a favor, but as a debt.

5 But to him who worketh not, but believeth on Him who absolves the ungodly, his faith is accounted as righteousness.

6 Even as David also described

1 divine righteousness.] See Exp. Index under heading "Righteousness."

2 steadfast faith.] In the Hebrew the word "to believe," or "to have faith," also carries the meaning "to be steadfast, or constant and trustworthy." See Exp. Index under heading "Faith." See Also James, Chapter 1-5.

3 mercy-seat.] The word *hilasteerion* never signifies "propitiation," as it is translated in the so-called Authorized Ver-

sion, but is always used to signify the mercy-seat. See "Emphatic Diaglott" by Wilson. See Exp. Index under headings "Propitiation," "Absolution," and "Mercy-seat."

4 blood.] Symbolic of his life. See Exp. Index under headings "Blood," and "Symbolism."

5 remitting.] See Exp. Index under headings "Atonement and at-one-ment," and "Vicarious atonement." See Hebrews 10: 10, 17.

the blessedness of the man to whom GOD imputeth righteousness, regardless of his former life, saying,

7 *"Blessed are they whose iniquities are forgiven, and whose sins are covered."*

8 *Blessed is the man whom the LORD¹ shall not regard as sinful.²* (Ps. 32:1, 2).

9 Is this blessing then for the circumcised only, or for the uncircumcised as well? For we say that Abraham's faith was accounted unto him as righteousness.

10 For what reason was it accounted as righteousness? Was it so accounted after he had been circumcised, or before? It was before he had been circumcised that he was accounted righteous.

11 Afterward, he received the symbolic rite of circumcision,³ as a seal of the righteousness⁴ of that trustworthy faith which he possessed while still uncircumcised: that he might be the forefather of all those who believe, even though they be not circumcised; so that righteousness might be imputed to them also;

12 and the forefather of circumcision also; not only to those who are circumcised, but also to those who walk in the footsteps of that same trustworthy faith which our forefather Abraham possessed, while as yet he was

still uncircumcised.

13 For the promise that he should be the heir of the universe was not made to Abraham or to his descendants on the basis of mortal law, but through the righteousness¹ resulting from trustworthy² faith.

14 If those who are obedient to mortal law are heirs, faith becomes void, and the promise non-effective.

15 Besides law involves punishment: but where no law exists there is no transgression.

16 All depends upon trustworthy faith, so that salvation might be by the grace of GOD; in order that the promise might be assured to all posterity; not only to those who obey the law, but also to those who are righteous through faith,—a constant faith such as Abraham possessed, who is the forefather of us all; even as it is written,

17 *"I have made thee a forefather of many nations."* (Gen. 17:5). In the presence of that GOD, therefore, in whom he believed,—who maketh the dead to live, and refers to things not yet existing, as though they did.

18 Abraham, contrary to all the evidence of the senses, still possessed a constant faith in the hope that he might become the forefather of many nations; in

1 LORD.] See Exp. Index under headings "LORD," and "Lord."

2 shall not regard as sinful.] See Exp. Index under headings "Atonement and at-one-ment," "Glad Tidings," "Gospel," and "Vicarious Atonement (so-called)."

3 circumcision.] See Romans 2:29. See Exp. Index under headings "Circumcision," "Symbolism," "Ritualism," "Baptism," and "Communion."

4 righteousness.] See Exp. Index under

this heading.

1 righteousness.] See Exp. Index under this heading.

2 trustworthy or constant faith.] In the Hebrew the word also carries the meaning of constancy, or steadfastness. A righteousness resulting from having trustworthy faith in GOD. See Exp. Index under headings "Faith," "Salvation (The way of)," "Vicarious atonement (so-called)," "Atonement and at-one-ment."

fulfillment of the words, '*So numerous shall thy descendants be.*' (Gen. 15:5).

19 And his faith did not fail him, even when he considered the age of his own body, already deadened—for he was about an hundred years old—neither the barrenness of Sarah's womb:

20 Yea, Abraham wavered not in doubt at the promise of GOD through unbelief, but his faith gave him strength as he gave glory to GOD,—

21 for he was fully assured that what GOD had promised, He was also able to perform.

22 Therefore it was imputed unto him as righteousness.

23 Now the record that righteousness was imputed to him, was not written for his sake alone,

24 but for ours also, to whom righteousness¹ will be imputed if we steadfastly believe² on Him who raised up Jesus our Lord³ from the dead;

25 who was delivered up because of our offences, and was raised again to bring about our at-one-ment with GOD.

CHAPTER 5

1 Having been absolved,⁴ therefore, through trustworthy faith,⁵ we have peace with GOD,

through our Lord Jesus Christ;

2 through whom also, by reason of our trustworthy faith, we have been introduced to this grace wherein we stand, and exult in our hope of realizing the divine glory.

3 And not only so, but we exult also in afflictions, knowing that affliction develops steadfastness;

4 and steadfastness giveth experience; experience leadeth to hope, and hope is not put to shame, because the love of GOD hath been poured into our hearts by means of the holy SPIRIT-truth⁶ which hath been given us.

6 For while we were still helpless, in due time Christ Jesus died⁷ in behalf of the ungodly.

7 Now scarcely in behalf of a just person will one give up his life: although possibly in behalf of a good man some might even be willing to die.

8 But GOD commendeth His love toward us, in that while we were still sinners, Christ Jesus died for us.

9 Much more then, having now been absolved from past sins by his blood,⁸ we shall be saved from punishment through him.

10 For if, being enemies, we were reconciled to GOD through the death of His son, Christ Je-

¹ righteousness.] See Exp. Index under this heading. Also see the whole Epistle of James.

² believe.] I.e., accept GOD in spirit and in truth. See Exp. Index under headings "Believe," "Faith," and "Atonement and at-one-ment."

³ Lord.] This word only capitalized in full when it refers to GOD the FATHER, but not when it refers to Christ the Son.

⁴ absolved.] Dictionaries give the theological meaning of justified, as "absolved."

⁵ trustworthy faith.] The word "faith," in the Hebrew, also carries the meaning

of constancy, or steadfastness.

⁶ SPIRIT-truth.] See Preface. Also Exp. Index under heading "Holy Ghost."

⁷ died.] Mortally, but not spiritually. Not as a vicarious atonement to propitiate GOD, but to demonstrate the meta-physical or spiritual way of salvation out of the flesh and all mortal ills. See Exp. Index under headings "Raising the dead," and "Atonement and at-one-ment."

⁸ blood.] Symbolic of his life.] See Exp. Index under headings "Body and blood of Christ," "Symbolism," and "How to interpret the Scriptures."

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sus, much more being reconciled, shall we be saved by following the example of His life.

11 And not only so, but we also rejoice in GOD through our Lord Jesus Christ,¹ through whom we have now received the at-one-ment.²

12 Therefore, as through one man sin entered into the world, and death followed as a result of sin; so death was transmitted to all mankind,³ in that all have sinned.

13 For even before the law came, sin was in the mortal world: but sin is not charged against us where there is no law.

14 Death, however, reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression, and Adam is a figurative type of him who was to come.

15 GOD'S free gift, however, is quite unlike Adam's transgression. For if through the transgression of one individual, almost all have died, much more by the grace of GOD, and the gracious gift of the one man, Christ⁴ Jesus, hath grace abounded unto many.

16 The gift of GOD'S grace also, is quite unlike the effect which resulted from one man's sin,—for judgment⁵ indeed came through one, resulting in condem-

nation,—but the free gift frees us from the multitude of our past offences and leads us into a life of rectitude.

17 For if by one man's offence, death held sway because of that one man, much more shall those who have received an abundance of grace, and the gift of spiritual righteousness, reign supreme in Life because of the one man, Christ Jesus.

18 Therefore, as it was because of one man's offense that judgment⁵ resulted upon all mankind in condemnation, so, because of this single demonstration of divine righteousness, the righteous comprehension of SPIRIT-life has been brought to all mankind.

19 For as through the disobedience of one man many were made sinners, so through the obedience of one man, many will be made righteous.⁶

20 However, the law supervened, so that the offence might be obvious; but where sin abounded, grace has super-abounded;

21 in order that as sin held sway over mankind, resulting in death,⁷ even so grace might reign supreme through righteousness, resulting in Life immortal through Christ Jesus our Lord.

1 Christ or Anointed.] See Exp. Index for fuller meaning of this title.

2 at-one-ment.] i. e., reconciliation, not atonement. Christ Jesus demonstrated the spiritual man's at-one-ment with GOD. See Exp. Index under headings "Spiritual individuality versus human personality," "Vicarious atonement," and "Atonement and at-one-ment."

3 mankind.] i. e., mortals. See Exp. Index under headings, "Mortals," and "Immortals."

4 Christ, or Anointed.] See Exp. Index

for the more universal meaning of this title.

5 judgment.] See Exp. Index under heading "Judgment," as to the dual meaning of this word.

6 righteousness.] See Exp. Index under headings "Righteousness," "Atonement and at-one-ment," "Salvation (The way of)," "Science (True)," "Mind," "Matter," and "Spiritual."

7 death.] See Exp. Index under headings "Death," and "Life."

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CHAPTER 6

1 What shall we conclude then? Shall we continue in sin, that grace may abound?

2 GOD forbid! How shall we who have become dead to sin, continue to live in sin?¹

3 Know ye not that as many as have been baptized² in Christ³ Jesus, were baptized into his mortality?

4 Therefore we through baptism were buried with him in death: but just as Christ Jesus was raised up from the dead by the divine power of the FATHER, even so we also should live a transformed life.⁴

5 For if we have been buried with him in the likeness of his mortality,⁵ even so we shall be raised with him in the likeness of his resurrected life;⁶

6 knowing this, that our mortal selfhood was crucified with him, so that the sinful body might be destroyed, and that henceforth we might no longer be enslaved by sin.

7 For whosoever is dead is freed from sin.

8 Now if we be dead with Christ Jesus, we believe that we shall also live with him:

9 and we know that Christ Jesus, having been raised from the dead, can die no more; death

having no longer any dominion over him.

10 For in that he died, he died unto sin once for all: but in that he liveth, he liveth unto GOD.

11 In the same way ye also must regard yourselves as dead so far as sin is concerned, but alive unto GOD through Christ Jesus.

12 Let not sin therefore reign in your mortal bodies, that ye should obey the lusts of the flesh;

13 neither yield ye the organs of your bodies⁷ as instruments for sin, but yield yourselves unto GOD, as alive from the dead, and your organs to GOD, as instruments of righteousness.

14 For sin shall not have dominion over you, for ye are not under the law, but under grace.

15 What then, shall we sin, because we are not under the law, but under grace? GOD forbid!

16 Know ye not, that to whom ye yield yourselves as servants to obey, his servants ye are whom ye obey; whether of sin which leadeth to death, or of obedience which leadeth to righteousness?⁸

17 But GOD be thanked, that although ye were slaves of sin, ye have begun to obey from the heart the model of teaching delivered unto you.

18 Being then freed from the

1 continue to live in sin.] See Exp. Index under heading "Righteousness."

2 baptized.] i.e., imbued with the Christ spirit. See Exp. Index under this heading.

3 Christ.] See Exp. Index under heading "Christ," for fuller meaning of this title.

4 transformed life.] See Exp. Index under headings "Atonement and at-one-ment."

5 mortality.] i.e., his mortal selfhood. See Exp. Index under headings "Man

(mortal)," "Man (spiritual)," and "Carnal selfhood."

6 resurrected life.] i.e., his spiritual Christ selfhood. See Exp. Index under heading "Spiritual Individuality versus Human Personality."

7 organs.] This may also be translated "faculties."

8 obedience which leadeth to righteousness.] See Exp. Index under headings "Sanctification," "Righteousness," and "Sovereignty."

tyranny of sin,¹ ye have become the servants of righteousness.

19 I speak frankly in human terms, because of the depravity of the flesh. As ye have yielded the organs of your bodies as slaves to uncleanness and iniquity, that ye might sin, so now yield ye your organs as servants to righteousness unto sanctification.

20 For when ye were the slaves of sin, ye surely were not the servants of righteousness.

21 What satisfaction had ye in those practices, which ye are now ashamed of? For the end of those things is death.

22 But now having been emancipated from the tyranny of sin, and having become servants of GOD, ye have your satisfaction in holiness, and the ultimate result, Life immortal.

23 For the wages of sin is death; but GOD'S gracious gift is Life immortal, through Christ² Jesus, our Lord.

CHAPTER 7

1 Know ye not, brethren, (for I speak to those who know the law) how the law hath dominion over everyone as long as he liveth?

2 For example, a woman who is married, is bound by the law

to her husband as long as he liveth; but if the husband die, she is no longer bound by that law.

3 Now if while her husband liveth she be married to another man, she will be called an adulteress: but if her husband be dead, she is freed from that law; so that she is not an adulteress, though she be married to another man.

4 In the same way, my brethren, ye are become dead to mortal law³ through the body of Christ⁴ Jesus, so that ye might be wedded to another, even to him who was raised from the dead;⁵ that we should bring forth fruit unto GOD.

5 For when we were in the flesh, the passions of the sinful, earthly nature, aroused by the law, excited our members to bring forth fruit unto death.

6 But now being dead to the mortal law⁶ whereby we were held, we are freed from law; so that hereafter we may serve in newness of spirit, instead of the old formula of the letter.

7 What shall we say then? Is the law sinful? GOD forbid! Indeed, I would not have known what was sinful, had I not been taught the law: yea, I would not have known that it was evil to have carnal desires, had not the

1 tyranny of sin.] See Exp. Index under headings "Non-reality of evil," "Origin of evil," "Atonement and atonement," and "Dogma." Note that the concomitants of sin are manifest in the phenomena of sickness and death, so-called. See Exp. Index under headings "Mortal," and "Death."

2 Christ or Anointed.] See Exp. Index for fuller meaning of this title.

3 dead to mortal law.] i.e., dead to mortality. Mortality is deadness, as its very name signifies. See Exp. Index under

headings "Mortal," "Man (mortal)," "Man (spiritual)," "Matter," "Death," and "Life."

4 Christ or Anointed.] See Preface for fuller meaning of this title.

5 who was raised from the dead.] i.e., to spiritual being. See Exp. Index under headings "Jesus," "Christ," and "Son of GOD."

6 mortal law.] literally "law," i.e., mortal law, so-called. See Exp. Index under headings "Matter," and "Carnal selfhood."

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law said, "*Thou shalt not covet.*"

8 But sin, taking advantage of the commandment, excited in me all manner of strong desires. For apart from law, sin is dead.

9 Formerly, being ignorant of the law, I myself lived contrary to law, but the commandment having come, sin revived, and I became dead in sin.

10 Then I discovered that the commandment which was intended to bestow life, brought death to me.

11 For sin, taking advantage of the opportunity, deceived me, and through it, slew me.

12 So then, the law is holy, and the commandment holy, and just, and good.

13 Did that which is good then, bring death to me? GOD forbid! But sin, in order that its true nature might be made obvious, brought about death to me, even through that which in itself is good;¹ so that sin,—in the light of the commandment—might be recognized as exceedingly sinful.

14 For we know that the law is spiritual, but I am mortal,² having been sold and enslaved to sin.

15 That which I do, I myself disapprove of: for what I would do, that do I not; but what I hate, that do I.

16 If, however, I do that which I desire not to do, I admit that the law itself is good;

17 Then, it is no longer I³ that do it, but sin which is nurtured by the carnal selfhood⁴ within me.

18 For I know that in me (that is, in my physical selfhood) there dwelleth no good thing: for though the will to do right is present with me, yet how to demonstrate that which is good, I know not.

19 For the good that I would do, I do not: but the evil which I desire not to do, that I constantly do.

20 Now if I do that which I desire not to do, it is no longer I that do it, but sin which takes possession of me.

21 I find therefore this law, that when I would do good, evil asserts its claim upon me.

22 Yet I, in my spiritual individuality, delight in the law of GOD.

23 But I see a different carnal law at work in my mortal body, warring against the spiritual law of my mind, and bringing me into captivity to the law of sin expressing itself in this mortal organism.⁴

24 O wretched man that I am! Who will deliver me from this mortal body?

25 Thanks to GOD, however, deliverance has come through Christ Jesus our Lord. So then by the Divine MIND, I myself—

1 in itself is good.] i. e., the commandment and law of righteousness.

2 mortal.] See Exp. Index under headings "Mortal," "Man (mortal)" and "Man (spiritual)." The word mortal is derived from the word *mort* signifying death; hence a mortal is but a death-man at best.

3 I.] i. e., my spiritual individuality,

but carnal nature asserting itself. See Exp. Index under headings "Carnal selfhood," "Carnal mind," "Mind," and "Spiritual Individuality." Also Romans 8.

4 mortal organism.] i. e., mortal man. See Exp. Index under headings "Mind," "Spirit," "Matter," "Meta-physical," "Reality," and "Truth."

my spiritual individuality—serve the law of GOD, but the mortal, corporeal selfhood, serves the law of sin.

CHAPTER 8

1 There is therefore now no condemnation to those who are in Christ Jesus, who walk not according to the flesh,¹ but according to SPIRIT.²

2 For the law of the spirit of Life in Christ Jesus, hath made me free from the mortal law of sin and death.

3 For what mortal law was unable to accomplish, in that it was weak through the frailty of the flesh,—GOD, sending His own Son in the likeness of sinful flesh and on account of sin, condemned sin in the flesh,

4 that the requirements of the law might be fulfilled by us, who walk not according to the physical sense of things, but according to SPIRIT.

5 For those who live according to the physical nature, do mind the things of the flesh, but those who live according to SPIRIT, the things of SPIRIT.

6 For to be carnally minded³ means death; but to be spiritually minded means life and peace.

7 Because the carnal, mortal mind is at enmity with GOD: for it is not subject to the Divine law, neither indeed can it be.

8 So then, those who are in flesh¹ cannot please GOD.

9 But ye are not existent in flesh,¹ but in SPIRIT, if so be that the spirit of GOD dwell in you. Now if anyone possess not a Christlike spirit, he is not of GOD.

10 And if Christ be in you, the bodily selfhood is dead because of sin, but the spiritual individuality has Life, because of righteousness.⁴

11 But if the spirit of Him who raised up Jesus from the dead dwell in you,—He who raised Christ Jesus from the dead will also transform your mortal bodies, through His spirit dwelling with-in you.

12 Therefore, brethren, ye are not debtors to your physical self, to live according to the flesh.

13 For if ye live according to the physical sense of life, ye will die; but if ye, by the power of SPIRIT, put to death the bodily desires, ye shall live.

14 For as many as are led by the spirit of GOD, they are the children of GOD.

15 And ye have not received the spirit of enslavement again, to fill you with fear, but ye have received the spiritual understanding of your divine sonship with GOD. whereby we exclaim "ABBA! FATHER!"⁵

16 The SPIRIT Itself bearing

¹ flesh.] Lit., in flesh, i.e., mortality, or in a fleshly, material concept of creation. See Exp. Index under headings "Mortal," "Immortal," "Adam," "Matter," and "Ontology."

² SPIRIT.] i.e., GOD. See Exp. Index under headings "Spirit," "Spiritual," and "Meta-physical."

³ carnally minded.] i.e., mortally mind-

ed, which is equivalent to death. See Exp. Index under headings "Mind," and "Carnal mind."

⁴ righteousness.] See Exp. Index under this heading.

⁵ FATHER.] See Exp. Index under headings "FATHER," "Son of GOD," "Christ," "Born again," "Man (mortal)," and "Man (spiritual)."

witness to our consciousness, that we are indeed children of GOD.

17 And if GOD'S children,¹ then heirs; heirs of GOD, and joint-heirs with Christ Jesus; if indeed we share his sufferings that we may also share with him his glory.

18 For I consider that the sufferings of our present life are not worthy of comparison with the glory to be revealed within us.

19 Indeed the earnest expectation of all creation eagerly awaits the manifestation of Divine sonship.

20 For the mortal creation was founded through vain conception—² (not voluntarily, however, but by him who subjected it)

21 in the hope³ that the mortal creation itself will be freed from the thralldom of decomposition, and realize the glorious spiritual liberty of GOD'S children.

22 For we know that the whole mortal creation⁴ groaneth and travaileth in pain together until now.

23 And not only it, but we ourselves also, who possess the first fruits of SPIRIT, even we ourselves, groan within ourselves, waiting for the realization of our sonship,—the redemption from our mortal bodies.

24 For by hope we are saved: but hope which is realized is not hope: for why should anyone hope for that which is realized?

25 But if we hope for that which has not been realized, then do we with steadfast patience wait for it.

26 So also the SPIRIT helpeth us in our infirmities: for we know not what we should pray for as we ought, yet the SPIRIT maketh intercession for us, with groanings which cannot find expression.

27 And the searcher of hearts,⁵ knoweth what is the mind of SPIRIT, because it maketh intercession in behalf of the saints, according to the will of GOD.

28 And we know, that to those who love GOD, all things work together for good.—⁶ to those who are called according to His purpose.

29 For those whose spirituality He recognized, He also pre-determined should be transformed into the similitude of His Son, that he might be the first born among many brethren.

30 Moreover, those whom He recognized beforehand, He also called, and those whom He called, He also absolved from past sins; and those whom He absolved from

1 GOD'S children.] See Exp. Index under headings "Spirit," and "Spiritual," and "Man (spiritual)."

2 vain conception.] The Modern Speech New Testament renders this, "Fell into subjection to failure and unreality." See Exp. Index under headings "Reality," "Non-reality," and "Spiritual Individuality versus Human Personality."

3 hope.] See Rom. 8:5-14, Rom. 9:8 1 Cor. 13:50. Also Exp. Index under headings "Matter," "Spirit," "Mortals," and "Immortals."

4 creation.] i.e., so-called mortal creation. See Exp. Index under headings "World (The carnal)," "Man (Mortal)," "Adam," "Matter," "Spirit." Compare with 1 Cor. 15 and footnotes.

5 searcher of hearts.] i.e., conscience. or SPIRIT-consciousness. See Exp. Index under headings "Holy Ghost," and "Comforter."

6 who love GOD.] Some ancient manuscripts read, "GOD worketh all things with them for good." See footnote Revised Version.

guilt, He also glorified.

31 What shall we say then to these things? If GOD be for us, who can be against us?

32 He who withheld not His own Son, but delivered him up on our behalf, will He not freely give us all things to share with him?

33 Who will bring a charge against GOD'S elect? It is GOD who justifieth.

34 Who is there to condemn them? It is Christ Jesus who died, nay, rather, who hath risen¹ superior to death, who also is ever at the right hand of GOD, and who maketh intercession for us.

35 Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, "*For Thy sake we are killed all the day long; we are regarded as sheep for slaughter.*" (Ps. 44:22).

37 Yet in the midst of all these things we are more than conquerors, through him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 nor height, nor depth, nor anything in mortal creation, shall be able to separate us from the love of GOD, which is manifest in Christ Jesus our Lord.

CHAPTER 9

1 I speak the truth in Christ, I lie not, my conscience also bears me witness through the SPIRIT-truth²

2 that I have great heaviness and continual sorrow in my heart;

3 for I could wish that I myself were accursed from Christ³ for the sake of my brethren,—my kindred according to the flesh:

4 For they are Israelites, to whom sonship belongs, and the glory, and the covenants, and the giving of the law, and the symbolic rites of the ritualistic service, and the promises;

5 from them also came the Patriarches, from whom, so far as the fleshly embodiment is concerned,⁴ Christ Jesus came, who is above all worthy of GOD'S praise throughout the ages. Amen.

6 Not that the word of GOD hath failed to take effect, for they are not all true Israelites, who are from Israel:

7 neither are they all children of Israel, because they are descendants of Abraham: for the promise was, that "*In Isaac shall thy seed be called.*" (Gen. 21:12).

8 In other words, the children of fleshly conception are not the children of GOD:⁵ but the children of the promise are accounted as the true seed.

9 For these are the words of the promise, "*About this season*

1 has risen.] See Exp. Index under headings "Raising the dead," "Death," and "Life."

2 SPIRIT-truth.] See Preface, and Exp. Index under heading "Holy Ghost."

3 Christ, or Anointed.] See Exp. Index for fuller meaning of this title.

4 so far as the fleshly embodiment is concerned.] See Exp. Index under head-

ings "Jesus," "Christ," "Mortal," "Man (spiritual)," and "Man (mortal)."

5 not the children of GOD.] See Exp. Index under headings "Son of GOD," "Spiritual Individuality versus Human Personality," "Carnal selfhood," "Matter," "Spirit," "Mind," "Born again," and "Adam."

I will return, and Sarah shall have a son." (Gen. 18:10).

10 And not only this instance but again when Rebecca had conceived twins, even by our forefather Isaac.

11 Before the children were born, and had done nothing as yet either good or evil—that the purpose of GOD according to His divine election might not fail—an election based not on works, but on His call,—

12 it was said to her, "*The greater shall be subject to the lesser.*" (Gen. 25:23).

13 And as it is written, '*Jacob¹ have I loved, but Esau¹ have I rejected.*' (Mal. 1:2-3).

14 What shall we say then? Is not GOD unjust?" By no means.

15 For he saith to Moses, "*I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*" (Exod. 33:19).

16 So then, it is not dependence upon human will, or human endeavor, but upon GOD, who sheweth mercy.

17 For the Scripture saith of Pharaoh, "*Even for this very purpose thou hast been preserved, that I might make an example of*

you of MY power, and that My name may be proclaimed throughout all the earth." (Exod. 9:16).

18 Thus, when He wills He has compassion and when He wills, He hardeneth² the heart.

19 Thou wilt say then unto me, 'Why then doth He find fault? For who can resist His will?'

20 Nay, O man, but who art thou that wouldst argue against GOD? Shall the thing formed say to him who formed it 'Why hast thou made me thus?'³

21 Hath not the potter power over the clay, out of the same lump to make one vessel honorable and another dishonorable?⁴

22 And what if GOD, desiring to manifest His displeasure, and make known His omni-potent power, endured with great forbearance the subjects of His displeasures, headed for self destruction,

23 so that He might make known the wealth of His approbation towards those instruments of righteousness, whom He hath prepared beforehand for approval,

24 even ourselves, whom He hath called not only from among

¹ Jacob and Esau.] Symbolic types of spiritual and mortal being. See Exp. Index under headings "How to interpret the Scriptures," and "Symbolism."

² hardeneth.] Various writers of so-called sacred literature sometimes attribute to the will or activity of GOD, or of Christ, that which is but the reflex activity of evil, alias mortal mind; an activity which does not proceed from GOD though it appears to human sense that it does, or did, but rather is the effect produced by turning from GOD. See Exp. Index under headings "Hardeneth," "Wrath," and "Judgment."

Compare James 1:13-15. Jer. 4:4-18; Isaiah 59:1, 2, 8, 12, 13, 14; Acts 10:

34-35; 1 Sam. 6:6; Col. 3:25; Ezek. 18th Chapter, with Romans 9:18, and with Exod. 7th to 12th Chapter. See also Preface for treatise.

³ Why hast thou made me thus?] Compare James 1:13-15; Matt 11:11; Ps. 51:5; Rom. 8:1-17; 2nd Cor. 5:1-10; 2nd Cor. 3:18, 1st Cor. 15:50; 1st Cor. 2:13-10; with Romans 9:20.

⁴ honorable and dishonorable.] Compare Jas. 1:13-15; Gen. 1:27; Gen. 2:7; Zeph. 3:5-7; Hab. 1:13; Ps. 5:4; Deut. 32:4; Acts 10:34; Col. 3:25; 1 Peter 1:17; Rom. 2:11; Ezek. 18th Chapter; Job 8:3-7; Job 34:10-12; Ps. 11:7; Ps. 145:17; with Romans 9:21. See Preface also for treatise on this subject.

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the Jews but also from among the Gentiles,

25 as He said in Hosea,—*I will call them My people who were not My people; and call her beloved, who was not beloved;*

26 *And it shall come to pass, in the place where it was said to them, ye are not My people, there shall they be called the children of the living GOD.*' (Hos. 2:23).

27 Isaiah also thundered aloud concerning Israel,—*Though the number of the children of Israel be as the sand of the sea, yet only a remnant shall be saved;*

28 *For He will execute His design, and speedily fulfill it in righteousness: because a short work will the LORD make upon the earth.*" (Isa. 10:22; 28:22).

29 Even as Isaiah hath afore-said,—*Except the LORD OF HOSTS had left us a seed, we should have become as Sodom, and been made like unto Gomorrha.*' (Isa. 1:9).

30 What shall we say then? Why, that the Gentiles who sought not after righteousness, have yet attained to righteousness as a result of trustworthy faith.²

31 While Israel, which sought the law of righteousness, hath not attained to the law of righteousness.

32 And why not? Because they sought a righteousness³ which cometh not from trustworthy faith, but from the observance of mere human law. For they stumbled at this stumbling block, even as it is written,

33 *"Behold I lay in Zion a stumbling block, and a rock which shall give offence, yet whosoever relies upon it⁴ shall not be disappointed!"* (Isa. 8:14; 28:10).

CHAPTER 10

1 Brethern, my heart's desire and prayer to GOD for Israel is that they may be saved.

2 For I bear witness to them, that they have a zeal for GOD, but not a true understanding of Him.

3 For they, being ignorant of Divine righteousness, and going about seeking to establish their human sense of righteousness, have not submitted themselves to the righteousness⁵ which emanates from GOD.

4 For with the coming of Christ, mortal law cometh to an end, so that spiritual righteousness may be obtained by every one who believeth understandingly.⁶

5 For Moses described the righteousness which is according to mortal law, when he said that "the man whose actions con-

1 LORD.] The word LORD is only capitalized thus when it refers directly to GOD, the FATHER, but not when it refers to the Son.

2 trustworthy faith.] The word faith in the Hebrew also carries the meaning of constancy or steadfastness. See also James 2:14-26.

3 righteousness.] See Exp. Index under headings "Righteousness," and "Atone-

ment and at-one-ment."

4 it.] This word is properly translated "it," not "Him," as it appears in the Greek, and as rendered in the revised Versions. This rock is the SPIRIT-truth.

5 righteousness.] See Exp. Index under this heading.

6 believeth understandingly. Belief based on understanding, not blind belief. See Exp. Index under heading "Believe."

form to the righteousness required by law shall live through that righteousness;"

6 but the Divine righteousness which emanates from trustworthy faith,—speaketh thuswise,—“*Say not in thine heart,—who shall ascend into Heaven? (Meaning to bring Christ¹ down from above)*

7 or, *who shall descend into the depths? (meaning to bring up Christ from the dead).*”

8 But what doth it say? “*The ideal² is nigh thee, even in thy mouth and in thy heart;*” (Deut. 30:12-24) meaning the ideal of trustworthy faith³ which we proclaim.

9 Now if thou wilt openly confess with thy mouth the Lord Jesus, and wilt believe in thy heart that GOD hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth,—and attaineth to true righteousness; and with the mouth confession is made, which leadeth to salvation.⁴

11 For the Scripture saith, “*Whosoever believeth on Him shall not be confounded.*” (Isa. 28:16; 1 Peter 2:11-12).

12 For there is no distinction made between the Jew and the Gentile: for the same GOD who is over all, enriches all those who call upon Him.

13 For whosoever shall call upon the name of the Lord⁵ shall

be saved.

14 But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they know nothing about? And how are they to hear his teaching unless someone proclaim it?

15 And how shall they proclaim if they have not been sent? As it is written,—“*How beautiful are the feet of those who proclaim the Glad Tidings of peace, and the Glad Tidings of good things!*” (Isa. 52:7. Nah. 1:15).

16 But they have not all obeyed the Glad Tidings.⁶ For Isaiah asks, “*LORD, who hath believed our message?*” (Isa. 53:1).

17 So then, faith cometh as a result of hearing, and hearing by the word of GOD.

18 But I ask,—have they not heard? Yea, verily, “*Their voices went out into the land, and their message unto the ends of the earth.*” (Ps. 19:4).

19 But I ask,—did not Israel understand? Now Moses first saith, “*I will provoke you to jealousy by a nation which is not a nation, and by an unenlightened people I will provoke you to anger.*” (Deut. 32:21).

20 But Isaiah very boldly saith, “*I was found by those who sought Me not; I was made manifest to those who asked not after Me.*” (Isa. 65:1).

21 But concerning the people

1 Christ, or Anointed.] See Exp. Index for fuller significance of this title.

2 ideal.] See Ferrar Fenton's New Testament.

3 trustworthy faith.] Faith in the steadfastness and constancy, as well as trustworthiness.

4 leadeth to salvation.] See Exp. Index under headings “Salvation (The way of),”

“Atonement and at-one-ment,” “Glad Tidings,” “Gospel,” “Vicarious Atonement (so-called),” and “Being saved.”

5 name of the Lord.] See Exp. Index under heading “Name.”

6 Glad Tidings.] See Exp. Index under headings “Glad Tidings,” “Dogma,” “Gospel,” “Vicarious Atonement (so-called),” and “Atonement and at-one-ment.”

of Israel, he saith, "*All day long I have stretched forth my hands unto a rebellious and contradictory people.*" (Isa. 65:2).

CHAPTER 11

1 I ask then, has GOD cast off His people? GOD forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 GOD hath not cast off His people whom He formerly acknowledged. Know ye not what the Scripture saith in the story of Elijah? How he made complaint to GOD against Israel, saying,

3 "*LORD they have killed Thy prophets, and thrown down Thine altars; and I alone am left, and they seek my life.*" (1 Kings 19:10).

4 But what saith the divine oracle in reply to him? "*I have preserved for Myself seven thousand men who have not bent the knee to Baal.*" (1 Kings 19:18).

5 Even so, also, at the present time, there is a remnant left, elected through the grace of GOD.

6 But if the election is by the grace² of GOD, then the election is no longer determined by human merit: otherwise grace would be no longer grace. But if the election be determined by human merit, then it is no longer by

means of grace; otherwise merit is no longer merit.

7 What then? The thing which Israel sought after they have not obtained, while those elected³ by the grace of GOD obtained it; the others having

8 hardened⁴ their hearts as the Scripture saith, "*GOD hath given them⁵ a sense of stupor,—eyes that are unable to see, and ears that are unable to hear,—continuing even until the present day.*" (Isa. 29:10; Deut. 29:4).

9 And again David saith,—"*Let their very food become a snare, and a trap, and a stumbling block, and a penalty unto them. Let their eyes be darkened, that they may not see, and their backs always bowed down.*" (Ps. 69:22, 23).

11 I ask then,—has Israel stumbled in order that they might finally fall? GOD forbid! but on the contrary, through their fall, salvation has come to the Gentiles also, to arouse them to emulation.

12 For if through their fall the whole world is enriched, and their failure to respond means the enriching of the Gentiles, how much more will their full acceptance mean to everyone?

13 But I am speaking to you Gentiles, inasmuch as I am especially an apostle¹ to the Gen-

1 LORD.] The word "LORD" is only capitalized thus, when it has direct reference to GOD, the FATHER.

2 grace, or favor.] See Exp. Index under heading "Atonement and atonement."

3 elected.] See Exp. Index under heading "Ordain."

4 hardened.] See Exp. Index under heading "Hardeneth." See James 1:12-17. Also footnote to Romans 1:28.

5 GOD hath given them.] See Exp. In-

dex under headings "Wrath of GOD," and "Judgment." Whether it be true or not that various so-called writers of sacred literature believed that GOD, or His Christ, directly imposed evil upon those who did not obey Him, the fact remains that all error is but the phenomenal effect of turning from GOD, viz. a self imposed punishment, the reflex activity, of evil, or mortal mind. It does not proceed from GOD, though it appears to human sense as though it does. See Ezekiel 18th Chapter.

tiles; and take pride in my ministry,

14 if by any means I may arouse to emulation those of my own race, and so save some of them.

15 For if their rejection of revealed truth has resulted in the reconciliation of the world to GOD, what will their acceptance mean, if not life from the dead?

16 For if the first fruit of the mixture be holy; the whole mass is holy; and if the root be holy, so are the branches.

17 But if some of the branches have been cut off, and thou,—being as it were a wild olive tree—hast been grafted in their place, and, together with the good branches hast become a partaker of the root and fatness of the olive,

18 be sure not to boast as though superior to the natural branches. For if thou dost boast, thou shouldst remember that thou sustainest not the root, but the root thee.

19 Thou wilt then say perhaps, "The branches were cut off, so that I might be grafted in."

20 True, but it was because of their unbelief² they were cut off, and thou hast been grafted in because of thy faith. Be not puffed up therefore, but beware;

21 for if GOD spared not the natural branches, take heed lest He also spare not thee.

22 Behold then, the goodness and the severity³ of GOD: severity indeed, to those who reject Him; but goodness toward thee, if thou continue worthy of His goodness: otherwise thou also shalt be cut off.

23 And those also who were cut off, if they continue not in unbelief,—shall be grafted in; for GOD is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, and grafted—contrary to nature—into a good olive tree; how much more shall those who are the natural branches, be grafted into their own olive tree?

25 And now brethren, lest ye be wise in your own conceit, I would not have you ignorant concerning the fact, hitherto unknown to you, that the hardness of heart⁴ which has partially blinded Israel, will only last until all the Gentiles come into the knowledge of GOD.

26 And so all Israel will be saved, as it is written,—"*There shall come out of Zion a deliverer, who will banish ungodliness from Jacob:*

27 For this is the fulfillment of My Covenant with them. (Isa. 59:20). *When I shall have taken away their sins.*" (Isa. 27:1-13).

28 Now concerning the Glad Tidings,⁵ Israel stands, as it were, as the enemies of GOD for your

1 apostle.] Equivalent to the word missionary, in its broadest sense.

2 because of their unbelief.] See Exp. Index under heading "Wrath of GOD." Note James 1:12-17, Ezekiel 18th Chapter. Also footnote to Romans 11:8.

3 severity.] See Exp. Index under heading "Judgment."

4 hardness of heart.] See footnote to Rom. 9:18, and Exp. Index under headings "Wrath of GOD," and "Hardeneth."

5 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Gospel," and "Atonement and at-one-ment."

6 for your sakes.] i.e., as an example for you to profit by.

sakes:⁹ but in regard to the election, they are beloved on account of the steadfast adherence of your forefathers to the *one* GOD.

29 For the gracious gifts and calling of GOD are not things which He repents of.

30 Just as ye, in times past, have not obeyed GOD, yet have now obtained mercy through their unbelief:¹

31 so these also, who have not obeyed at this time when ye are receiving mercy, may obtain mercy, through the example of mercy shown to you.

32 For GOD hath shut all in the prison-house of their own unbelief,² that He might have compassion upon all.

33 O the depth of the wealth, and the wisdom, and the knowledge of GOD!³ How immeasurable are His judgments, and His ways past finding out.³

34 "*For who hath known the mind of the LORD, or who hath been His counsellor?*" (Isa. 40: 13, 14).

35 *Or, who first gave to GOD anything, that He should be recompensed?"* (Job 35: 7, 41: 11).

36 For of Him, and through Him, and to Him, are all things: to whom be glory forever! Amen.

CHAPTER 12

1 I beseech you, therefore, brethren, by the tender compassion of GOD, to present your bodies, a living sacrifice, holy, ac-

ceptable unto GOD, which is your reasonable duty.

2 And be not conformed to this world,¹ but be ye transformed by the complete regeneration of your mind, that ye may demonstrate what is that good and acceptable and perfect will of GOD.

3 For I say, through the grace given unto me, to every one among you, not to think more highly of himself than he ought to think; but to think with sobriety according to the measure of faith that GOD hath given to each one of you.

4 For just as we have many members in one body, although all members have not the same function,

5 so we, being many, constitute one body in Christ,² each individual being related one to another as parts of the whole.

6 Having then talents differing according to the grace that is given us, whether,—if our gift be the gift of prophecy, let us prophesy according to our understanding of the faith,—

7 or if our gift be the gift of ministry, in serving others; if gifted as a teacher, in teaching; if we have the gift of exhorting in exhortation. Whosoever giveth, let him give with a disinterested motive; whosoever ruleth, let him rule with diligence; and whosoever sheweth mercy, let him do so with a cheerful heart.

¹ through their unbelief.] i.e., they having given a concrete example of what not to do.

² prison-house of their own unbelief.] See James 1: 12-17 and Ezekiel 18th Chapter. Also footnote to Romans 11: 8.

³ past finding out.] Compare Isa. 11: 9; Heb. 8: 11; Dan. 2: 21, 22; 11: 32; Matt.

13: 11; John 14: 26; 17: 3; and Hab. 2: 14; with the above.

¹ this world.] See Exp. Index under headings "World (The mortal)," "Mortal," "Ontology," and "Matter."

² one body in Christ.] See Exp. Index under headings "Christ," and "Christ of GOD." Also see Preface.

ROMANS

9 Let love be unfeigned. Abhor that which is evil;¹ cleave fast to that which is good.

10 Be kindly affectioned one to another in brotherly love; in honor preferring one another.

11 Not slothful in industry; fervent in spirit; serving the LORD.

12 Rejoicing in hope; patient in affliction; persevering in prayer.

13 Distributing to the necessity of the spiritual workers; devoted to hospitality.

14 Bless those who persecute you: bless, and curse not.

15 Rejoice with those who rejoice, and weep with those who weep.

16 Be of the same mind one toward another. Regard not the things highly esteemed by the world,² but conform yourselves to simple living. Be not wise in your own estimation.

17 Recompense to no one evil for evil. Consider well the things that are honorable in the sight of all men.

18 If it be possible,—so far as you are responsible—live peaceably with everyone.

19 Avenge not yourselves, dearly beloved, but rather give

way when confronted with anger: for it is written, "*Retribution³ becometh to Me; I will requite saith the LORD.*" (Deut. 32:35).

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.

21 Be not overcome, therefore, by evil; but overcome evil with GOOD.⁴

CHAPTER 13

1 Let everyone be obedient to those in authority;⁵ for there is no authority that does not emanate from GOD.

2 Whosoever therefore opposeth the authorities, resisteth the institution of GOD; and those who resist, will bring punishment upon themselves.

3 For rulers are not a terror to good deeds, but to evil. Dost thou desire not to fear the authorities? Then do what is right, and thou wilt be praised.

4 For rulers are the servants of GOD to thee for thy good.⁶ But if thou do that which is evil, be afraid; for rulers wear not the sword without purpose: for they are ministers of GOD to execute punishment upon those who do evil.

1 evil.] See Exp. Index under headings "Evil," "Devil," "Origin of evil," and "Non-reality of evil."

2 world.] See Exp. Index under headings "World (The carnal)," "Kingdom of Heaven)," and "Matter."

3 retribution.] See Exp. Index under heading "Wrath of GOD." Also Ezekiel 18th Chapter.

4 overcome evil with GOOD.] I.e., with GOD. See Exp. Index under headings "Resistance versus non-resistance," "Warfare," and "Golden Rule."

5 authority.] "Paul was a Roman citizen under Caesar Augustus, and undoubtedly was under that influence and belief when writing thus, believing it a duty to

recognize all authority as divinely ordained. Conybeare says, "This epistle was written before imperial Rome began to persecute the Christians." Paul's teaching with respect to recognition of all authority is not final. Only too often, those in authority serve the ends of evil, and pervert justice. Imperial Rome collected taxes throughout the world, by the power of sword, not by the will of GOD. See Preface. Spiritual man reflecting GOD, is sovereign, and rightfully holds all rights of eminent domain in the realm of conscience. His primal allegiance is to GOD. See Acts 5:29. Also see Exp. Index under headings "Resistance versus non-resistance," and "Fatherland."

5 Therefore thou must of necessity be submissive, not alone to escape punishment, but also for conscience' sake.

6 For this reason pay ye your taxes also, for the tax collectors are GOD'S administrators, devoting themselves to this special work.

7 Render therefore to everyone what is due them—tribute to whom tribute is due; taxes to whom taxes are due; respect where respect is due; honor to whom honor is due.

8 Owe no man anything,—unless it be the love we owe to one another—for whosoever loveth his brother man hath fulfilled the law.

9 For these commandments, *"Thou shalt not commit adultery;¹ Thou shalt not kill;² Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet,"* (Exod. 20:13-17; Deut. 5:17-21) are briefly summed up in this one commandment, namely, *"Thou shalt love thy neighbor, as thou lovest thyself."*

10 Love worketh no ill to his neighbor, therefore love³ is the fulfilling of the law.

11 This I say, knowing that it is already high time for us to awake out of stupor, for our salvation is nearer now than when we first believed.

12 The night is far spent, the day is at hand: let us therefore put off the deeds of darkness, and put on the armor⁴ of light.

13 Living as in the daylight, let us conduct ourselves becomingly; not in revelry and drunkenness, not in profligacy and debauchery, nor in strife and envying.

14 But put ye on the Lord Jesus Christ,⁵ and make not provision for the mortal body,⁶ to gratify the lusts thereof.

CHAPTER 14

1 Receive those who are weak in faith, not perplexing them, however, with doubtful discussions.

2 For one person believes in eating all things, while another believes only in a vegetable⁷ diet.

3 Let not those who eat all things, look down upon those who abstain from some things; and let not those who abstain from some things pass judgment upon those who eat all things: for GOD receiveth him.

4 Who art thou that judgest another man's servant? To his own master he standeth or falleth; and he will be enabled to stand, for GOD is able to make him capable of standing.

5 Again, some people esteem one day to be better⁸ than an-

1 adultery.] See Exp. Index under this heading.

2 kill.] See Exp. Index under headings "Resistance versus non-resistance," and "Warfare."

3 love.] See Exp. Index under headings "love."

4 armor.] i.e., panoplied with the full set of offensive and defensive spiritual armor. See Exp. Index under headings "Preparedness," "Warfare," "Resistance versus non-resistance," "Prayer (True)," and "Panoply."

5 Lord Jesus Christ.] i.e., put on the Christ spirit as exemplified by Christ Jesus.

6 mortal body.] See Exp. Index under headings "Mortal," "Man (mortal)," and "Carnal selfhood."

7 vegetable.] See 1st Chapter Genesis as rendered in Exp. Index, under heading "Deterging."

8 esteem one day better than another.] See Exp. Index under heading "Sabbath Day."

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other; others esteem every day alike. Let everyone be fully persuaded in his own mind.

6 Let those who observe a particular day, observe it in honor of the Lord;¹ and those who observe not the day, observe it not in honor of the Lord. Whosoever eateth, eateth to the Lord, and giveth thanks to GOD; and whosoever eateth not, eateth not to the Lord, and likewise giveth thanks to GOD.

7 For there is no one whose life concerns himself alone, and there is no one whose death concerns himself alone.

8 For whether we live, we live to honor the Lord, or whether we die, we die honoring the Lord; whether we live or die, therefore, we are the Lord's.

9 For to this end Christ Jesus both died and rose superior to death,² that he might rule over both the dead and the living.

10 But thou, why dost thou judge thy brother, or why dost thou despise thy brother? For we shall all stand before the judgment seat of GOD.³

11 For it is written,—*"As I live saith the LORD,¹ every one shall bow to Me, and every tongue confess to GOD."* (See Isa. 45, 11-

25. Rev. Ver.)

12 So then, each one of us will have to give an account of himself to GOD.

13 Let us not therefore, judge one another any more; but rather see that no one put a stumbling block or pitfall in his brother's way.

14 I know,⁴ and have been assured by Christ Jesus, that nothing is unclean of itself; but to those who consider anything to be unclean, to them it is unclean.

15 But if thy brother be offended by what thou eatest, thou hast ceased to walk in the way of love. Let not a mere question of food be the cause of the downfall of thy brother, for whom Christ Jesus died.

16 Let not that which may be proper for you to do, become a cause of reproach to others.

17 For the kingdom of GOD⁵ doth not consist of food and drink, but of righteousness,⁶ and peace, and joy in the holy SPIRIT-truth.⁷

18 For those who serve Christ in this way are acceptable to GOD, and approved by men.

19 Let us therefore seek those things which make for peace, and the things which are best for the

1 LORD.] Only capitalized in full when the word refers directly to GOD the FATHER. See Exp. Index under headings "LORD," "Lord," "Father," and "Son of GOD"

2 rose superior to death.] See Exp. Index under headings "Spiritual Individuality versus Human Personality," "Jesus," and "Christ."

3 judgment seat of GOD.] See Exp. Index under heading "Judgment." Also see Revised Version.

4 I know.] Paul has generalized beyond the truth in this instance for although it is a fact that all GOD made is pure, yet evil is not of GOD in any instance, but a

mere reflex phenomenon, moreover, mere belief that anything that is not of Divine origin is pure, will not make it so. Peter's symbolic vision of the sheet let down from Heaven, in which were all manner of creatures, does not mean that evil is ever good, nor can anything make error true. See footnote to Romans 14:2. See Exp. Index under headings "Deterging," "Reality," and "Spiritual."

5 Kingdom of GOD. See Exp. Index under heading "Kingdom of Heaven."

6 righteousness.] See Exp. Index under this heading.

7 SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

mutual upbuilding of character.

20 Do not thwart the work of GOD, because of a mere difference of opinion concerning food. All things of themselves are pure, but it is evil for one to eat, if it be a cause of stumbling to others.

21 It is therefore good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or weakened.

22 Thou who hast faith, keep faith with thyself in the presence of GOD. Happy are those who have no cause to condemn themselves on account of the very things which they esteem!

23 But whosoever maketh discrimination as to what should be eaten, and yet still eateth everything, is already judged; because he eateth not according to his faith; and every act which is not according to faith is sinful.

CHAPTER 15

1 We then who are strong, ought to help bear the infirmities of the weak, and not merely please ourselves.

2 Let each one endeavor to please his neighbor, so far as it is right, for the building up of character;

3 for even Christ Jesus pleased not himself, but as it is written, "*The reproaches of those who reproached Thee, fell on me.*" (Ps. 69:9).

4 For whatsoever things were

written aforetime, were written for our instruction, that we through the support and encouragement of the Scripture, might have hope.

5 Now may the GOD who ever supports and encourages, grant that ye be of the same mind one toward another, as exemplified by Christ Jesus;

6 so that ye may with one mind and one voice glorify GOD, even the FATHER of our Lord Jesus Christ.¹

7 Therefore receive ye one another in a loving spirit, even as Christ Jesus also received you, to the glory of GOD.

8 For I affirm that Christ Jesus became a servant of circumcision,² in behalf of the truth of GOD, to confirm the promises made to our forefathers;

9 and that the Gentiles might also glorify GOD in acknowledgment of His mercy; even as it is written, "*For this cause I will praise Thee among the Gentiles, and sing psalms unto Thy name.*"³ (Ps. 18:49).

10 And again the Psalmist saith,—"Rejoice, ye Gentiles, together with His people." (Deut. 32:43).

11 And again,—"Praise the LORD,⁴ all ye Gentiles, and extol Him all ye people." (Ps. 117:1).

12 And Isaiah also saith,—"There shall be a root of Jesse,

tures."

3 name.] i. e., nature or characteristics. See Exp. Index under heading "Name."

4 LORD.] This word is only capitalized thus when it refers directly to GOD, the FATHER. See Exp. Index under headings "LORD," and "Lord."

1 Christ, or Anointed.] See Exp. Index under this heading for fuller significance of this title.

2 circumcision.] i. e., was circumcised. See Exp. Index under headings "Circumcision," "Symbolism," "Baptism," "Communion," and "How to interpret the Scrip-

even he who shall rise up to rule the Gentiles: and in him shall the Gentiles trust." (Isa. 11:1, 10).

13 Now may the GOD of hope fill you with all joy and peace in your faith, in order that ye may abound in hope, through the power of the holy SPIRIT-truth.¹

14 And I am persuaded concerning you, my brethren, even I myself, that ye are full of goodness, having been filled with all knowledge,² being able also to admonish one another.

15 Nevertheless, brethren I have written the more boldly unto you in regard to some particulars, to remind you, because of the grace that has been given me of GOD,

16 that I am a minister of Christ³ Jesus to the Gentiles, to proclaim the Glad Tidings of GOD;⁴ that the sacrifice of the Gentiles might be acceptable to GOD, having been sanctified by the holy SPIRIT-truth.

17 I have reason, therefore, wherein I may glory through Christ Jesus, in those things which pertain to GOD.

18 For I will not presume to speak of any of those things which Christ hath not wrought through me personally to bring about the obedience of the Gentiles, by word and deed,

19 through the demonstration of marvelous signs and wonders⁵ by the power of SPIRIT; so that from Jerusalem and round about

Illyricum, I have fully proclaimed the Glad Tidings of Christ.

20 Yea, I have striven to proclaim the Glad Tidings in places where Christ was not already made known, so that I might not build upon another man's foundation;

21 for as it has been written, *"They shall see, to whom nothing had been told concerning Him; and those who had not heard shall understand."* (Isa. 52:15).

22 For this reason also I was often hindered from coming to you.

23 But now having no other place to visit in these parts, and having a great desire for these many years to come to you,

24 as soon as I can leave here, to go to Spain, I hope, as I pass through, to see you, and to be helped forward on my journey by you, after I have enjoyed your company for a season.

25 But now I am going to Jerusalem, to minister to the disciples there.

26 For it hath pleased the disciples of Macedonia and Achaia to make a contribution, for the poor among the disciples who are in Jerusalem.

27 It hath pleased them exceedingly, for they feel indebted to them; for if the Gentiles have been made partakers of their spiritual blessings, they feel it their duty on their part to minister to them in temporal things.

¹ SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

² knowledge.] See Exp. Index under headings "Truth," "Science (True)," "Reality," and "Spirit."

³ Christ, or Anointed.] See Exp. Index for fuller meanings of this title.

⁴ Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Dogma," and "Atonement and at-one-ment."

⁵ signs and wonders.] See Exp. Index under headings "Miracles," "Healing the sick," "Mind," "Matter," and "Metaphysics."

28 When, therefore, I have performed this service, and have delivered this contribution to them, I will come through your country on my way to Spain.

29 And I am sure that when I come to you, I shall come with the fullness of the blessings of Christ.

30 Now I entreat you, brethren, for the sake of the Lord Jesus Christ, and by the love of the SPIRIT, that ye join in my prayers to GOD in my behalf;

31 that I may be delivered from the unbelievers in Judaea; and that this contribution which I bring may be acceptable to the disciples in Jerusalem;

32 so that I may come to you with joy, by the will of GOD, and together with yourselves, be refreshed.

33 And the GOD of peace be with you all. Amen.

CHAPTER 16

1 I now commend unto you Phebe, our sister, who assists in the work of the church at Cenchrea,

2 that ye receive her in the spirit of the Lord¹ as becometh disciples, and that ye assist her in whatever matter she may have need of your assistance; for she hath been a benefactress to many, including myself.

3 Give my greetings to Priscilla and Aquila, my fellow laborers in Christ² Jesus.

¹ Lord.] Referring to Christ Jesus the Son. See Exp. Index under headings "LORD," and "Lord."

² Christ, or Anointed.] See Exp. Index for more universal meaning of this title.

4 Who have risked their lives for my sake; to whom not only I myself give thanks, but also all the congregations³ of the Gentiles.

5 Likewise give my greetings to the congregation that meets in their house. Salute my well beloved Epænetus, who is the first fruit of Asia⁴ to accept Christ.

6 Give greetings to Mary, who labored diligently for us.

7 Salute Andronicus and Junias, my kinsmen and fellow prisoners who are highly esteemed among the Apostles, and who accepted Christ before I did myself.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbanus, our fellow laborer in Christ, and Stachys, my beloved.

10 Salute Apelles who is approved in Christ. Salute those who are of the household of Aristobulus.

11 Salute Herodias my kinsman. Salute those who are of the household of Narcissus, who are in the Lord.

12 My greetings to Tryphena and Tryphosa, who labor in the Lord. Greetings also to the beloved Persis, who labored much in the Lord.

13 Salute Rufus who was chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

³ congregations.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

⁴ Asia.] The oldest manuscripts read "Asia," not Achaia," as rendered in the Common Version.

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15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Greet one another with a holy kiss. All the congregations of the Anointed send greetings to you.

17 Now I entreat you, brethren to mark those who cause division and lay pitfalls, contrary to the teaching which you have learned, and avoid them.

18 For such as they, serve not our Lord Jesus Christ, but serve their own appetites; and by fair words and flattery deceive the hearts of the unwary.

19 Your obedience is known abroad among all men. I rejoice therefore, because of you; but I would have you wise in all things that pertaineth to good, and innocent concerning evil.

20 And the GOD of peace will shortly crush satan¹ under your feet. The grace of our Lord Jesus Christ be with you all. Amen.

21 Timothy, my fellow-labor-

er, and Lucius, and Jason, and Sosipater, my kinsman, send greetings.

22 I, Tertius, who write this epistle, salute you in the Lord.

23 Gaius, mine host and the host of the whole congregation send greetings. Erastus, the city treasurer, salutes you, and our brother Quartus.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to HIM who is able to establish you in harmony with my teaching of the Glad Tidings, and the teaching of Christ Jesus, in accordance with the revelation of that mystery² which has been hidden from view since the mortal world began,

26 but is now revealed, and—through the writings of the prophets, according to the commandments of the everliving GOD,—has been made known to all nations, to win obedience to the faith;

28 to the only wise GOD, be glory, through Christ Jesus for ever. Amen.

¹ satan.] Adversary. evil. devil. See II, "Matter," and "Reality."

² mystery.] i.e., mortality, and its conception.

SUBSCRIPTION TO THE
ROMANS.

WRITTEN FROM CORINTH.

FIRST EPISTLE¹ OF PAUL TO THE
CORINTHIANS

CHAPTER 1

1 Paul, called to be an apostle of Christ² Jesus by the will of GOD, and Sosthenes, our brother,

2 to the congregation of GOD at Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those in every place who call upon the name of Christ Jesus our Lord³ — both their Lord and ours;

3 grace and peace be unto you from GOD our FATHER, and the Lord Jesus Christ.

4 I thank my GOD always because of you, for the grace of GOD given you in Christ Jesus;

5 because in all things ye are enriched through him,—in all your utterances, and in the knowledge you have received,—

6 when the testimony of Christ Jesus was confirmed by you,

7 so that ye are not lacking in any gift, while waiting for the revelation of our Lord Jesus Christ

8 who will also strengthen you, to the end that ye may be blameless in the day of our Lord Jesus Christ.

9 GOD is faithful, by Whom ye were called into the fellowship of His son Christ Jesus, our Lord.

10 Now I entreat you, brethren,

in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be wholly united together in the same mind and in the same judgment.⁴

11 For it hath been reported to me, my brethren, by those who are of the household of Chloe, that there are contentions among you.

12 And I say this, because each one of you is saying, either "I follow Paul," or "I Apollos," or "I Cephas," or "I Christ Jesus."

13 Is Christ divided? Was Paul crucified on your behalf? Or were ye baptized in the name of Paul?

14 I thank GOD that I baptized none of you,¹ except Crispus and Gaius,

15 so that no one can say that I have baptized in my own name.

16 And I also baptized the household of Stephanas. I do not remember baptizing any others.

17 For Christ Jesus sent me not to baptize, but to proclaim the Glad Tidings;² but not with mere wisdom of speech lest the cross of Christ Jesus should be made of none effect.

18 For the teaching concerning the cross is foolishness to those who are on the downward path;

1 epistle.] i.e., letter. See Exp. Index under headings "History," "Text of the Old Covenant," "New Covenant," "Scriptures," and "Bible."

2 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for more universal meaning of this title.

3 Lord.] Referring to Christ Jesus the Son, not to GOD, the FATHER.

4 judgment.] See Exp. Index under heading "Judgment," as to the dual meaning of this term.

1 baptized.] See Exp. Index under headings "Baptism (of water)," and "Symbolism." "It is well to note here how even the symbolic rite of baptism was regarded as only of minor importance by the early disciples. It is the spirit of true Christliness that counts. The water symbolizes purification."

2 Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Salvation (The way of)."

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but to those who are *being saved*,¹ it is the power of GOD.

19 For it is written, "*I will destroy the wisdom of the wise, and will bring to nought the learning of the intellectual.*" (Isa. 29:14).

20 Where is there a wise man? Where is there an author? Where is there a scientific man² today? Hath not GOD made foolish the wisdom of this mortal world?³

21 For when, in the wisdom of GOD, the world by its human philosophy did not comprehend the true nature of GOD, it pleased GOD—through the seeming foolishness of this proclamation—to save those who believe.

22 And although Jews require marvellous signs, and Greeks seek wisdom,

23 yet we proclaim Christ Jesus crucified,—to the Jews, indeed, a stumbling block, and to the Greeks mere foolishness;

24 but to those who are called, both Jews and Greeks,—Christ, demonstrating the wisdom⁴ and power of GOD.

25 Because the foolishness of GOD is wiser than the wisdom of mortals; and the weakness of GOD is stronger than human might.

26 For look among yourselves, brethren, and see that not many wise men according to human

standards, not many prominent men, not many of noble birth, are called;

27 but GOD hath chosen what the world calls foolish, to confound the wisdom of the intellectual; and GOD hath chosen what the world calls weak, to confound the things which the world deems strong;

28 and the base things of the world, and the things that are despised, yea, and the things which seem unreal to the senses GOD hath chosen to bring to nought the things that are apparently real.⁵

29 so that no mortal may boast in the presence of GOD.

30 But when ye manifest Him, ye are at-one with Christ Jesus, who from GOD hath manifested wisdom to us, and righteousness,⁶ holiness, and redemption:

31 so that, as it hath been written, —"*Whosoever boasts let him boast in the LORD.*" (Jer. 9:24).

CHAPTER 2

1 And I, brethren, when I came to you, came not with a display of eloquence or philosophy, to declare the evidence of GOD to you;

2 for I determined not to make known anything among you, save Christ Jesus and him crucified.

3 And I came to you in weakness, and in fear, and with much timidity.

1 *being saved.*] Not "saved," as in the Authorized Version. The word "saved" conveys the totally erroneous impression that salvation is vicarious. See Exp. Index under headings "Vicarious atonement," and "Atonement and at-one-ment." Also see footnote American Revised Version.

2 *scientific man.*] Lit. debater. The query means where is there a man who can debate scientifically from the spiritual or meta-physical standpoint.

3 *world.*] See Exp. Index under headings "World (The carnal)," and "Mortal."

4 *wisdom.*] See Exp. Index under headings "Wisdom," "Truth," "Science," "Reality," "Matter," and "Spiritual."

5 *real.*] See Exp. Index under headings "Reality," "Unreality," "Matter," and "Spiritual."

6 *righteousness.*] See Exp. Index under headings "Righteousness," and "Atonement and at-one-ment."

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4 But my speech and my teaching was not with the enticing words of human philosophy, *but were accompanied by the demonstration of SPIRIT and of spiritual power;*

5 so that your faith might not stand on the wisdom of human philosophy, *but on the demonstration of the spiritual power of GOD.*

6 However we speak wisdom to those who are mature in understanding: yet not the wisdom of this age, nor of the leaders of this age, whose end is nigh;

7 but we speak the wisdom of GOD,¹ which has been shrouded in mystery, even the hidden wisdom which GOD previously designed,—before time began—for our glory;

8 which none of the rulers of this world comprehended; for had they done so, they would *never have crucified² the Lord³ of glory:*

9 but we speak—as it is written—of things which “*eye hath not seen, nor ear heard; neither hath the heart of man ever conceived of the things which GOD hath prepared for those who love Him.*” (Isa. 64:4.)

10 But GOD hath revealed them unto us through the spirit of Himself, for the spirit of GOD reveal-

eth all things, even the deep things of GOD.

11 For what man knoweth, the things concerning a man, save the spirit of man which is in him? Even so, the things concerning GOD knoweth no man, save the spirit of GOD.

12 Now we have not received the spirit of the world,⁴ but the spirit which emanates from GOD, so that we might know the things which are freely given to us by Him;

13 concerning which things we also speak; not the words which mortal wisdom teacheth, but which the SPIRIT teacheth,—unfolding spiritual realities to the spiritually minded.

14 But the psychical⁵ man receiveth not the things of the spirit of GOD, for they are mere foolishness to him; neither can he comprehend them, because they must be meta-physically discerned.

15 But whosoever is meta-physical discriminates between all things; such as these cannot be judged by human reason.

16 For, “*Who hath known the mind of the LORD, and who will instruct Him?*” (Isa. 40:13). But we manifest the MIND that was also in Christ.”

1 wisdom of GOD.] See Exp. Index under headings “Wisdom.” “Truth.” “Spirit.” “Science (True).” “SPIRIT-truth,” and “Holy Ghost.”

2 *never have crucified.*] i. e., Christ Jesus was crucified, *not according to the will of GOD*, but because mortals did not comprehend the moral and meta-physical meaning of his words and example. See Preface. Also see Exp. Index under headings “Vicarious Atonement (so-called),” and “Atonement and at-one-ment.”

3 Lord.] This word is not given full capitals (as in this instance) when it does not refer to GOD, the FATHER.

4 world.] See Exp. Index under headings “World (The carnal),” “Matter,” “Spirit,” “Spiritual,” “Reality,” “Unreality,” and “Mortal.”

5 psychical.] i. e., the mortal, carnal mind man. Footnote in American Revised version reads “psychical,” which is the literal translation of the Greek text. See also 1 Cor. 15:44, 48. See Exp. Index under headings “Carnal Mind,” “Carnal self-hood,” “Mortal,” “Reality,” “Man (mortal),” “Man (spiritual),” and “Spiritual Individuality versus Human Personality.” The “Emphatic Diaglott,” by Wilson, interprets this phrase as “The animal man.”

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CHAPTER 3

1 And I, brethren, was not able to speak to you, as to the spiritually or meta-physically minded,¹ but only as to the carnally minded,² even as to babes in Christ.³

2 I have fed you with milk, and not with meat; for hitherto ye were not able to receive it; nor even now are ye able to receive it,

3 for ye are yet carnally minded. For as long as there is envy, and strife, and divisions among you, are ye not carnally minded,—walking according to the ways of mankind?

4 For while one saith, "I follow Paul," and another saith, "I follow Apollos," are ye not carnally minded?

5 But who is Paul, and who Apollos? Only the ministering servants⁴ through whom ye have believed; even as the Lord⁵ led each of you.

6 I planted; Apollos watered; but GOD causeth the growth.

7 So then, neither is he who planteth anything of himself, nor he who watereth; but GOD who is the Cause of all that really exists, is ALL in ALL.

8 Now each one who planteth and each one who watereth are as

one, in thus serving; and each will receive his reward according to the measure of his own service.

9 For we are co-workers with GOD. Ye are GOD's harvest field; GOD'S building.

10 According to the grace of GOD which hath been given me, as a wise master-builder, I laid a foundation, and another buildeth thereon; but let each one take heed how he buildeth thereon.

11 For no one can lay another foundation than that which is laid, which is Christ Jesus.

12 Now if any man build on this foundation,⁷ gold, silver, precious stones, wood, hay, stubble,

13 his work will be exposed; because the day will reveal it, for it will be revealed by fire,⁸ and this fire will test the quality of every-one's work.

14 If the work of any one who hath built thereon stand the test and remain, he will receive a reward.

15 But if any one's work shall be burned, he will suffer loss, but he himself will be saved, but only as one who has passed through fire.⁹

16 Know ye not that ye are the temple of GOD,⁹ and that the spirit

¹ meta-physical.] i.e., spiritual. See Exp. Index under headings "Meta-physical," "Spiritual," "Mind," "Truth," "Science (True)," "Ontology," and "Reality."

² carnally minded.] See Exp. Index under headings "Carnal or mortal mind," "Carnal selfhood," "Mortals," and "Immortals."

³ Christ, or Anointed.] See Preface, and Exp. Index for the more comprehensive meaning of this title.

⁴ I follow Paul, etc.] i.e., followers of personality, not of PRINCIPLE, GOD.

⁵ ministering servants.] See Exp. Index under headings "Service," "Ministry," "Priesthood," and "Ecclesiasticism versus Religion."

⁶ Lord.] Referring to Christ Jesus, not to GOD, the FATHER. See Exp. Index under this heading.

⁷ this foundation.] i.e., the Christ nature, or characteristics, which is wholly spiritual.

⁸ passed through fire.] See Exp. Index under headings "Baptism (of fire)," and "Symbolism."

⁹ temple of GOD. Compare Gen. 1:27 with Ps. 51:5.—Job 14:4,—25:4,—Romans 8:8, 9.—2nd Cor. 5:16 and John 1:13. GOD'S temple, not a temporal fleshly building. Spiritual consciousness is the Temple of GOD, not materialism in any form. See Exp. Index under headings "Adam," "Mortals," and "Immortals."

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of GOD dwelleth in you?

17 If anyone defile the temple of GOD, him will GOD destroy; for the temple of GOD is holy,—which temple ye are.

18 Let no one deceive himself. If anyone among you seemeth to be wise in this world, let him become a fool, that he may become wise.

19 For the wisdom¹ of this mortal world² is mere foolishness in the sight of GOD; for it is written, "*He catcheth the wise in their own craftiness.*" (Job. 5:13).

20 And again,—*'The LORD knoweth the thoughts of the wise, that they are vain.'* (Psa. 94:11).

21 Let no one magnify the personality³ of any one, for all things of GOD belong to you in equal measure,

22 whether Paul, or Apollos, or Cephas; whether the world, or life, or death; whether things present, or things to come,—even all are yours;

23 and ye are Christ's, and Christ is GOD'S.

CHAPTER 4

1 Let all, therefore, regard us as ministers⁴ of Christ,⁵ and stewards of the mysteries concerning GOD.

2 Moreover, it is required of stewards that each one prove faithful.

3 But with me it is a matter of small concern whether I be judged

by you or by any human judgment;⁶ because I do not even condemn myself,

4 for I am not conscious of anything in myself worthy of condemnation; yet I am not thereby guiltless; but he who judgeth⁷ me is the Lord.

5 Therefore judge nothing before the proper time,—until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the motives of every heart; and then every one will receive due praise from GOD.

6 And these things, brethren, I have applied to Apollos and myself for your sakes; that ye might profit by our example, and learn not to think of this or that teacher beyond what has been written, so that none of you boast of one teacher to the disparagement of another.

7 For who granteth thee superiority, or what hast thou which was not given thee? And if it hath been given thee, why dost thou boast as though it had not been given thee?

8 Ye are well supplied! Ye are already rich! Ye have come to realize sovereignty without our help! I wish, indeed, that ye did reign permanently, that we also might reign with you.

9 For I think that GOD hath

1 wisdom.] See Exp. Index under headings "Wisdom," "Truth," "Science (True)," and "Knowledge."

2 world.] i.e., this so-called mortal world. See Exp. Index under headings "World," "Matter" and "Ontology."

3 certain persons.] Recognizing GOD alone as the giver of every good and perfect gift.

4 ministers.] See Exp. Index under headings "Ministry," "Service," "Priesthood," and "Ecclesiasticism versus religion."

5 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

6 human judgment.] See I Cor. 2:15, and footnotes.

7 judgeth.] See Exp. Index under heading "Judgment."

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set forth us,—the Apostles—last, we who were appointed to death as it were; for we are made a spectacle to the world, both to angels and to mankind.

10 We are esteemed fools for Christ's sake, but ye are esteemed wise in Christ; we are esteemed weak, but ye strong; ye are esteemed honorable, but we are despised.

11 Even to this present hour we both hunger and thirst, and are in need of clothing. We are buffeted about, having no permanent dwelling-place.

12 and we labor, working with our own hands.

Being reviled, we bless; being persecuted, we endure;

13 being defamed, we answer with gentle appeals. We are made as the filth of the world, the off-scouring of all things, even to the present time.

14 I do not write these things to shame you, but as my beloved children, I admonish you.

15 For though ye may have myriads of instructors in Christ, yet ye have not many fathers; for I have begotten you in Christ Jesus through the Glad Tidings.

16 Wherefore, I entreat you to imitate me.

17 For this cause I have sent to you Timothy, who is my beloved and faithful child in the Lord, who will remind you of those ways of mine which are Christlike,—even as I teach everywhere, in every congregation.

18 I hear that some of you are puffed up with pride, thinking that I am not coming to you,

19 but I will come to you shortly, the Lord willing, and will then learn, not what words those who are puffed up are using, but what degree of spiritual power they are manifesting.

20 For the kingdom of GOD is based not on words, but on spiritual or meta-physical power.

21 Which, then, do ye desire,—that I come to you with a rod, or in love, and in a spirit of meekness?

CHAPTER 5

1 Now it is commonly reported that incest is indulged in among you, and such incest as is not even practiced among the Gentiles,—that a man is living with his father's wife.

2 And ye are puffed up with pride in spite of this,—and have not rather lamented, so that he who hath committed this deed might be expelled from among you.

3 For I, myself, though absent in the body, am present in spirit, and have already judged, as though present, the man who has committed this deed:—

4 judging him in the name of our Lord Jesus Christ,—you, and my spirit being present, with the power of our Lord Jesus Christ,—

5 to deliver such a person to satan,¹ for the destruction of the flesh, so that his spiritual individuality may be saved in the day of the Lord Jesus.

¹ satan.] i.e., adversary, evil, error; always going about seeking whom it may

devour.

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6 Your vain-glory is unseemly. Know ye not that a little leaven corrupts the whole lump?

7 Purge out, therefore, the old leaven, that ye may be a new lump, even as ye are unleavened; for even our passover lamb, Christ Jesus, was sacrificed in our behalf.

8 Therefore, let us keep the Feast, not with old leaven, nor with the leaven of vice and wickedness, but with the unleavened virtues¹ of sincerity and truth.

9 I wrote to you in a previous epistle, not to associate with fornicators,—

10 not meaning however, all those who are immoral in this world, or covetous, or extortioners, or idolaters, for then would ye have to depart from this world altogether.

11 But now I write to you not to associate with anyone,—named a brother—if he be a fornicator, or covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner; no, nor even eat with such a person.

12 It is not for me to judge those who are outside the congregation.

Is it not for you to judge those who are within the congregation?

13 But those who are outside the congregation, GOD judgeth. Therefore expel from among you this wicked person.

CHAPTER 6

1 Dare any among you, having a disagreement with another, go to law before the unbelievers, and not before the believers?

2 Do ye not know that the believers shall judge the world? And if the world is judged by you, are ye incapable of deciding even trivial matters?

3 Know ye not that ye shall judge angels? How much more then the things pertaining to this life?

4 If then, ye have disagreements concerning things pertaining to this life, why do ye select as judges, men who are least esteemed among the congregation?

5 I speak to your shame. Can it be that there is not a single wise man among you—not even one man—who is able to decide justly between his brethren?

6 But brother goes to law against brother, and that too in the courts of those who are unbelievers.

7 Now ye are entirely at fault in this bringing law-suits against one another. Why not rather suffer injustice? Why not rather suffer yourselves to be defrauded?

8 But ye injure and defraud—and ye do these things even to your own brethren.

9 Know ye not that the unrighteous will not inherit the kingdom? Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor

¹ virtues or attributes.] Not "bread," as translated in Authorized Version.

2 Kingdom.] See Exp. Index under

headings "Kingdom of Heaven," "Righteousness," and "Atonement and atonement."

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abusers of themselves with mankind,

10 nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of GOD.

11 And such characters were some of you; but now ye are cleansed, now ye are sanctified, now ye are absolved from guilt in the name of the Lord Jesus, and through the spirit of GOD.

12 All things are permissible to me, but all things are not proper. All things are permissible to me, but I will not be enslaved by anything.

13 Food is for the stomach, and the stomach for food; but GOD will ultimately put an end to both.¹

Now the body is not for immoral purposes, but for the Lord;² and the Lord for the body.

14 And GOD hath raised the Lord Jesus, and will also raise us up by His own power.

15 Know ye not that your bodies³ are members of Christ?⁴ Shall I then take the members of Christ and make them members of an harlot? GOD forbid!

16 What! Know ye not that he who is united to an harlot is one with her in body? for GOD saith, "*The two shall become one flesh.*" (Gen. 2:24).

17 But whosoever is united to

the Lord is one with him in SPIRIT.

18 Shun immorality! Every Every other sin which anyone committeth is external to the body; but whosoever is immoral sinneth against his own body.

19 What! Know ye not that your body is the temple of the holy SPIRIT-truth⁵ which is within you, and which ye have received from GOD? Moreover, ye are not your own,

20 for ye have been bought with a price. Therefore honor GOD both in your conduct toward your bodies, and in your thoughts which are GOD'S.

CHAPTER 7

1 Now concerning the things whereof ye have written me,—it is good for a man not to touch a woman.

2 Nevertheless, to avoid immorality, let each man have his own wife, and let each woman have her own husband.

4 The wife retains not the full control of her own body, but the husband; and the husband retains not the full control of his body, but the wife.

5 Deprive ye not one another, except by mutual consent for a season, that ye may devote yourselves to fasting and prayer;⁶ then

1 put an end to both.] See Exp. Index under headings "Matter," "Mortal," and "World (carnal)."

2 Lord.] This word is not given full capitals (as in this instance) when it refers to Christ the Son, but only when it refers to GOD, the FATHER.

3 your bodies.] See Exp. Index under headings "One Standard," "Adultery," "Matter," "Spiritual individuality versus human personality," "Man (mortal),"

"Man (immortal)," "Mortals," and "Adam." Compare with Romans, 8th Chapter.

4 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for the comprehensive meaning of this title.

5 SPIRIT-truth.] See Preface. Also Exp. Index under heading "Holy Ghost."

6 fasting and prayer.] See Exp. Index under headings "Fasting," "Prayer," and "Adultery."

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come together again, that satan¹ tempt you not through your incontinence.

6 But I give this merely as my opinion, as a concession, and not by permission, or as a command.

7 For I would that all men were even as I myself; but each one hath his special gift from GOD; one of one kind, and one of another.

8 However I say to widowers and widows, that it is good for them to remain unmarried² even as I.

9 But if they do not possess self-control, let them marry; for it is better to marry than to consume with desire.

10 And to those who are married, my advice is—it is not I, but the Lord³ who commands—that a wife should not be separated from her husband;

11 but if she be separated, let her remain unmarried, or let her be reconciled to her husband,—and also that a husband should not put away his wife.

12 Now concerning the other matters of which I speak, I give my own opinion, not the Lord's. If any brother have a wife, who is an unbeliever, and she be willing to continue to dwell with him, let him not put her away:

13 and if any wife have a husband who is an unbeliever, if he

be willing to continue to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified¹ through the wife who believes, and the unbelieving wife is sanctified through the husband who believes,—otherwise your children were impure, but now they are holy.

15 But if the unbeliever depart, let him depart; nor is a brother or sister under bondage in similar instances,—nevertheless, GOD hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt be the means of saving thy husband, or how knowest thou, O husband, whether thou shalt be the means of saving thy wife?

17 But if not, even as GOD hath apportioned to each one, and even as the Lord hath called upon each one to walk, so let him walk. And thus I ordain in all the congregations.

18 Is any man called who has been circumcised? Let him not seek to become uncircumcised. Is any man called who is uncircumcised? Let him not be circumcised.

19 Circumcision² is of no vital importance, and uncircumcision is of no vital importance; but the keeping of GOD'S commandments is vitally important.

20 Let each one remain in the

1 satan.] i.e., adversary. That which stands as an adversary of GOD, GOOD; not a person. See Exp. Index under headings "Devil." and "Evil."

2 unmarried.] See Exp. Index under heading "Marriage."

3 Lord.] This word is only given full

capitals when it refers to GOD, the FATHER.

1 sanctified.] i.e., helped spiritually.

2 circumcision.] See Exp. Index under headings "Circumcision," "Baptism," "Communion," "Symbolism," and "Ritualism."

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vocation¹ wherein he is called.

21 Wast thou called, when a slave? Let it not trouble thee, but if thou art able to become free, take advantage of it,

22 for those slaves who are called in the Lord, are the Lord's freedmen; in like manner those freedmen who are called, are servants of Christ.²

23 Ye are bought with a price. Become not then, the slaves of men.

24 Brethren let each one abide with GOD in the vocation wherein he is called.

25 Now concerning virgins,³ the Lord hath given me no commandment, yet I give my own personal judgment, as one worthy of confidence, having myself obtained mercy from the Lord.

26 I suppose, therefore, considering the present distress, that it is well for one to remain as he is.

27 Art thou bound to a wife? Seek not to be separated. Art thou separated from a wife? Seek not a wife.

28 But if thou shouldst marry, thou dost not sin; and if a virgin⁴ should marry, she does not sin; nevertheless, such persons will have affliction in the flesh,—however, I spare you.

29 But this I say, brethren, the time is short; meanwhile let both those who have wives, be as those who have none,

30 and those who are weeping, as not weeping; and those who are rejoicing, as not rejoicing; and those who are buying, as not possessing;

31 and those who are using this world, as not abusing its uses; for the phenomena of this world passeth away.

32 But I would have you free from all anxiety. He who is unmarried careth for the things which pertain to the Lord,—in what way he may please the Lord;

33 but he that is married careth for the things of the world, how he may please his wife.

34 There is a distinction also between a wife, and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and mind, while she who is married careth for the things of the world, and how she may please her husband.

35 And this I say to you for your own benefit; not that I would cast a snare over you, but only to accomplish that which is seemly, so that ye may attend upon the Lord without distraction.

1 vocation.] Questionable doctrine. Truth demands spiritual growth until perfect spiritual or meta-physical sovereignty is reached. Only mortals are under the curse of earning their bread by the sweat of their brow and the limitations of the carnal mind. All are called into the meta-physical, divine service or ministry of GOD, so far as they are ready for it. See 1 Cor. 14:1.

2 Christ, or Anointed.] See Preface on this subject.

3 virgin.] Gr. *parthenos*; commonly translated "virgin," may also be rendered

as a state of virginity or celibacy, a Nazarite in other words, of either sex. Many think—"let him or her marry"—the true interpretation, and they are supported by many manuscripts. However, there are different views entertained by critics on the whole of this difficult passage; some refer to a supposed parental right over their daughters and others to those virgins of either sex who have renounced matrimony and dedicated their lives to GOD. See Exp. Index under headings "Marriage," and "Virgin."

4 Lord.] Probably refers to Christ Jesus.

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36 But if any one thinks he acts improperly in remaining celibate, and is of age, and thus, it be fitting to be married,¹ let such an one do what he conceives to be right, he sinneth not,—let the marriage take place.

37 Nevertheless, whosoever standeth steadfast in his heart,—being conscious of no necessity, but having perfect control over his will,—and has resolved in his heart to maintain his virginity, doeth well.

38 So then, whosoever marrieth doeth well, but whosoever marrieth not, doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband die, she is at liberty to marry whom she will,—only in the Lord.

40 But she will be happier if she remains as she is, according to my judgment; and I think that I also reflect the spirit of GOD.

CHAPTER 8

1 Now concerning those things which have been offered as sacrifices to idols, we know that we are well informed. However, knowledge puffeth up, but love buildeth up character.

2 If any one thinks he knoweth anything, he knoweth nothing as yet as it should be known.

3 But if anyone love GOD, the same is known by GOD.

4 Now concerning the eating of of the things offered in sacrifice

to idols, we know that no idol² in the world has any foundation in truth, and that there is but one GOD only.

5 For though there are those that are called gods, whether in heaven or on earth, (and there are many such so-called gods and lords)

6 yet to us there is but one GOD, the FATHER, the Cause of all things, and we for Him; and one Lord Jesus Christ,³ in whom all things are manifest, and we in him.

7 However, not every one comprehends this; for many, still believing in idols, continue to this hour to partake of things offered as an oblation to an idol, and their conscience, being weak, is defiled.

8 Now food doth not commend us to GOD; for neither are we better if we eat, nor are we the worse if we eat not.

9 But take heed, lest in any way this liberty of yours become a stumbling-block to those who are weak.

10 For if one who comprehends, should see thee reclining at table, and partaking of food in the temple of some idol, will he not—his conscience being weak,—be emboldened also to eat things which are offered to idols?

11 And thus through the freedom of thy comprehension, thou wilt cause thy brother to perish,—

¹ marriage," Virgin," "Spiritual individuality versus human personality," "Mortals," "Immortals," "Matter," and "Spirit." Note Matthew 19:10-12.

² Idol.] See Exp. Index under headings

"Idol," "Idolatry," and "Adultery."

³ Christ, or Anointed.] See Preface, also Exp. Index under heading "Christ," for more comprehensive meaning of this title.

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thy brother for whom Christ Jesus died.¹

12 For when ye sin thus against your brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if through eating flesh,² I cause my brother to fall, I will eat no flesh as long as I live, lest I be a stumbling-block to my brother.

CHAPTER 9

1 Am I not a freeman? Am I not an apostle? Have I not seen Christ Jesus our Lord? Are ye not the fruition of my work in the Lord?

2 If I am not an apostle to others, yet surely I am to you; for ye are the seal of my apostleship in the Lord.

3 My defense to those who criticize me in this,—

4 Have we not also a right to eat and drink?

5 Have we not a right to go about with a Christian sister,—a wife,—as well as the other apostles, and Cephas, and the other brethren of the Lord?

6 Or have Barnabas and I alone no rights to all, except to work?

7 Who goeth to war at any time at his own expense? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and drinketh not of the milk of the flock?

8 Do I speak these things from a human standpoint, or doth not

the law say the same also?

9 For it is written in the law of Moses, "*Thou shalt not muzzle the mouth of an ox while it is treading out the grain.*" (Deut. 25:4). Is GOD concerned only for oxen?

10 Or saith He not this primarily on our account? On our account without doubt this was written; that he who ploweth should plow with expectant hope, and he who thresheth—also hoping—should participate with the plowman in the fruition of that hope.

11 If we have sown for your benefit spiritual things, is it too much if we reap in return whatever is necessary to carry on the work?

12 If others are partakers of this right of compensation, should not we much more be recompensed? Nevertheless, we have not taken advantage of this right, but we endure all hardships, lest we should hinder the progress of the Glad Tidings of Christ.

13 Do ye not know that those who are engaged in holy ministrations obtain their livelihood from the temple, and that those who perform the rites at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that those who proclaim the Glad Tidings³ should obtain their livelihood from that source.

15 But I have made use of none of these things, neither have I written thus that anything of this kind be done for me, for it were

¹ died.] i.e., died according to mortal sense. See Exp. Index under heading "Spiritual Individuality versus Human Personality." Also Mark 12:27 and Ezekiel 18th Chapter.

² flesh.] See Exp. Index under headings "Genesis," "Matter," and "Mortal."

³ Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Vicarious Atonement," and "Gospel."

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anyone should make void my boasting.

16 For though I proclaim the Glad Tidings, I have nothing in that to boast about; for I do so from very necessity. Yea, woe is me, if I do not proclaim the Glad Tidings!

17 For if I do this willingly, I have a reward; but if against my will, I have then been charged to perform a duty.

18 What is my reward then? Verily, that when I proclaim the Glad Tidings, I may further the Glad Tidings of Christ without expense to anyone, so that I may not abuse my right to receive compensation for proclaiming the Good News.

19 For though I am bound by no man, yet I have given my services to all, that I might gain the more.

20 And to the Jews I became as a Jew, that I might convert the Jews; to those under the law, as being under the law, (though not myself being under the law) that I might convert those who are under the law:

21 And to those outside the law, as being outside the law, (yet not myself being outside the law, but under Christ's law,) that I might convert those who are outside the law.

22 To the weak, I became as one who is weak, that I might convert the weak. I have become all things

to all men, so that I might by every possible means save some.

23 And this I do for the sake of the Glad Tidings, that I might be a partaker thereof with you.

24 Know ye not that those who run in a race, all run, yet one only receiveth the prize? So run, that ye may obtain.

25 Everyone who striveth for mastery, possesseth self-control¹ in all things,—they indeed—in the games—to obtain a perishable crown but we, an imperishable crown.

26 I therefore so run, yet not with uncertainty;² so fight, yet not as one who beateth the air;

27 but I discipline my body, and bring it into subjection, lest by any means, I, who have preached to others, should myself be rejected.

CHAPTER 10

1 Moreover, brethren, I would not have you ignorant that our forefathers were all under the cloud, and all passed through the sea;

2 and were all baptized as followers of Moses,—in the cloud, and in the sea;

3 and all ate the same spiritual food,

4 and all drank the same spiritual water; for they drank from the Spiritual Rock which followed them,—and that Rock was Christ.³

5 But with most of them GOD

¹ I possesseth self control.] Those who strove for the prizes in the ancient Olympian games, exercised self-restraint over everything that might hinder them. They had a fixed purpose and end in view and everything was subordinated that would interfere with the accomplishment of this purpose. So it is with spiritual discipline.

See Exp. Index under headings "Purpose in life," and "Master-men."

² uncertainty.] See Exp. Index under heading "Purpose in life."

³ Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for more comprehensive meaning of this term.

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was not well pleased; for they perished in the wilderness.

6 Now these things are examples for us, in order that we might not crave things which are evil, as they craved.

7 Neither be ye idolaters, as were some of them; for it is written "*The people sat down to eat and drink, and stood up to disport themselves.*" (Exod. 32:6).

8 Neither let us indulge in immorality as some of them indulged, and so fell in one day, three and twenty thousand.

9 Neither let us tempt Christ, as some of them tempted him, and so were destroyed by serpents.

10 Neither murmur ye, as some of them murmured, and so were destroyed by the destroyer.

11 Now all these things which happened to them have a figurative meaning, and were recorded for our admonition, on whom the end of the age has come.

12 Wherefore, let him who thinketh he standeth, take heed lest he fall.

13 There hath no temptation come upon you, but such as is common to mankind; and GOD is faithful, Who will not allow you to be tempted beyond your strength; but will, with the temp-

tation, also open a way of escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, shun all forms of idolatry,²

15 I speak as to wisemen; judge ye what I say.

16 The cup of blessing, which we bless, does it not symbolize joint-participation in the blood³ of Christ? The bread which we break, does it not symbolize joint-participation in the body of Christ?

17 Just as the loaf is one, so we, though many, are one body; for we are all component parts of the one loaf.

18 Behold Israel, from the human standpoint. Are not those who eat of the sacrifice, partakers of the altar?

19 Why say I this? Because an idol⁴ is anything of itself? Or that which is sacrificed to an idol, anything of itself?

20 No; but I say this because the things which the Gentiles sacrifice, they sacrifice to demons, and not to GOD; and I would not have ye have fellowship with demons.

21 Ye cannot drink both the cup of the Lord, and the cup of demons;⁵ ye cannot be partakers both of the Lord's table, and the table of demons.

22 Do we provoke the Lord to

1 disport themselves.] Not "dance" as in the Common Version. The Greek word does not refer to dancing specifically, but to any form of immoral pastime. The dance has a very high symbolic meaning, for it signifies spiritual joy. Because its true sense is sometimes perverted, just as art, music, literature, theatricals—both on the stage and on the screen—etc., have often been degraded to pander to immoral tastes, is no reason why anything that is good of itself should be condemned, for almost everything may be perverted. True dancing expresses art and joy in the poetry of motion. Licentious contortions can never be rightly termed dancing, for such exhibi-

tions are self-evidently immoral and unchaste, and display degraded taste. See Exp. Index under headings "Symbolism," and "Adultery."

2 idolatry.] See Exp. Index under headings "Idols," "Idolatry," and "Adultery."

3 blood; body.] Symbolic of the Christ life. See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

4 idol.] See Exp. Index under headings "Idols," and "Idolatry."

5 demons.] In the Greek, the word is "demons," not "devils." See Exp. Index under headings "Devil," "Evil," and "Non-reality of Evil."

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jealousy? Are we stronger than He?

23 All things are lawful, but all things are not expedient. All things are lawful, but all things do not edify.

24 Let no one seek his own welfare, but rather the welfare of others.

25 Whatever is sold in the markets,¹ that eat, asking no questions for conscience' sake;

26 for, "*The earth is the LORD'S² and the fulness thereof.*" (Ps. 24:1).

27 If an unbeliever invite you to a feast, and ye be disposed to go, eat whatever is set before you, asking no questions for conscience' sake.

28 But if anyone say to you, "This is an idol sacrifice," eat not, both for the sake of him who informed you, and for conscience' sake.

29 I say "for the sake of conscience," yet not yours but his I mean.

But ye say, "Why should my freedom be judged by the conscience of another?"

30 If I gratefully partake of food, why should I be blamed for eating that for which I have given thanks?"

31 Whether, then, ye eat, or drink, or whatever ye do, do all

to the glory of GOD.

32 Do nothing to offend either the Jews or the Gentiles, or the congregation³ of GOD.

33 even as I also please all men in every way possible, not seeking my own advantage, but that of the many, that they may be saved.

CHAPTER 11

1 Be ye imitators of me, even as I also am of Christ.⁴

2 Now, brethren, I praise you, because ye have kept me in mind in all things; and are keeping the ordinances as I delivered them to you.

3 But I desire you to know that the head of every man is Christ; and the head of woman is man;⁵ and the head of Christ is GOD.

4 Every man who prays or prophesies, having his head covered, dishonoreth his head.

5 but every woman who prays or prophesies, having her head uncovered, dishonoreth her head; for it is the same as though her head were shaven.

6 For if a woman's head be not covered, let it be shaven; but if it be shameful for a woman to have her hair cut off, or to be shaven, let her head be covered.

7 Now a man, indeed, ought not to cover his head, inasmuch as he is the image and glory of GOD;

1 whatever is sold in the market.] See Exp. Index under headings "Genesis," and "Deterging."

2 LORD'S.] The word is only given full capitalization, as in this instance, when it refers to GOD, the FATHER.

3 congregation.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

4 Christ, or Anointed.] See Exp. Index under heading "Christ," for more comprehensive meaning of this title.

5 man.] Paul, in the following verses

concerning woman, has been responsible not only for teaching false doctrine, but also for causing endless suffering to womanhood. It has kept woman in bondage to man, and caused the very divisions he so deprecates. In this instance Paul does not speak by revelation; his deductions are not even humanly wise, but merely in accordance with the customs of his people and period. See Gen. 1:27. Also Exp. Index under headings "Man (mortal)," and "Man (spiritual)." Note Preface for treatise on this subject.

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but woman is the glory of man;

8 for man was not taken from the woman, but woman from the man;

9 neither was man created for the woman, but woman for the man.

10 For this reason the woman ought to wear a symbol of subjection upon her head, because of the angels.

11 Nevertheless, neither is man independent of woman nor woman independent of man, in the Lord.

12 For as the woman came from the man, so also man is born of woman; but all things come from GOD.

13 Judge for yourselves; is it comely for a woman to pray to GOD, without a covering on her head?

14 Doth not nature herself teach you, that if a man have long hair, it is a disgrace to him?

16 but if a woman have long hair, it is a glory to her; because her hair is given to her as a covering.

16 If, however, anyone is disposed to dispute this matter, we have no such custom among ourselves, neither have the churches of GOD any such custom.

17 Now in the matter that I am about to write you, I praise you not,—because ye assemble together, not for your betterment, but for your harm.

18 To begin with, I hear that there are divisions among you

when ye come together in the assembly,—and I believe there is some truth in it.

19 For of necessity there must be heresies among you, so that those who are approved may be made manifest among you.

20 I learn also that when ye assemble together in one place, it is not for the purpose of partaking of the Lord's¹ supper, but to satisfy your physical hunger,—

21 for each one satisfieth first his own hunger,—with the result that one is filled, while others are left without anything.

22 What! have ye not homes where ye may eat and drink? Or do ye despise the church of GOD, and put to shame those who are poor? What shall I say to you? Shall I praise you in this matter? I praise you not!

23 For I have received from the Lord that which I delivered to you,—that the Lord Jesus, on the same night in which he was betrayed, took bread,

24 and having given thanks, broke it, and said, "*Take eat, this is my body which is broken on your behalf: this do to remind you of me.*"

25 After the same manner also he took the cup after supper,² and said "*This cup is the New Covenant in my blood; this do ye, as oft as ye drink it, to remind you of me.*"

26 For as often as ye partake of this bread, and drink this cup,

¹ Lord's.] This title is only written in full capitals, when it refers to GOD the FATHER, but not when it refers to His Son.

² after supper.] i.e., after the Passover

supper. A symbolic rite of deep spiritual significance. Jesus himself did not partake of either the symbolic bread or the wine. See English and American Revised Versions.

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ye do set forth the Lord's death till he come."

27 Whosoever shall partake of this bread, and drink of this cup of the Lord unworthily, will be an offender against the body and blood¹ of the Lord.

28 But let a man first examine himself, and then let him partake of this bread, and drink of this cup;

29 for whosoever eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the symbolic significance of the Lord's body.

30 For this reason many are weak and sickly among you, and many sleep.

31 Now if we would attend to judging ourselves, we would not be judged;

32 but when we are judged, we are chastened by the LORD,² so that we may not be condemned together with the world.

33 Therefore, my brethren, when ye come together to eat, wait until all are assembled.

34 And if anyone be physically hungry, let him eat at home; that ye assemble not together unto condemnation. Concerning the other matters I will set them in order when I come.

1 body and blood of the Lord.] Symbols of the Christ life. Partaking of the symbolic bread and wine, typifying the Christ life, is merely partaking of the ritualistic letter, whereas living the Christ life in spirit and in truth constitutes true communion. See Exp. Index under headings "Body and blood of Jesus Christ," "Symbolism," and "How to interpret the Scriptures."

2 LORD.] This word is only given full capitalization as in this instance, when it

CHAPTER 12

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away by speechless idols,¹ even as ye were misled.

3 Therefore I inform you, that no one speaking by the spirit of GOD, can say, "Jesus is accursed,"—and that no one can say, "Jesus is the Lord," except by the inspiration of the holy SPIRIT-truth.²

4 Now there are diversities of gifts, but the same SPIRIT;

5 and there are various forms of service, but the same LORD,³

6 and there are various ways of serving, but the same GOD who worketh through all.

7 But to each one it is given to manifest the SPIRIT for the good of all.

8 For to one is given, through SPIRIT, a word of wisdom; and to another a word of knowledge through the same SPIRIT;

9 and to another faith by the same SPIRIT; and to another gifts of healing by the same SPIRIT.

10 And to another the demonstration of mighty works; and to another prophesy; and to another discrimination between spirits; and to another interpretation of languages.

refers to GOD, the FATHER, but not otherwise. Many ancient manuscripts omit the word "Lord" in this verse.

1 Idols.] See Exp. Index under headings "Idols," and "Idolatry."

2 SPIRIT-truth.] See Preface. Also Exp. Index under heading "Holy Ghost" for meaning of this term.

3 LORD.] This word is only given full capitalization, as in verse 5, when it refers to GOD, the FATHER.

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11 But through all things worketh the one and the same SPIRIT, bestowing these gifts upon each one individually as He wills.

12 For as the mortal body is one, and yet has many members, and all the members of that one body, though many, constitute the one body, even so it is with Christ.*

13 For indeed, by one SPIRIT we are all baptised into one BODY,—whether Jews or Greeks, whether slaves or freemen; and are all made to drink of the one SPIRIT.

14 For the body is not composed of one member, but many.

15 Now if the foot should say,—“Because I am not the hand, I am not a member of the body,” is it then not of the body?

16 And if the ear should say,—“Because I am not the eye, I am not a member of the body,”—is it then not of the body?

17 If the whole body were an eye, where then would be the hearing? If the whole body were hearing, where would be the sense of smell?

18 But now hath GOD set the members, each one of them, in the body, according as it hath pleased Him.

19 But if one member should constitute the whole, where then would be the body?

21 The eye, therefore, cannot say to the hand,—“I have no need of thee,” nor can the head say to the feet,—“I have no need of thee.”

22 Now, more necessary than we think, are those members of the body which seem to be more feeble;

23 and those members of the body which we esteem to be less honorable, upon these we bestow more abundant honor, and so our uncomely parts come to manifest a great degree of comeliness, while our comely parts have no need.

24 But GOD hath so constructed the body,—giving more abundant honor to that part which was lacking,—

25 that there should be no schism in the body, but that the members should have the same regard for one another.

26 So if one member suffers, all the members suffer with it; or if one member is honored all the members rejoice with it.

27 Now ye are the Christ Body,² and members in particular.

28 And GOD hath placed in the church, first³ apostles; second prophets; third teachers; then demonstrators of marvelous signs; then those having the gift of healing; directors; and those speaking various languages.

29 Are all Apostles? Are all prophets? Are all teachers? Are

1 Christ, or Anointed.] See Preface, and Exp. Index under heading “Christ.”

2 Christ Body.] GOD being manifest through the spiritual members of His spiritual body, even as rays are members, and manifest the glory of the sun. See Exp.

Index under headings “Christ of GOD,” and “Christ.”

3 first.] a doubtful classification. GOD is no respecter of persons. See Exp. Index under headings “Sovereignty,” and “Master-men.” Also footnote to 1 Cor. 14:34, 35.

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all demonstrators of marvelous signs?¹

30 Have all the gift of healing?² Do all speak various languages? Are all interpreters?

31 Desire earnestly, however, to manifest the greater gifts.

CHAPTER 13

1 But now I will point out to you a way which transcends all others. Though I speak with tongues of men and of angels, but have not love,³ I am become as sounding brass, or a clanging cymbal.

2 And though I possess the gift of prophecy, and understand all mysteries, and have all knowledge, and even though I have all faith so that I could remove mountains, but have not love, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long and is kind. Love envieth not. Love vaunteth not itself; is not puffed up with pride;

5 doth not behave unseemly; seeketh not her own welfare; is not easily provoked; thinketh no evil;

6 rejoiceth not in iniquity, but rejoiceth in the truth;

7 beareth all things; is ever

trustful, every hopeful, and endureth all things.

8 Love never faileth, but whether there be prophecies, they shall be done away with; whether there be various languages, they shall cease; whether there be apparent knowledge it shall vanish away.

9 For we know only in part, and we prophesy only in part;

10 but when that which is perfect is revealed to us, then that which is in part will be done away with.

11 When I was a child, I spake as a child; I thought as a child; I reasoned as a child; but when I became a man I put away childish things.

12 For now we see through a glass,⁴ indistinctly; but then face to face. Now I know in part, but then I shall know in full, even as I am fully known.

13 But now abideth faith, hope, love, these three; but the greatest of these is love.

CHAPTER 14

1 Seek zealously this love, but desire earnestly the spiritual gifts, especially that ye may be able to speak as inspired⁵ of GOD.

2 For he who speaks in a foreign language, speaks not to men, but to GOD; for no one understands what is said, although in

1 marvelous signs.] See Exp. Index under heading "Miracles."

2 healing.] See Exp. Index under headings "Healing the sick," "Power to heal," and "Public Health Service."

3 love. See footnote to John 11:5. Also Exp. Index under heading "Love."

4 glass.] The Greek word *esoptrou* is to be understood as meaning some transparent substance which the ancients used in

their windows; such as thin plates of horn, mica, or ill prepared glass. Clear glass, as we now know it, did not then exist. Bloomfield. With this fact understood the lesson involved in the symbolic figure is much more intelligible. See Exp. Index under heading "Symbolism."

5 inspiration.] See Exp. Index under heading "Intuition."

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spirit he is speaking of hidden truths.

3 But he who speaks with inspiration from GOD, speaks to men for their edification, encouragement, and comfort.

4 He who speaks in a foreign tongue, however, edifies himself alone; while he who speaks with inspiration from GOD, edifies the whole assembly.

5 I would that ye all could speak foreign languages; but rather that ye all might speak with inspiration from GOD; for greater is he who speaks inspired truth, than he who can speak foreign languages,—unless such an one interprets his words so that the congregation may be edified.

6 Now brethren, suppose I should come to you speaking in a foreign language, what should I profit you, unless I speak to you either through revelation, or through knowledge, or through prophecy, or through inspiration from GOD?

7 For even with inanimate things which give forth sound, whether they be flutes or harps, unless there is a distinction in the sound, which each gives forth, how shall it be known whether it is a flute or a harp that is being played?

8 And if the trumpet give forth a tremulous sound, who will prepare himself for the battle?

9 And so with you, unless ye

speak in a language that can be readily understood, how can it be known what ye are saying? Otherwise ye would merely be speaking into the air.

10 There are, for example, various languages in the world, and none of them are devoid of meaning;

11 But if I know not the meaning of a language, I shall be to him who speaketh a foreigner, and he a foreigner to me.

12 So do ye,—inasmuch as ye are zealous for spiritual gifts,—strive that ye may excel for the edification of the congregation.

13 Wherefore, let him who speaketh in a foreign tongue, pray for ability to interpret.

14 Now if I pray in a foreign language, though my spirit prayeth,—yet my knowledge will prove unfruitful.

15 What course then shall I pursue? I will pray with the spirit, and I will pray so that I may be understood. I will sing praise with the spirit, but I will sing praise so that I may be understood;

16 otherwise,—if thou bless with the spirit, how shall he who occupies a seat in the congregation say, "Amen," when thou givest thanks seeing that he understandest not what thou sayest?

17 For though thou givest thanks excellently, yet the others are not edified.

18 I thank GOD I speak more

1 Inspiration.] See Exp. Index under headings "Inspiration," "Intuition," "Mind," "Spirit," "Spiritual," "Truth," and "Science (True)."

2 prepare himself.] See Exp. Index under headings "Preparedness," "Power to heal," "Master-men," and "Resistance versus non-resistance."

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languages than any of you;

19 yet I would rather speak five words to a congregation so that I could be understood, and thereby instruct others, than ten thousand words in a foreign tongue.

20 Brethren, be not children in understanding; however, with regard to evil, be ye children, but in understanding be mature.

21 In the law it is written, *"With other languages, and with the lips of others I will speak to this people; but even then they will not listen to Me, saith the LORD."* (Isa. 28:11).

22 Wherefore the gift of languages is for a sign, not to those who believe, but to the unbelievers; but inspired truth is not for unbelievers, but for those who believe.

23 Now if a whole congregation should come together into one place, and all should speak in different languages; and there should come in those who are ignorant, or unbelievers, would they not say that ye were all mad?

24 But if all should have the gift of divine inspiration¹ and there should enter one who is ignorant or an unbeliever, he would be made conscious of his sins, and his heart would be searched by the truth they voiced.

25 and so the secrets of his heart would become manifest to him; and falling on his face he would worship GOD, declaring that GOD was among you in very truth.

26 What shall I suggest then, brethren? Even that when ye

come together, each one of you have ready a psalm, or a discourse, or a gift of tongues, or a revelation, or an interpretation to give. Let all things be done for edification.

27 If any speak in foreign languages, let the speakers be limited to two or three at the most, and let them speak each in his turn, and let some one interpret;

28 but if there be no interpreter present, let such an one remain silent in the congregation; and let him commune with himself and with GOD.

29 And let two or three prophets speak, and let the others weigh what is said;

30 but if any one who sitteth, receive a revelation, let the first speaker hold his peace for the time.

31 For ye may all instruct others, each in turn, so that all may learn, and all may be comforted.

32 The spirit that moves those who are inspired, is subject to law and order,—

33 for GOD is not the author of confusion, but of peace—as it should be in all the congregations of the disciples.

34 Let the women present keep silent in the assemblies; for they are not permitted to speak, but are commanded to be submissive, as the law directs;

35 and if they desire to be informed about anything, let them ask their husbands at home; for it

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is shameful¹ for women to speak in the congregation.

36 Did the word of GOD emanate from you, or did it not rather come to you?

37 If anyone considers himself inspired of GOD, or that he is spiritually minded, let him acknowledge that the things which I write to you are commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, earnestly desire the gift of divine inspiration; and forbid none to speak in foreign languages;

40 but, nevertheless, let all things be done decently, and in an orderly fashion.

CHAPTER 15

1 Moreover, brethren, let me recall to you the Glad Tidings which I proclaimed to you, which ye have received, and in which also ye have stood.

2 through which also ye are *being saved*,² if ye keep in mind what I proclaimed to you,—unless indeed ye have believed in vain.

¹ shameful for women to speak in the congregation.] As in many eastern nations, women had been held in a subordinate position by man in all the affairs of life, being considered more as chattels, than as gifted with spiritual possibilities, fully equal, if not superior to man.

Paul was undoubtedly influenced by the customs and traditions of both church and state, which prevailed at that period, and not by revelation.

Paul's attempt in this chapter to establish his infallibility should not be allowed to deceive anyone into granting him the position of an infallible teacher, with due respect however for all that he taught that was inspired. Centuries of fiery trials have more than proved that when women are given the opportunity to develop their inherent spiritual individuality, they demonstrate the fallacy of man's egotistic contention of superiority.

Women have proved to be constructive builders, making skillful use of the peace-

3 For I delivered unto you, first of all, that which also I received,—that Christ² Jesus died³ on behalf of our sins, according to the Scriptures;

4 and that he was buried; and that he rose again⁴ the third day according to the Scripture;

5 and that he was seen by Cephas, and then by the twelve Apostles.

6 After that he was seen by about five hundred brethren at one time; of whom the greater number are still living, but some have fallen asleep.

7 After that, he was seen by James; then by all the Apostles;

8 and last of all, he was seen by me also, as by one of untimely birth;

9 for I am the least of the apostles,⁵ who am not worthy to be called an apostle, because I persecuted the church⁶ of GOD.

10 But by the grace of GOD, I am what I am; and His grace which has bestowed upon me was not in vain; for I labored more zealously than any one else; yet

ful arts; whereas men have manifested combative and destructive attributes which do not redound to their credit in the history of mortals.

See Preface for further treatise on this subject.

2 being saved.] Not "saved" as rendered in the Orthodox Version. Salvation is progressively attained insofar as we come into at-one-ment with GOD, and not by the vicarious means of blind faith. See Exp. Index under headings "Dogma," "Atonement and at-one-ment," and "Vicarious atonement."

3 died.] See Exp. Index under headings "Death," and "Life."

4 rose again.] See Exp. Index under headings "Raising the dead," "Mind," "Matter," "Meta-physics," and "Ontology."

5 apostles.] Equivalent to missionaries, in the broadest sense of the term.

6 church.] See Exp. Index under headings "Church (militant)," "Church (triumphant)," "Service," and "Ministry."

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not I, but the grace of GOD which was with me.

11 Whether then it was I, or whether it was they who proclaimed the Glad Tidings to you, thus we proclaimed it, and thus you believed.

12 Now if it is proclaimed that Christ Jesus rose from the dead, how say some among you that there is no resurrection from the dead?

13 But if there is no resurrection of the dead, then Christ Jesus hath not risen;

14 and if Christ Jesus hath not risen, then is our proclamation vain; and your faith is also vain.

15 Yea, more, we are found to be false witnesses concerning GOD: for we have testified of GOD that He raised up Christ Jesus, whom He did not raise, if indeed the dead¹ rise not.

16 For if the dead rise, not neither hath Christ Jesus been raised;

17 and if Christ Jesus hath not been raised, your faith is void; ye are yet in your sins.

18 Then also, those who have fallen asleep, after accepting Christ Jesus, have perished.

19 If in this life only we hope in Christ, we are of all men most miserable.

20 But now is Christ Jesus risen from the dead, and become the first fruits of those who slept.

21 For since death came by man²

so by man there is a resurrection of the dead;

22 for as in Adam all die, so also in Christ will all be made alive.

23 But each in his order; Christ Jesus the first-fruit; afterwards those who are Christ's in his presence.

24 Then cometh the end—when he shall have delivered up the kingdom to GOD, even the FATHER; when he shall have abolished all human government and authority and power.

25 For he must reign until he hath put all enemies under his feet. (Ps. 8:6, 110:1).

26 Even death, the last enemy, will be rendered void;

27 for he hath put all things under his feet. But when he saith that all things are put under him, it is manifest that GOD is excepted, Who is the cause of all things.

28 And when he shall have demonstrated his dominion over all mortal conditions, then shall the Son himself be subject to GOD, Who hath given him dominion over all things, that GOD may be All in All.

29 Otherwise, what will those do who are being baptized on behalf of those who have already died?¹ If the dead rise not at all, why then are they baptized on their behalf?

30 And why do we continue to

1 dead.] See Exp. Index under headings "Death," "Raising the dead," and "Life."

2 man.] i.e., Adam. See Exp. Index under headings "Adam," "Man (mortal)," "Man (spiritual)," "Mortal," "Matter," "Son of God," and "Christ."

1 died.] This practice of being baptized in behalf of those who had died existed among the early Christians for a time. It was a natural resultant, if the false vicarious dogma theory be accepted. See Exp. Index under headings "Baptism," "Symbolism," "Ritualism," "Atonement and atonement," and "Vicarious atonement."

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jeopardize our lives every hour?

31 I solemnly declare by the pride which I have in you through Christ Jesus our Lord, that my mortal self dies daily.

32 If for a mere human motive I fought with wild beasts at Ephesus, what advantage is it to me? If the dead rise not, let us eat and drink, for to-morrow we die.

33 Be not deceived; evil entertained corrupts a good character.

34 Awake to righteousness, and sin not; for some are ignorant of the true nature of GOD. I speak this to your shame.

35 But some one may ask, "How are the dead raised to life, and in what body do they appear?"

36 Thou fool! The seed thou sowest is not quickened unless it first die;

37 and that which thou sowest is not the body which is to appear later, but merely, so to speak, a kernel of grain,—of wheat, perchance, or some other grain;

38 but GOD giveth it such a

body as pleaseth Him, and to each one its own body.

39 All flesh is not the same flesh; but there is one flesh indeed, of men; and another flesh of beasts; and another of fishes; and another of birds;

40 and there are also celestial bodies, and bodies terrestrial,² but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory.

42 So also in the resurrection of the dead,—this body³ is sown in corruption, it is raised incorruptible;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

44 It is sown a psychical⁴ body, it is raised a spiritual body. If⁵ there is a psychical body, there is also a spiritual body.⁶

45 And so it has been written, "*The first man was made a mortal*

1 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

2 bodies terrestrial.] See Exp. Index under headings "Matter," "Mind," "Spirit," "Truth," "Meta-physical," and "Mortal."

3 this body.] See verse 50, also 2nd Corinthians 6:16, Rom. 8, and Exp. Index under headings "Mortal," and "Man (mortal)."

4 psychical.] i.e., the mental phenomenon of carnal mind so-called. The Standard Dictionary defines the word "psychical," as "mental," as distinguished from physical and physiological." See Exp. Index under heading "Carnal mind," "Adam," "Man (mortal)," "Man (spiritual)," "Spiritual individuality versus human personality." Also see footnote in American Revised Version.

5 If.] This reading—"If there is a psychical body;" is found in the Sinaitic, Vatican, and Alexandrine manuscripts, the three oldest and most valuable copies of the Bible manuscripts now in existence.

The Vulgate manuscript reads "*If*" but omits it in translation. A very significant fact in view of Paul's utterance in verse 50 of this chapter, and when comparing the first and second account of creation in Genesis. See Emphatic Diaglott by Wilson. Compare Gen. 1:1 to Gen. 2:5 with Gen. 2:6, 7. See Philipians 2:6, 7, 8.

The spiritual character body is not the animal body transformed. The Greek words indicate that the two bodies are not identical. See foot note to Modern Speech New Testament. At times Paul's vision of spiritual realities is unobscured, at other times he sees as through a glass indistinctly. See Exp. Index under headings "Mortals," and "Matter."

6 of wholly spiritual origin.] Lit. "is from heaven." The Revised versions, both English and American, the Vatican manuscript, and most translators omit the words, "the Lord" from this verse. It appears in the Authorized Version as an interpolated word.

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personality," (Gen. 2:7) but the last Adam, is a quickening individuality.

46 However, the spiritual was not first, but the psychical, and afterwards that which is spiritual.

47 The first man is of the earth,—an earthly phenomenon, the second man is of wholly spiritual origin.

48 As is the earthy,—such are they also that are earthy; and as is the heavenly, such are they also who have their origin in heaven.

49 And even as we have borne the likeness of the material man, so shall we also bear the likeness of the heavenly man.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of GOD; neither is it possible for a corruptible body¹ to be transformed into a spiritual body.

51 Behold! I show you a mystery; we shall not all fall asleep in death, but we shall all be transformed,

52 in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead will be raised, incorruptible, and we shall be transformed.

53 For this corruptible body must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall put on immortal-

ity, then will be brought to pass the saying which has been written, "*Death is swallowed up in victory.*" (Isa. 25:8).

55 O death,² where is thy sting? O hades³ where is thy victory?

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to GOD Who giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

CHAPTER 16

1 Now concerning the collection that is being taken up for the disciples;—even as I have given instructions to the congregations of Galatia, so also do ye.

2 Upon the first day of the week, let each one of you lay something by, according as GOD hath prospered him, so that no collection may be taken when I come.

3 And when I come, I will send whomsoever you may authorize by letter, to convey your gift to Jerusalem;

4 and if it be wise for me to go also, they shall go with me.

5 Now I will come to you, after I have passed through Macedonia; for I am to pass through Macedonia.

¹ corruptible body. See Exp. Index under headings "Adam," "Matter," "Mortals," "Immortals," and "Spiritual Individuality versus Human Personality."

² death.] See Exp. Index under headings "Death," "Mortal," and "Life."

³ hades.] Hades is the word used in the Septuagint, a Greek translation of the

Old Covenant Scriptures, as a translation of the Hebrew word *shoel*: shoel being a term used to denote the abode of the dead, or a state of deadness, whether seemingly alive or not. The word *shoel*, in the Hebrew is the equivalent in meaning of the Greek *hades*. See Exp. Index under headings "Hades," "Hell," and "Gehenna."

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6 And it may be that I shall remain,—yea, and even spend the winter with you, that ye may forward me on my journey wheresoever I may decide to go.

7 So I will not see you now as I pass through, since I trust later to tarry some time with you, if the Lord permit.

8 I intend to remain at Ephesus until Pentecost;

9 for a great opportunity to do effectual work is there opened to me; even though there are many adversities.

10 If Timothy should have arrived, see that he may be among you without fear; for he doeth the Lord's¹ work, even as I do.

11 Let no one, therefore, despise him; but send him on his way in peace, that he may come to me, for I look for him with the brethren.

12 Now concerning our brother Apollos, I greatly desired him to come to you with the brethren, but he was not at all inclined to come at present; however, when he has an opportunity, he will come.

13 Watch ye!² Stand steadfast in the faith! Quit you like men! Be strong!

14 Let all your deeds be done in love.

15 And I beseech you, brethren,—ye know the household of Stephanas, who are the first fruit of Greece, that they devoted themselves to the service of the disciples,—that ye be submissive to such persons, and to everyone who co-operates and labors with us.

17 I am glad of the presence of Stephanas, and Fortunatus, and Achaicus; for whatever ye have not already provided, they have been able to supply;

18 for they have refreshed both my spirit and yours also. Acknowledge, therefore, brethren who are so devoted.

19 The congregations¹ of Asia salute you. Aquila and Pricilla, together with the congregation which meets in their home, send you greetings in the Lord.

20 All the brethren send you greetings. Greet ye one another with a holy kiss.

21 This my own salutation, is written by my own hand.

22 If any one love not the Lord Jesus Christ, let him be left to the judgment of the Lord who cometh.²

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¹ Lord.] This word is only capitalized in full when it refers to GOD, the FATHER.

² Watch ye! See Exp. Index under headings "Preparedness," "Panoply," "Righteousness," and "Spiritual."

¹ congregation.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

² Lord who cometh.] See footnote in (American Revised Version. See Ferrar Fenton's New Testament.

FIRST TO THE CORINTHIANS
WRITTEN FROM EPHEBUS.

SECOND EPISTLE¹ OF PAUL TO THE CORINTHIANS

CHAPTER 1

1 Paul, an apostle of Christ² Jesus by the will of GOD, and Timothy our brother,—to the congregation³ of GOD which is in Corinth, together with all those who are in Greece:

2 grace be to you, and peace, from GOD our FATHER and the Lord Jesus Christ.

3 Blessed be the GOD and FATHER and the Lord Jesus Christ, the FATHER of mercies, and the GOD of all comfort,

4 Who comforteth us in all our trouble by means of the comfort whereby we ourselves are comforted of GOD;

5 for as the sufferings of Christ Jesus abound in our experience, so our consolation also aboundeth through Christ Jesus.

6 And whether we be afflicted, it is on behalf of your comfort and salvation; which trials are effectual, if they result in your patient endurance of the sufferings which we also have to endure; or whether we be comforted, it is on behalf of your comfort and salvation.

7 And our hope for you is steadfast, knowing that as ye are partakers of the sufferings, so also are ye partakers of the comfort.

8 For we would not have you ignorant, brethren, of the affliction which came upon us in Asia; how we were pressed to the limit

of endurance, so that we even despaired of life;

9 for even the sentence of death hung over us, that we might not trust in ourselves, but in GOD who raiseth the dead;

10 Who delivered us from so imminent a death, and doth deliver; and Whom we trust will continue to deliver us;

11 while ye also help by co-operating in your prayers for us; so that from many hearts thanksgiving may be rendered for the blessings bestowed upon us, in answer to the many prayers offered on our behalf.

12 For our reason for rejoicing is in the testimony of our conscience, that in simplicity and godly sincerity—not with human wisdom, but by the grace of GOD—we have conducted ourselves in the world; but more especially so toward you.

13 For we write nothing to you except what ye read and acknowledge,—and I trust ye will acknowledge, even to the end,—

14 as ye already have partially acknowledged us, inasmuch as ye rejoice in us, even as we also shall rejoice in you in the day of the Lord Jesus.

15 And having this confidence, I intended to come to you before, so that ye might be doubly benefited,

16 and to pass through your city on my way to Macedonia; and

¹ epistle.] i.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," "Scripture," "Bible," and "Canonization."

² Christ, or Anointed.] See Preface,

and Exp. Index under heading "Christ," for more comprehensive meaning of this title.

³ congregation.] See Exp. Index under headings "Church, (militant)," and "Church (triumphant)."

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from Macedonia to come again to you, and to be forwarded on my journey by you to Judaea.

17 This then being my intention, did I regard it lightly? Or are my purposes planned according to mere human impulse,—that I should say both, "Yea, yea," and "Nay, nay?"

18 But as GOD is true, our word was not intended to mean both "Yea" and "Nay."

19 For the Son of GOD, Christ Jesus, who was proclaimed among you by us,—even by me, and Silvanus, and Timothy,—wavered not between yea and nay, but with him it was always, "Yea."

20 For all the promises of GOD are affirmatively manifested in him; and in him amen, to the glory of GOD through us.

21 Now He who established us together with you in Christ, and hath anointed us, is GOD;

22 Who hath also sealed us, and given us the pledge of the spirit in our hearts.

23 Moreover, I call GOD as a witness to my soul, that I have not come as yet to Corinth, in order that I might spare you.

24 Not that we would dictate to you in regard to your faith, but because we are fellow-workers for your joy,—for ye have stood firm in the faith.

CHAPTER 2

1 But I have resolved not to come again to you on another painful visit.

2 For if I grieve you, who is there then to gladden my heart but the very ones whom I grieve?

3 And I wrote you about this matter, so that if I should come, I might not be grieved by those in whom I ought to rejoice; having confidence in you all, that my joy is your joy also.

4 Out of the depths of affliction and anguish of heart I wrote you with many tears; not that ye should be grieved thereby, but that ye might know the great love which I have for you.

5 Now if any one hath caused me grief, he hath not grieved me but slightly, that I might not be too severe with all of you on this account.

6 Sufficient to such a person is the punishment which was inflicted by the majority¹ of you.

7 So now, on the other hand, ye ought rather to forgive and comfort him, lest perchance, such a one be overwhelmed by self condemnation.

8 Wherefore, I entreat you that ye publicly confirm your love toward him.

9 For this purpose also I wrote, that I might know the proof concerning you, whether ye are obedient in all things.

10 To whom ye forgive anything, therefore, I also forgive; for what I have forgiven— if there were anything to forgive—I have forgiven for your sakes, in the presence of Christ,—

¹ majority.] Not "many." Indicating the democratic nature of the early assemblies of Christian believers. Many signs point to the fact that the early Christians conducted their meetings in general con-

formity with what is now known as parliamentary law and not as an ecclesiastical body. See Exp. Index under headings "Canonization," and "Elders."

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11 lest satan¹ should take advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to proclaim the Glad Tidings of Christ,—a door having been opened to me there by the Lord—

13 I had no rest in my spirit, because I found not Titus my brother; so taking leave of them, I went from thence into Macedonia.

14 And now, thanks be to GOD, who always causeth us to triumph in Christ, and maketh manifest through us the sweet fragrance of the knowledge of him in every place.

15 For we are to GOD a sweet fragrance of Christ,² both among those who are *being saved*,³ and among those who are perishing,—

16 to the latter we are the savor of death resulting in death, but to the former the sweet fragrance of life resulting in Life; but who is qualified for such an undertaking?

17 For we are not like many who adulterate the word of GOD; but from sincere motives, as received from GOD, and in the presence of GOD, we speak in Christ.

1 satan.] Greek for adversary; viz., evil, error; whatever opposes GOD, GOOD.
2 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for more comprehensive meaning of this term.

3 being saved.] Paul refers to those who have accepted the Christ ideal as "those who are *being saved*," and not as being already saved because of blind belief in anything, or anyone. There is a vital difference between the process of *being saved* through obedience to the teaching of the Master Metaphysician, and "saved" through mere blind belief in Christ Jesus as a vicarious saviour. Sa-

CHAPTER 3

1 Are we beginning again to commend ourselves,—or do we need, as some do, letters of recommendation to you, or letters of recommendation from you?

2 Ye are our letters of recommendation, written in our hearts; known and read of all men;

3 inasmuch as ye are manifestly an epistle of Christ, having been converted by us, and written, not with ink, but with the spirit of the living GOD; not on tablets of stone, but on fleshly tablets of the heart.

4 Such is the confidence we have towards GOD through Christ Jesus;

5 not that we are qualified of ourselves to reason anything by our own reasoning power, but our qualification emanates from GOD;

6 Who also hath qualified us to be ministers¹ of the *New Covenant*² not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

7 Now if the dispensation which involved death,—written and engraved upon stones was glorious, inasmuch that the children of Israel were unable to look steadily into the face of Moses, because of

viour indeed he was, and is, but only as Wayshower and Exemplar of divine law and ethics. See Exp. Index under headings "Being saved," "Atonement and atonement," "Vicarious atonement," "Salvation (The way of)," "Righteousness," and "Gospel."

1 ministers.] See Exp. Index under headings "Ministers," "Service," "Ordination," and "Ecclesiasticism versus Religion."

2 New Covenant.] Not "Testament," which would give no intelligent meaning to these important words. See Preface. Also Exp. Index under headings "Covenant," and "New Covenant."

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the illumination of his countenance,—which dispensation is drawing to a close,—

8 will not the dispensation of SPIRIT be far more glorious?

9 For if the dispensation involving condemnation is glorious, much more doth the dispensation of Divine righteousness¹ abound in glory.

10 For even that which was made glorious hath no glory in this respect,—that in the presence of the glory which excelleth it, its glory vanisheth.

11 So if that which is being annulled is glorious, much more is that which cannot be annulled, glorious.

12 Seeing then that we have such hope, we use great plainness of speech,

13 yet not as Moses, who covered his face with a veil, so that the children of Israel could not gaze intently on that which was being abolished.

14 But their minds were blinded; for until this very day, the same veil remaineth, when the *Old Covenant*² Scriptural writings are read, since they have not awakened to the fact that this veil

is abolished by the coming of Christ.

15 So even to this day, when the Mosaic law is read, a veil remains upon their hearts.

16 Nevertheless, when they shall turn to the Lord,³ the veil⁴ will be withdrawn.

17 Now by "the Lord" is meant the SPIRIT manifest; and where the spirit of the Lord is, there is liberty.

18 And we all, with unveiled face, reflecting⁵ as in a mirror the glory of the Lord, are transformed⁶ into the same likeness, from glory to glory, even as by the spirit of the Lord.

CHAPTER 4

1 Therefore, being engaged in this ministry,⁷ and being mindful of the mercy shown us, we faint not;

2 but have renounced the hidden things of dishonesty; not walking in craftiness, nor falsifying the word of GOD; but by manifesting the truth, commend ourselves to every man's conscience in the sight of GOD.

3 But if the Glad Tidings⁸ we bring is veiled, it is veiled to those

1 righteousness.] i. e., Divine righteousness, or the righteousness that pertains solely to spiritual realities and ethics. See Exp. Index under heading "Righteousness," for helpful treatise on this subject.

2 Old Covenant.] See Exp. Index under heading "Covenant," and "Text of Old Covenant and New Covenant."

3 Lord.] See Preface for explanation of the distinction between the word LORD, meaning GOD the FATHER or CAUSE; and Lord, the title of His Son, the effect, or manifestation of the FATHER. See Exp. Index under headings "LORD," and "Lord."

4 veil.] i. e., materialism and ritualism.

See Exp. Index under headings "Spirit," "Mind," "Truth," "Selence (True)," "Religion (True)," and "Matter."

5 reflecting.] See footnote in American Revised Version.

6 transformed.] See Exp. Index under headings "Transformation-Transfiguration," "Meta-physies," "Mind," and "Matter."

7 ministry.] See Exp. Index under headings "Minister," "Service," and "Ordination." Note Preface also.

8 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Orthodoxy," "Dogma," and "Atonement and atonement."

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who are perishing,—

4 to those unbelievers whom the God of this world¹ hath blinded, lest they see distinctly the effulgence of the Glad Tidings of the glory of the Christ,² who is the manifest image and likeness of GOD.

5 We do not proclaim ourselves, but Christ Jesus as Lord; and we ourselves bound to you in service for his sake.

6 For the same GOD who commanded the light to shine out of darkness, hath illumined our hearts to reveal the knowledge of GOD'S glory, in the face of Christ Jesus.

7 But we have this treasure in earthy vessels, that the excellence of the power may be seen to have its origin in GOD, and not in us.

8 We are afflicted on every side, but not distressed; we are perplexed, but not in despair;

9 persecuted, but not forsaken; cast down, but not destroyed;

10 always bearing about in our bodies the dying state³ of Jesus, that the life also of Christ Jesus might be manifested in our bodies.

11 Indeed we who live are continually being delivered up to death for Jesus sake, so that the life of Christ Jesus may be made

manifest in our mortal bodies;

12 so that while death is working in us, life is working in you.

13 But, having the same spirit of faith, expressed in the words, "*I believed, and therefore have I spoken,*" (Ps. 116:10) so we also believe, and therefore speak;

14 For we know that He who raised up the Lord Jesus, will raise us up also with Jesus, and will present us together with you.

15 For all things are done for your sakes, that the abundant grace might, through the thanksgiving of many, rebound to the glory of GOD.

16 Wherefore we faint not; for even though our mortal self-hood is wasting away, yet our spiritual individuality is being renewed day by day.

17 Moreover the lightness of our affliction, which is but momentary, worketh for us a far more exceeding and eternal weight of glory;

18 while we strive—not for the material phenomena⁴ which are seen—but for the spiritual noumena which are not seen by mortal vision; for the phenomena which are seen are temporal, but the noumena which are not seen by mortal vision are eternal.

1 this world.] I. e., the so-called mortal world. See Exp. Index under headings "World," and "Matter."

2 Christ.] See Preface. Also Exp. Index as to the fuller significance of this title.

3 death.] See Exp. Index under headings "Death," and "Life." Paul continually errs in emphasizing the death and crucifixion of Jesus. Christ Jesus triumphed over death, the last enemy, therefore it is the meta-physical or spiritual triumph that should be emphasized. This victory over the last enemy, death, together with his final ascension out of mortal materialism,

are scientific proofs offered to suffering humanity that things are not necessarily material because they seem to be so, and that the way of salvation out of mortality is to be found by following in the main the same metaphysical and ethical line of light he trod. See Exp. Index under headings "Ontology," "Metaphysics," "Mortals," and "Immortals." Also see Preface.

4 material phenomena.] See Exp. Index under headings "Mortal," "World (The carnal)," "Matter," "Spirit," "Spiritual," "Mind," "Reality," "Non-reality," "Science (True)," and "Truth."

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CHAPTER 5

1 For we know that if this, our earthly habitation, be dissolved,¹ we have a habitation provided by GOD, a house not made by mortal means, eternal in the heavens.

2 For, indeed, in this mortal habitation we groan, earnestly desiring to be clothed upon with that habitation of ours which is from Heaven;

3 and assuredly, being thus clothed upon we shall not be found naked.²

4 For we who are in this material tent³ do groan, being burdened because of it; not that we would be unclothed, but clothed upon, that mortal existence may be swallowed up of Life.

5 Now He who hath prepared us for this change is GOD, who hath also given to us the pledge of His spirit.

6 Therefore, of this we are assured, that whilst we are at home in this mortal embodiment, we are absent from our spiritual home, and from the LORD;

7 (for we walk by faith, not by sight;)

8 but we are assured, I repeat, that we are more than willing to be absent from this mortal body, that we may be at home with the LORD.⁴

1 earthly habitation be dissolved.] See Exp. Index under headings "Man (mortal)," "Mortals," "Matter," and "Spiritual Individuality versus Human Personality."

2 not be found naked.] i.e., though clothed non-materially, as purely character beings, we shall not be unsubstantially clothed.

3 tent, tabernacle.] The word "tent" gives a truer significance here, as it signifies the temporal nature of the mortal habitation. The original tabernacle of the Hebrews was in tent form.

9 Wherefore, we earnestly desire, that whether present or absent we may be acceptable to Him.

10 For we must all appear before the judgment seat of Christ;⁵ so that each one of us may receive the award for his actions whilst dwelling in this mortal body,—according to what we have done, whether good or evil.

11 Knowing, therefore, the reverence⁶ due the LORD, we persuade men to repent; but our motives are manifest to GOD; and I trust are manifest to your consciences also.

12 We are not commending ourselves again to you, but are giving you an opportunity to glory on our behalf,—that ye may have somewhat to reply to those who glory in superficial appearances, and not in character.

13 For whether we are beside ourselves, it is in GOD'S service; and whether we are in our right mind, it is to serve you.

14 For the love of Christ constraineth us in thus judging, that if one died for all, then all died;

15 and he died for all, that those who live should not henceforth live to themselves, but for him who died and rose again in their behalf.

16 Wherefore, henceforth know

4 LORD.] The word is only capitalized in full thus when it refers to GOD, the FATHER.

5 judgment seat of Christ.] See Exp. Index under heading "Judgment."

6 reverence.] Reverence and revere are synonyms of the word fear. They inspire men to love, rather than to fear GOD. Fear never inspires love, but rather dread. See 1 John 4:18. See Exp. Index under headings "Love," and "Reverence."

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we no one as a physical being;¹ yea, even though we have known Christ Jesus as a physical being, yet now henceforth know we him as such no longer.

17 Therefore, if anyone be in Christ, he belongs to the spiritual creation, old things have passed away; behold all things have become new.

18 But all things are of GOD, who reconciled us to Himself through Christ Jesus, and hath given to us the ministry of reconciliation;

19 namely, that GOD, manifest in Christ² Jesus, was reconciling the world to Himself, not reckoning their offences against them, and hath committed to us the word of reconciliation.

20 We are therefore, ambassadors for Christ; as though GOD were entreating you through us, we pray you on Christ's behalf be ye reconciled to GOD.

21 For he who had not known sin,³ was made to bear the burden of sin by sinful mankind on our behalf, that we might come to manifest the righteousness of

GOD, through following him, the divine exemplar.

CHAPTER 6

1 We then as fellow-workers, beseech you not to receive the grace of GOD in vain;

2 for GOD saith, "*I have heard thee in a time acceptable, and in a day of salvation have I succored thee.*" (Isa 49:8) Behold now is the acceptable time! Behold now is the day of salvation!"

3 We give no cause for offence in anything, that those who serve may not fall into discredit.

4 In all things we endeavor to prove ourselves servants of GOD, —by much patience in afflictions, in necessities, in distresses;

5 in stripes, in prisons, in tumults, in labors, in watchings, in fastings;

6 by purity, by knowledge, by long-suffering, by kindness, by the holy SPIRIT-truth,⁵ by unfeigned love;

7 by the word of truth, by the power of GOD, by the weapons of righteousness,⁶ wielded right and left;

1 physical being.] See Exp. Index under headings "Man (mortal)," "Adam," "Matter," and "Mortals."

2 GOD, manifest in Christ.] See Exp. Index under headings "Christ of GOD," and "Spiritual Individuality versus Human Personality."

3 For he who had not known sin.] There is nothing in the Greek manuscripts to justify the introduction of the word "he," meaning GOD in the opening sentence of verse 21, as the verse is rendered in the King James' Version. Such a rendering was given no doubt to justify the orthodox dogma that GOD—the just and loving FATHER-MOTHER—ordained and predestined His Son to be crucified in order to provide a vicarious means of salvation. The spirit of the text does not justify the interpolation. History, however, does record the fact that the sinful carnal mind, instigated by those high in authority, was

responsible for this outrage against GOD and man. It is not difficult to trace the trail of the serpent in this attempt to make GOD the author of this travesty of justice. Many passages in both the Old and New Covenant Scriptural writings have been similarly mistranslated, to support this monstrous dogma.

See Exp. Index under headings "Vicarious Atonement," "Being saved," "Atonement and at-one-ment," "Glad Tidings," "Salvation (The way of)," "Dogma," and "Wrath of GOD."

4 salvation.] See Exp. Index under headings "Atonement and at-one-ment," and "Salvation (The way of)."

5 SPIRIT-truth.] See Preface. Also Exp. Index under heading "Holy Ghost."

6 weapons of righteousness.] See Exp. Index under headings "Righteousness," "Resistance versus non-resistance," "Warfare," and "Prince of Peace."

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8 through honor and dishonor; through calumny and fame; regarded as deceivers, yet being true;

9 as unknown, and yet well-known; as dying, yet behold we live, as chastened, yet not put to death;

10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians! our mouth is opened to you, our heart is enlarged.

12 Ye are not straightened because of our love for you, but in your own affection for us ye are straightened.

13 Now there should be a just requital,—I speak as to children,—therefore, let your hearts also expand towards us.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness?

15 And what harmony can exist between Christ¹ and Beliar,² or what is there in common between a believer and an unbeliever?

16 And what connection hath the temple of GOD with idols? For we are³ the temple of the living GOD,—as GOD hath said, "*I will dwell in them and walk in them,*

and I will be their GOD, and they shall be My people. (Lev. 26:12 Ezek. 37:27).

17 Wherefore, "*Come out from among them, and be ye separate, saith the LORD and touch nothing impure, and I will receive you,*

18 And will be a FATHER to you, and ye shall be My sons and daughters, saith the LORD ALMIGHTY." (Isa. 52:11; Hos. 1:10; Isa. 43:6).

CHAPTER 7

1 Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the body and spirit, perfecting holiness⁴ in the love⁵ of GOD.

2 Receive us; we have harmed no one; we have corrupted no one; we defrauded no one.

3 I speak thus, not to condemn you, for as I said before, ye are in our hearts, both to die and to live together.

4 Great is my confidence in you; great is my boasting because of you. I am filled with encouragement, I am exceedingly joyful in spite of all our tribulations.

5 For when we came into Macedonia, we had no rest either in body or mind, but were afflicted on every side; in outward conflicts and inward fears.

6 Nevertheless GOD, who com-

1 Christ.] See Preface, and Exp. Index under heading "Christ."

2 Beliar.] So it is in the Vatican, and the majority of the other manuscripts. Beliar is from the Syriac, literally signifying "that which profits not, but injures."

3 we are.] The Vatican manuscript reads "We are." See Revised Version.

4 perfecting holiness.] See Exp. Index

under headings "Purity," "Pure in heart," "Righteousness," and "Atonement and atonement."

5 love; reverence.] Dictionaries give "fear;" the word used in the Authorized Version as a synonym of "reverence" and "revere." Love alone inspires and uplifts. See Exp. Index under heading "Love."

2nd CORINTHIANS

forteth those who are depressed, comforted us by the arrival of Titus.

7 and we were comforted not by his arrival only, but because of the encouragement he received from you, for he told us of your earnest desire, your sympathy,¹ your zeal on my behalf; so that I greatly rejoiced.

8 For though I grieved you with my letter, I do not regret it,—if indeed I did regret it at the time; for I perceive that that epistle grieved you but for a short time.

9 Now I rejoice, not that ye are grieved, but because ye grieved to the extent of reformation; for ye were grieved in a godly fashion, that ye might receive no injury through us.

10 For godly sorrow worketh reformation² to salvation, and is not to be regretted; but worldly sorrow causeth death.

11 For behold the effect of this self-same thing in your case, when ye grieved³ in godly fashion,—what earnestness it produced in you! yea, what a clearing of yourselves, yea, what indignation it aroused! yea, what reverence! yea, what earnest desire! yea, what a meting out of justice! In everything ye have proved yourselves to be clear in this matter.

12 Wherefore, though I wrote to you, I did it not because of the one who did the wrong, nor because

of the one who suffered the wrong, but that our care for you in the sight of GOD might be manifest to you.

13 Therefore, we are encouraged, but we rejoice exceedingly because of the joy of Titus, for his spirit has been refreshed by you all.

14 Now if I have boasted to him of anything concerning you, I am not ashamed; but as we spake all things to you in truth, even so our boasting to Titus has proven to be true.

15 And his tender affection for you is all the greater, when he remembereth the obedience of you all, how you received him with fear and trembling.

16 I rejoice, therefore, that I have confidence in you in all things.

CHAPTER 8

1 Moreover, brethren, we would make known to you the grace of GOD which has been bestowed upon the congregations of Macedonia,—

2 how, though enduring great affliction, the abundance of their joy, even in their deep poverty, overflowed in a wealth of liberality;

3 for voluntarily, according to their means, and as I can testify, even beyond their means.

4 they contributed to the fund for their fellow-Christians, begging

¹ sympathy.] Human sympathy, as generally understood, is but condoling with evil. Christly sympathy is constructive. It brings the TRUTH that makes free. The sympathy expressed by Christ Jesus healed the sick, raised the dead, cast out demons, and proclaimed the Glad Tidings. See

Exp. Index under headings "Sympathy," and "Grief."

² reformation.] See Exp. Index under heading "Repentance."

³ grieved; worldly sorrow. See Exp. Index under headings "Grief," and "Sympathy."

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us with great earnestness to accept it;

5 and this they did, not in the way we expected, but first they gave themselves to the Lord, and to us, in accordance with GOD'S will.

6 Because of this we urged Titus, that, as he had already begun this work, he should also attend to the completion of this expression of your love.

7 But as ye abound in everything—in faith, in utterance, in understanding, in all diligence, in your love toward us,—see that ye abound in this gift also.

8 I do not speak thus by commandment, but by the earnestness of others I am testing the genuineness of your love.

9 For you know the gift of our Lord Jesus Christ,—that although he was rich, yet for your sakes he became poor, so that ye, through his poverty might become rich.

10 However, I merely mention this as a suggestion, so as to help you in your efforts; since you previously not only took action, but also expressed your willingness to do so, even as far back as a year ago.

11 Now, therefore, perfect the doing of it: so that, as there was a readiness to will, so now there may be accomplishment also—according to your means.

12 For if there be first a readiness of will, the gift is accepted

according to the means that a person hath, and not according to what he hath not.

13 Not that I would have others relieved, and ye burdened;

14 but that there should be reciprocity; that whereas at the present time, your abundance meets their need, their abundance in like manner may sometime meet your need; so that there may be an equality of provision for all;

15 even as it is written, "*He who gathered much had nothing left over, and he who gathered little had no lack.*" (Exod. 16:18).

16 But thanks be to GOD, who hath put in the heart of Titus the same earnest regard for your welfare;

17 for he indeed, took to heart the exhortation; and being very earnest, he went of his own accord to you.

18 And we sent with him the brother, whose fame through the Glad Tidings has spread through all the congregations;

19 and more than that, he is the one who was elected¹ by the various congregations to travel with us with this gift, which is being administered by us to the glory of the LORD,² in proof of our readiness of mind:

20 avoiding this, however, that no one have aught to criticise us in regard to this abundant gift which we are administering;

21 thus proving our integrity in

¹ elected.] The word here signifies that he was elected by vote, which indicates the simple democratic form of organization which then prevailed. See Exp. Index under headings "Elders," "Church (mili-

tant)," and "Ordination."

² LORD.] This word is only capitalized in full when it refers to GOD, the FATHER.

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this matter, not only in the sight of the LORD, but in the sight of all men.

22 And we also sent with them our brother, who has oftentimes proved diligent in many ways, but is now even more diligent, because of the great confidence he has in you.

23 If any inquire concerning Titus,—he is my partner and fellow-helper in your behalf; or concerning our other brethren,—they are the delegates elected by the congregations, for the glory of the Christ.^a

24 Wherefore, show them in the presence of the congregations, proof of your love, and of our boasting concerning you.

CHAPTER 9

1 Now concerning the gift for your fellow Christians, it is superfluous for me to write you;

2 for I know your promptitude of mind, concerning which I have boasted to the disciples in Macedonia,—telling them that Greece was prepared a year ago,—and that your zeal hath already inspired many.

3 Yet I am sending the brethren on ahead so that ye may be prepared, lest our boasting concerning you prove to be in vain in this respect.

4 Lest, perchance, some of the Macedonians should come with me, and finding you unprepared, we,—not to speak of you—should be ashamed in this confident expectation.

5 Therefore, I thought it necessary to mention to the brethren that they go on ahead to you, and gather up beforehand your bounty, (whereof ye had previous notice) that the same might be in readiness as a gift and not as an extortion.

6 But this I say, whosoever soweth sparingly, will also reap sparingly; but whosoever soweth bountifully will also reap bountifully.

7 Let each one give according as he hath purposed in his heart, not grudgingly, or as under compulsion; for GOD loveth a cheerful giver.

8 And GOD is able to make every favor abound toward you, so that, always having all sufficiency in all things, ye may abound in every good work,—

9 as it is written, "*He hath scattered broadcast, He hath given to the poor; His righteousness remaineth forever.*" (Ps. 112:9).

10 Now He who supplieth seed to the sower, and bread for food, will multiply the seed which ye sow, and increase the fruits of your righteousness;

11 So that, being enriched in all things, ye may show all liberality, which will cause through us thanksgiving of many to GOD;

13 for many are glorifying GOD because of your avowed subjection to the Glad Tidings of the Christ, and because of the liberality of your contribution for them and for all;

14 and in their prayers on your

^a Christ, or Anointed.] See Preface. Also Exp. Index under heading "Christ."

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behalf, they are expressing their sincere love for you, because of the surpassing favor of GOD which rests upon you.

15 Thanks be to GOD for his unspeakably precious gift!

CHAPTER 10

1 Now I, Paul, (although not imposing in appearance, when with you in person, yet fearlessly outspoken with you, when absent) beseech you by the meekness and gentleness of Christ;

2 praying that I may not have to express that confident boldness when present with you, which I consider it necessary to express toward some who regard us as though we walked according to the flesh.

3 For though we live apparently in the flesh, we do not war according to the flesh;

4 for the weapons of our warfare are not carnal,¹ but mighty through GOD to the pulling down of strongholds;

5 casting down superstitions, and every presumptuous thought that exalteth itself against the right comprehension of the true nature of GOD, and bringing every thought into subjection to Christ;

6 and being prepared to punish all disobedience,—when your own obedience is found to be complete.

7 Do ye look on things according to the outward appearance? If any one conclude that he is Christ's, let him remind himself

that this is also true with respect to us,—for even as he is Christ's, so are we.

8 For though I should boast even more concerning our authority,—which the Lord² hath given us for your edification, and not for your destruction,—I shall not be ashamed.

9 I say this that it may not seem as though I would terrify you by means of letters;

10 for "his letters" say some, "are weighty and forceful, but his bodily presence is not imposing, and he is lacking in the gift of speech."

11 Let such a one be assured of this, that even as our words are in our letters when we are absent, so will our deeds be when we are present.

12 For we do not presume to rank or compare ourselves with some of those who commend themselves, and comparing themselves with themselves,—are lacking in wisdom.

13 We, however, will not boast of things unduly, but will keep within the limits of the sphere which GOD hath assigned us— which sphere reacheth even unto you.

14 For we do not stretch ourselves beyond our sphere, as though our work did not extend to you; for we came even to where you are in proclaiming the Glad Tidings¹ of Christ.

15 We do not boast of things

¹ weapons of our warfare are not carnal.] See Exp. Index under headings "Warfare," "Resistance versus non-resistance," and "Preparedness."

² Lord.] Signifying Christ Jesus.
¹ Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Salvation (The way of)."

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beyond our sphere,—claiming the fruits of other men's labors, but trust that when your faith is increased, our sphere of usefulness will be still further extended—still keeping within our own sphere—

16 so that we can proclaim the Glad Tidings in the districts beyond you, and not boast in another man's sphere of work which he has accomplished.

17 But he who boasteth, let him boast in the LORD.¹

18 For it is not he who commendeth himself who is approved, but he whom the LORD commendeth.

CHAPTER 11

1 I wish ye might bear with me a little in my folly; and indeed ye do bear with me.

2 I am devoted to you with a godly zeal; for I have espoused you to one husband, that I may present you,—a chaste virgin—to Christ;

3 but I fear lest by some means,—as the serpent² beguiled Eve by his subtlety—so your minds may be corrupted from the simplicity and purity³ which is in Christ.

4 For if some newcomer is proclaiming another Jesus, whom we have not proclaimed; or if ye are receiving another spirit, other than that which ye have already received; or another Glad Tidings different from that which ye have already welcomed, ye indeed have great toleration!

5 I consider myself as being not

a whit behind the most eminent Apostles.

6 But though I be crude in speech, yet I am not so in knowledge; yea in every way and in all things we have been clearly manifested among you.

7 Did I commit an offence in humbling myself, that ye might be exalted,—or in that I gratuitously proclaimed to you the Glad Tidings of GOD?

8 I robbed other congregations, accepting wages from them, that I might serve you.

9 Yea, when I was present with you, and in want, I burdened none of you; for what I lacked, the brethren who came from Macedonia supplied; and in everything I have kept myself from being burdensome to you; and will continue to do so.

10 As the truth of Christ is in me, no one shall cause me to cease boasting in the regions of Greece.

11 Why? Because I love you not? GOD knoweth.

12 But what I am doing, I shall continue to do, that I may cut off any occasion for boasting from those who desire an occasion,—that wherein they boast, they may appear in their true characters, even as we.

13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.⁴

14 And no wonder; for the adversary⁵ himself is transformed into an angel of light.

¹ LORD.] This word is only capitalized in full when it refers to GOD, as in this instance.

² serpent.] evil, error. See Exp. Index under headings "Devil," "Evil," "Origin of evil," and "Non-reality of evil."

³ and purity.] Vatican manuscript.

⁴ Christ, or Anointed.] See Preface, and Exp. Index under this heading.

⁵ adversary.] i. e. satan, evil, error. See Exp. Index under heading "Evil."

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15 It is therefore, no great wonder that his servants also are transformed to counterfeit the servants of righteousness:¹ their end, however, will be according to their deeds.

16 Again I say, let no one consider me foolish; but if otherwise, then receive me as though I were foolish, so that I also may boast somewhat myself.

17 When I speak thus, I speak not as inspired of the Lord,² but as it were foolishly, in this confident boasting.

18 Since many boast of earthly things, I will boast also.

19 For ye willingly bear with the foolish, seeing that ye yourselves are wise.

20 For ye bear with anyone even if he brings you into bondage; or plunders; or robs you; or exalts himself above you; or smites you in the face.³

21 I speak disparagingly, as though admitting our weakness; yet in whatever respect anyone is bold, (though it be foolish to say so) I also am bold.

22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

23 Are they ministers' of Christ? (I speak as being beside myself) I am their superior; in labors more abundant, in stripes above measure, in prisons more

frequently, in jeopardy of death more often.

24 Five times I received—at the hands of the Jews—forty stripes, less one;

25 thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I have spent on the deep.

26 In continual journeyings, in peril from water; in peril from robbers; in peril from my own countrymen; in peril from foreigners; in peril in cities; in peril in the desert; in peril on the sea; in peril among false brethren;

27 in labor and toil; in frequent watchings; in hunger and thirst; in frequent fastings;⁵ in cold and without sufficient clothing.

28 Beside these outward afflictions, the oversight of all the congregations has pressed upon me daily.

29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

30 If I must need boast, I will boast of the things which have to do with my trying experiences.

31 The GOD and FATHER of our Lord Jesus Christ, who is blessed forever more, knowest that I lie not.

32 In Damascus, the Governor, under King Aretas, had the gate of the city guarded, in order to apprehend me;

¹ righteousness.] See Exp. Index under heading "Righteousness."

² Lord.] This word is only given full capitalization when it refers to GOD.

³ Smites you in the face.] See Exp. Index under heading "Resistance versus non-resistance."

⁴ ministers.] See Exp. Index under headings "Ministers," "Service," "Ecclesiasticalism versus Religion," and "Ordination."

⁵ fastings.] See Exp. Index under headings "Fasting," and "Symbolism."

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33 but I was lowered down in a basket through an opening in the wall of the city, and so escaped from his hands.

CHAPTER 12

1 Without doubt it is not profitable for me to boast, but I will, nevertheless, come even to speak of visions and revelations of the Lord.

2 I know a man in Christ,¹ who more than fourteen years ago (whether having a body, I know not, or not having a body, I know not; GOD knoweth;) was suddenly caught up to the third heaven.

3 And I know concerning this man, (whether having a body, or not having a body, I know not; GOD knoweth;)

4 that he was suddenly caught up into Paradise; and heard indescribable things of which it is not possible for a human being to relate.

5 Of such a one will I boast, yet concerning myself I will not boast, except as regards my weaknesses.

6 But even though I should desire to boast, I should not be unwise, for I should be speaking the truth; but now I forbear, lest anyone should think of me above what he sees me to be, or above what he heareth concerning me.

7 And lest I should be exalted beyond measure because of the abundance of the revelations, a

thorn in the flesh was given me—a messenger from satan—² that it might afflict me; let I should be exalted beyond measure.

8 Concerning this, I besought the Lord³ thrice, that it might depart from me;

9 but he said unto me, "*My grace is sufficient for thee; for divine power is realized in proportion as human power dies away.*"

Most gladly, therefore, will I boast rather in being weak, that the Christ-power may rest upon me.

10 Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am humanly weak, then am I spiritually strong.

11 I am become a fool indeed, in thus boasting! Ye have driven me to it, for I ought rather to have been commended by you: for in no respect am I inferior to the most eminent Apostles—even though I am nothing of myself.

12 Truly the signs of an Apostle were wrought by me among you with all patience, in signs and wonders and marvelous deeds.

13 In what way were ye treated different from other congregations?⁴ Unless it be that I myself was not a burden to you. Forgive me this wrong!

14 Behold, I am ready to come to you, this third time, and I will not be a burden to you; for I seek

¹ Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ."

² satan.] Greek, adversary, i.e., evil. See Luke 18:16 as to Jesus' statement respecting the woman who was bowed together by an infirmity for fourteen years, and was enabled to stand up straight. Also see Exp. Index under headings

"Wrath," and "Judgment."

³ Lord.] This word is only given full capitalization when it refers to GOD, the FATHER.

⁴ congregations.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

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not your possessions, but you; for the children ought not to lay up for the parents, but the parents for the children.

15 And I will most gladly spend, and be utterly spent in working in behalf of you; even though the more abundantly I love you, the less I am loved.

16 But be that as it may, I did not burden you; but it is said of me by some, however, that "being crafty, he caught us by a trick."

17 Did I take advantage of you by any of those whom I sent to you?

18 I desired Titus to go, and with him I sent a brother. Did Titus take advantage of you? Did not we walk in the same spirit, and tread in the same footsteps?

19 Again, think ye that we are excusing ourselves to you? In the presence of GOD, we speak, in Christ. But we do all things, dearly beloved, for your edification.

20 For I fear, lest when I come, I may find you such as I do not wish, and I may be found by you such as ye would not wish;—lest there be contention, envying, anger, strife, back-biting, secret slander, inflation of pride, disorder,—

21 lest when I come again, my GOD may humble me in regard to you, and I should have to grieve many of those who have sinned, and have not reformed from the uncleanness, and immorality, and

licentiousness which they have practiced.

CHAPTER 13

1 For the third time I am coming to you, "*on the evidence of two or three witnesses, every word shall be established.*" (Deut. 19: 15).

2 As I told you before, and again repeat,—even as I told you upon my second visit when present with you, though now absent—say to those who heretofore have sinned, and to all others, that if I come again I will not spare;

3 since ye seek a proof as to whether Christ speaketh through me; (he who is not weak in his relations to you, but is powerful in your midst)

4 for though he was crucified through weakness, yet he liveth by the power of GOD; for we also are weak in him, but we shall live with him in your behalf by the power of GOD.

5 Examine yourselves, whether ye be in the faith; prove your own selves. And do ye not know for yourselves that Christ Jesus, dwells within you?—unless indeed ye be lacking proof.³

6 But I trust that ye will know that we are not without proof.

7 Now I pray to GOD that ye do no evil; not that we may appear to be approved, but that ye may do that which is honest, even though we may be without proof;

8 for we have no power at all

1 trick.] See II Corinthians 9:1-5.

2 Christ, or Anointed.] See Preface.

and Exp. Index under heading "Christ."

3 proof.] See Exp. Index under this heading.

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against the truth,¹ but only on behalf of the truth.

9 We rejoice indeed, when we are weak, and ye are strong; and this also we desire, even your perfection.²

10 Wherefore, I write these things, being absent; so that when I am present, I may not have to use severity, by exercising the authority which the Lord hath given me for building up, and not for pulling down.

11 Finally, brethren, farewell.

Be perfect; be of good comfort; be of one mind; live in peace; and the GOD of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the disciples send greetings.

14 May the grace of the Lord Jesus Christ, and the love of GOD, and the joint participation of the holy SPIRIT-truth³ be with you all Amen.

¹ truth.] See Exp. Index under this heading.

² perfection.] See Exp. Index under heading "Atonement and at-one-ment,"

and "Righteousness."

³ SPIRIT-truth.] See Exp. Index under heading "Holy Ghost."

SECOND TO THE CORINTHIANS

WRITTEN FROM PHILLIPI.

This subscription appears in the Vatican manuscript

AN EPISTLE¹ OF PAUL TO THE
GALATIANS

CHAPTER 1

1 Paul, an apostle,² (neither of men, nor by men, but by Christ Jesus, and GOD the FATHER, who raised him from the dead)—

2 and all the brethren who are with me,—to the congregations³ of Galatia;

3 Grace be to you, and peace from GOD, the FATHER, and from our Lord Jesus⁴ Christ;

4 who gave himself on account of our sins, that he might rescue us from this present evil world, according to the will of our GOD and FATHER;

5 to Whom be glory forever and ever. Amen.

6 I marvel that ye are so soon turned away from him who called you into the grace of Christ, to follow after other teachings;

7 not that there are other Glad Tidings, but there are some who trouble you, and would pervert the Glad Tidings of Christ.

8 But if even we ourselves, or an angel from heaven, should proclaim any other Glad Tidings to you than that which we have proclaimed to you, let him be accursed.

9 As we said before, so I now say again,—if anyone proclaim any other Glad Tidings to you, than that which ye received, let him be accursed.

10 Do I now obey men, or GOD? Or do I seek to please men? If I

still sought to please men, I should not be a servant of Christ.

11 But I certify to you, brethren, that the Glad Tidings which was proclaimed by me, is not according to man;

12 for I neither received it of man, nor was I taught it, but through a revelation of Christ Jesus.

13 For ye have heard no doubt of my conduct in times past when in the Jewish religion; how I persecuted the church of GOD beyond measure, and laid it waste;

14 and became proficient in the Jewish religion beyond many of my age among my own people, being exceedingly zealous in upholding the traditions of my forefathers.

15 But when it pleased GOD who separated me from my mother's womb, and called me by his grace,

16 to reveal His son within me⁵ that I might proclaim him among the nations,—immediately I conferred not with flesh and blood;

17 neither went I up to Jerusalem to those who were apostles before me, but I went into Arabia, and returned again to Damascus.

18 Then, after three years, I went up to Jerusalem to visit Peter, and abode with him fifteen days;

19 but I saw none of the other apostles, save James, the brother

¹ Epistle.] i.e., letter. See Exp. Index under headings "Scripture," "History," "Bible," "Canonization," and "Text of Old Covenant and New Covenant."

² apostle.] Equivalent to missionary, using the term in its broadest sense.

³ congregations.] See Exp. Index under

headings "Church," and "Elders."

⁴ Christ, or Anointed.] See Preface, and Exp. Index for more comprehensive meaning of this title.

⁵ reveal His son within me.] See Exp. Index under headings "Christ," and "Son of GOD." Note Gal. 2:20.

of the Lord.¹

20 Now concerning the things which I am writing you, behold, in the presence of GOD, I lie not.

21 Afterward I came into the regions of Syria and Cilicia;

22 but I was unknown personally to the congregation throughout Judaea, who had accepted Christ;

23 they having only heard, that "he who has persecuted us in times past is now proclaiming the faith which he once sought to destroy."

24 And they glorified GOD because of me.

CHAPTER 2

1 Then fourteen years afterward I again went up to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up through obedience to a revelation, and communicated to them the Glad Tidings² which I proclaim among the Gentiles; but I consulted privately with those who were of reputation, lest perchance I should run, or had run in vain.

3 But not even Titus who was with me, though a Greek, was compelled to be circumcised,³

4 even though false brethren were secretly brought in,—who came in privily to spy out our liberty which we have in Christ Jesus—that they might bring us into bondage;

5 to whom we did not submit, no, not for an hour; that the truth

concerning the Glad Tidings might continue with you.

6 But from those who are highly esteemed,—whatever they were formerly makes no difference to me, for GOD is no respecter of persons,—from those who seemed to be important personages, in conference, I gained nothing that was new to me.

7 But on the contrary,—when they saw that the Glad Tidings with respect to uncircumcision was entrusted to me, even as the Glad Tidings respecting the circumcision was entrusted to Peter,—

8 for He who wrought effectually through Peter, in his apostleship to those who were circumcised, had also effectually wrought through me toward the Gentiles—

9 When, therefore, James, Cephas, and John,—who were regarded as pillars of the church,—perceived the grace which had been given to me, extended to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles, and they among those who had been circumcised;

10 only they desired that we should remember the poor,—the very thing which I also was desirous of doing.

11 But when Peter came to Antioch I withstood him to his face, because he was blameworthy.

12 For before certain persons came from James, he ate freely with the Gentiles; but when they came, he withdrew and separated

¹ Lord.] Only capitalized in full when it refers to GOD the FATHER. See Exp. Index under headings "LORD," and "Lord."

² Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Orthodoxy,"

"Dogma," and "Atonement and atonement."

³ circumcised.] See Exp. Index under headings "Circumcision," "Ritualism," "Baptism," "Communion," and "Symbolism."

himself, for he feared the criticism of those who were circumcised¹ among them.

13 As a result the other Jews among our number also withdrew themselves, so that even Barnabas was led astray by their hypocrisy.

14 But when I saw that they walked not uprightly according to the truth respecting the Glad Tidings, I said to Peter in the presence of them all, "If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews, why compellest thou the Gentiles to live as the Jews?"

15 We are Jews by birth, and not sinners of Gentile birth;

16 and knowing that a man is not justified by obedience to mortal laws, but by an understanding faith² in Christ Jesus, we also have believed in Christ Jesus, so that we might be justified by faith² in Christ, and not by obedience to mortal law; for by obedience to mortal law shall no flesh be justified."³

17 Now if while we seek to be justified by Christ, we ourselves are found to be sinners, is Christ therefore a servant of sin? GOD forbid!

18 For if I rebuild the very things which I have destroyed, I prove myself to have been in the

wrong.

For I, through the mortal law, am dead to mortal law, that I might live to GOD.

20 I am crucified with Christ; nevertheless I live, yet not I, but Christ who liveth in me; and the life which I now live in the flesh, I live by an understanding faith in the Son of GOD, who loved me, and gave himself in my behalf.

21 I do not frustrate the grace of GOD, for if righteousness comes through obedience to mortal law, then Christ Jesus died unnecessarily.

CHAPTER 3

1 O foolish Galatians! who hath mesmerized you, that ye should not obey the truth? you—before whose very eyes Christ Jesus was clearly represented as crucified.⁴

2 This only would I learn from you,—received ye the spirit of God through obedience to mortal law, or through an understanding faith?⁵

3 Are ye so foolish? Having begun in SPIRIT,⁶ are ye now being made perfect in flesh?⁷

4 Have ye suffered so many things in vain? If indeed it be in vain.

5 Now he who is ministering to you the spirit, and working marvel-

1 circumcised.] See Exp. Index under heading "Circumcision," and "Symbolism."

2 understanding faith.] A faith based upon the comprehension of spiritual law, not mere blind faith. See Exp. Index under headings "Faith," "Atonement and at-one-ment," and "Vicarious Atonement (so-called)."

3 justified.] i.e., absolved from the sin of mortality. See Exp. Index under heading "Righteousness."

4 crucified.] See Exp. Index under

heading "Vicarious Atonement." Also see Preface.

5 understanding faith.] i.e., faith based on the comprehension of spiritual law and spiritual righteousness. See Epistle of James. Also Exp. Index under headings "Faith," "Righteousness," and "Atonement and at-one-ment."

6 SPIRIT.] See Exp. Index under headings "Spirit," "God," and "Spiritual."

7 flesh.] See Exp. Index under headings "Matter," "Mortal," and "Ontology."

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ous signs among you, doth he do these things through obedience to mortal law, or through obedience to an understanding faith?

6 Even as *"Abraham believed GOD and it was accounted to him as righteousness."* (Gen. 15:6).

7 Know ye, therefore, that those who live through an understanding faith, the same are children of Abraham.

8 And the Scripture, foreseeing that GOD would absolve the nations through an understanding faith, previously proclaimed Glad Tidings to Abraham, saying, *"in thee shall all the nations be blessed."* (Gen. 12:3, 18:18).

9 So then, those who have trustworthy faith are blessed, together with faithful Abraham.

10 For as many as acknowledge obedience to mortal law are under a curse; as it is written, *"cursed is every one who continueth not in all things which are written in the book of the law to do them."* (Deut. 27:26).

11 But it is evident that no one is absolved by mortal law in the sight of GOD, *"for the just shall live by an understanding faith."* (Hab. 2:4).

12 Now mortal law is not based on an understanding faith, but *"He who obeyeth mortal laws shall be*

subject to them." (Lev. 18:5).

13 Christ hath redeemed us from the curse of the mortal law, having become³ s u b j e c t to the curse of the law on our behalf; for it is written, *"cursed is everyone who hangeth on a tree."* (Deut. 21:23).

14 This he did, that the blessing bestowed upon Abraham might come upon all nations through Christ Jesus; and that we might receive through trustworthy faith⁴ the promise of the spirit of GOD.

15 Brethren, I speak after the manner of men, if there be a covenant, even among men—if it be confirmed—no one can disannul it nor add thereto.

16 Now to Abraham and his seed the promises were made. He saith not, *"and to seeds,"* as though speaking of many, but as referring to one, and *"To thy seed,"* (Gen. 12:7) which seed is Christ.⁴

17 And so I declare, that a Covenant⁵ previously confirmed by GOD concerning Christ, cannot be disannulled by a human law issued five hundred and thirty years later, that it should make the promise of GOD of none effect;

18 for if the inheritance comes through law it is not then through promise; but GOD freely gave it to Abraham by promise.

1 righteousness.] See Exp. Index under this heading.

2 become.] Not "being made a curse for us," as in the Authorized Version, which is evidently phrased thus to support the theory that GOD sent His son as a vicarious atonement. See footnote to 2nd Corinthians 5:21. Also Exp. Index under headings "Salvation (The way of)," "Vicarious Atonement," and "Dogma."

3 trustworthy faith.] i.e., faith based on a comprehension of spiritual law. See Epistle of James. Also Exp. Index under heading "Faith."

4 Christ.] See Exp. Index under heading "Christ" for meaning of this title.

5 Covenant.] See Exp. Index under headings "Covenant," "New Covenant," and "Scriptures."

19 Why then was the law instituted? It was added because of transgression, until the seed should come to whom the promise related; having been instituted by means of angels in the hands of a mediator.

20 Now a mediator is not a mediator for one only; although GOD is ONE.

21 Is the human law then contrary to the promises of GOD? GOD forbid! For, if a human law had been instituted which could have conferred immortal life, verily righteousness would have originated from human law itself!

22 But the Scripture hath included all under sin, so that the promise, through trustworthy faith in Christ Jesus, might be given to those who believe.

23 But before the coming of that trustworthy faith, we were subject to human laws,—shut out from the knowledge of that faith which was afterwards to be revealed.

24 Wherefore, mortal law has been our mentor to lead us to Christ, that we might be absolved through an understanding faith.

25 But the understanding faith having come, we are no longer subject to the mentor.

26 For ye are all children of

GOD,¹ through an understanding faith² in Christ Jesus.

27 For as many of you as have been baptized³ into at-one-ment in Christ, have put on Christ.

28 There is, therefore, neither Jew nor Gentile; there is neither bond nor free; there is neither male nor female; for we are all *one* in Christ⁴ Jesus;

29 and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER 4.

1 Now I say that an heir, as long as he is a child, differeth not from a slave,—lord of all though he be;

2 but is under guardians and trustees, until the time appointed by the father for him to take control of his own affairs.

3 Even so we, when we were children, were in bondage, being subject to the elements of this mortal world.¹

4 But when the fulness of time had come, GOD sent forth His Son, born of a woman, born subject to mortal law,

5 in order that he might redeem those who were under subjection to mortal law, so that we might realize our divine sonship.²

6 And because ye are children

1 children of GOD.] See Exp. Index under headings "Son of GOD," "GOD," "FATHER," and "Brotherhood."

2 understanding faith.] In Hebrew, the word *faith* also includes the meaning of steadfastness, trustworthiness; based on an intelligent understanding of what one has faith in.

3 baptized.] See Exp. Index under headings "Baptism," "Ritualism," and "Symbolism."

4 One in Christ.] See Preface. Also see Exp. Index for more comprehensive

meaning of this term under headings "Christ of GOD," and "Christ."

1 elements of this world.] i.e., so-called material and mortal laws. See Exp. Index under headings "Carnal Mind," "Matter," and "World (carnal)."

2 divine sonship.] This verse is a comprehensive statement of the Glad Tidings. Christ Jesus demonstrated step by step the way that it may be accomplished. See Exp. Index under heading "Atonement and at-one-ment."

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of GOD,¹ GOD hath sent forth the spirit of His Son into your hearts, crying, "Abba, FATHER!"

7 Therefore thou art no longer a slave, but a child, and if a child, also an heir of GOD through Christ.

8 But heretofore, indeed, not knowing GOD, ye were enslaved by those who by nature are not gods;

9 but now that ye have come to know GOD, (or rather, are known of GOD), why is it that ye again turn back to weak and beggarly mortal laws, and desire to be in subjection to them?

10 Ye observe certain days, and months, and seasons, and years.²

11 I am afraid concerning you, lest I have bestowed my labor upon you in vain.

12 Brethren, I entreat you, be as I am; for I am as ye are; ye have not wronged me at all.

13 Ye know that, although suffering an infirmity of the flesh, I proclaimed the Glad Tidings to you from the beginning;

14 and the infirmity of my body ye despised not, nor rejected me because of it; but ye received me as a messenger of GOD, even as Christ Jesus.

15 Where then are the blessings ye spake of having received? For I bear record concerning you, that at one time (had it been possible)

ye would have plucked out your eyes and given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They shew affection toward you, but not for an honorable purpose; yea, they desire to cut you off, so that ye may direct your zeal to them.

18 Now it is good to be zealously devoted to a good cause at all times, and not merely when I am present with you.

19 My little children, for whom I travail again in birth-throes until Christ shall have been formed in you.¹

20 I could wish to be present with you now, and to change my manner of speech toward you; for I am perplexed concerning you.

21 Tell me, ye who desire to be subject to mortal law, why do ye not take heed to the law?

22 It is written, that Abraham had two sons; one by a bond-woman, the other by a free-woman, according to the promise.

23 Howbeit, the son by the bond-woman was born according to the flesh, but the son by the free-woman was born in fulfillment of the promise.

24 These records constitute an allegory;² for these two women represent the two *Covenants*; one indeed from Mount Sinai, bringing

1 because ye are children of GOD.] i. e., of SPIRIT, not of matter, alias flesh. See Exp. Index under headings "Son of GOD," "Spiritual Individuality versus Human Personality," "Spirit," "Mortals," and "Immortals."

2 observe certain days, and months, and seasons, and years.] See Exp. Index

under headings "Ritualism."

1 until Christ shall have been formed in you.] See Exp. Index under headings "Christ," "Christ of GOD," "Son of GOD," and "Spirit."

2 allegory.] See Exp. Index under headings "Parable," "How to interpret the Scriptures," and "Symbolism."

forth enslaved children,¹—is represented by Hagar.

25 Now the name Hagar signifies Mount Sinai—(a mountain in Arabia) and it corresponds symbolically to the Jerusalem which we know about; for she is enslaved with her children.

26 But the Jerusalem which is above—the heavenly Jerusalem—corresponds symbolically to the free-woman, who is our real mother.

27 For it is written, "*rejoice, O barren; thou who didst not bear! Break forth into singing, and cry aloud, thou who didst not travail with child. For more in number are the children of the desolate, than the children of the married wife.*" (Isa. 54:1).

28 Now we, brethren, as Isaac was, are children of the promise.

29 But even as at that time, he who was born according to mortal law, persecuted him who was born according to SPIRIT,—so also is it now.

30 But what saith the Scripture concerning this? "*Cast out the bond-woman² and her child; for the offspring of the bond-woman shall not be heir with the child of the free-woman.*"³ (Gen. 21:10).

31 So then, brethren we are not

children of the bond-woman, but children of the free-woman.

CHAPTER 5.

1 Stand fast, therefore, in the freedom wherewith Christ³ hath made us free, and be not entangled again in the yoke of bondage.

2 Behold, I, Paul, say to you, that even though ye be circumcised,⁴ Christ will profit you nothing because of that fact.

3 For I bear witness to every man who is circumcised, that he is bound to obey the whole law.

4 Now those of you who are justifying yourselves because of your obedience to mortal law, have fallen from grace; ye have severed yourselves from Christ.

5 For we, in SPIRIT, wait for the hope of righteousness,⁵ because of trustworthy faith.

6 For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but trustworthy faith,⁶ operating powerfully through love, doth avail.

7 Ye did run well; who hath hindered you that ye should not obey the truth?

8 This persuasion cometh not from him who calleth you.

9 A little leaven⁷ ferments the whole lump. •

Covenant.] See Exp. Index under headings "Covenant," "New Covenant," and "Text of Old Covenant and New Covenant."

1 enslaved children.] i. e., the Adamic race; mortals. See Exp. Index under heading "Adam."

2 bond-woman.] i. e., the Adamic world; mortality; evil. See Exp. Index under headings "Symbolism," "How to interpret the Scriptures," "Man (mortal)," "Man (Spiritual)," and "Spiritual Individuality versus Human Personality."

3 Christ, or Anointed.] See Preface. Also Exp. Index under this heading.

4 circumcised.] See Exp. Index under headings "Circumcision," "Ritualism," "Symbolism," "Baptism," "Communion," and "How to interpret the Scriptures."

5 righteousness.] See Exp. Index under headings "Righteousness," "Faith," and "Proof."

6 trustworthy faith.] In the Hebrew the word faith also includes the meaning of steadfastness, of trustworthiness, based on an intelligent understanding of what one has faith in. See Exp. Index under heading "Faith."

7 leaven.] Used in the Scriptures as symbolic of either good or evil.

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10 I have confidence in you through the Lord, that ye will not be otherwise minded; and that he who troubleth you will be made to bear his own punishment, whoever he may be.

11 And I, brethren, if I still preach circumcision, why am I still persecuted? Has then, the stumbling-block of the cross been removed?

12 I even wish that those who are troubling you were cut off.

13 For, brethren, ye have been called to freedom; only use not this freedom for an occasion to satisfy the cravings of the flesh; but through love serve ye one another.

14 For the whole law is fully set forth in this *one* precept, even this, — "*THOU SHALT LOVE THY NEIGHBOR AS THOU LOVEST THYSELF.*" (Lev. 19:18).

15 But if ye bite and devour one another, take heed that ye be not consumed by one another.

16 This I say then, walk by SPIRIT, and indulge not the cravings of the flesh.¹

17 For the flesh lusteth against SPIRIT, and SPIRIT against the flesh; for these two are opposites²

—so that ye do not the things which ye would.

18 But if ye be led by SPIRIT, ye are not subject to mortal law.

19 Now the workings of the fleshly nature³ are manifest, which are these: adultery, immorality, uncleanness, lasciviousness,

20 idolatry, pharmacy,⁴ hatred, quarreling, jealousy, resentment, strife, factions, sects,

21 envyings, murders, drunkenness, revellings, and such things as these; concerning which I forewarn you, even as I have forewarned you in times past, that those who practice such things shall not inherit the kingdom of GOD.

22 But the fruit of the SPIRIT⁵ is love, joy, peace, longsuffering, gentleness, goodness, trustworthy faith;

23 meekness, self-control; against such there is no law.

24 And those who are Christ's have crucified the flesh, with all its passions and desires.

25 If we live in SPIRIT, let us also walk in SPIRIT.

26 Let us not become vain-glorious, provoking one another, envying one another.

1 cravings of the flesh.] See Exp. Index under headings "One Standard," "Sanctity of Life," "Purity," "Adultery," "Spirit," "Matter," and "Golden Rule."

2 opposites.] i. e., SPIRIT, GOD, who is ALL in ALL, and so-called matter, alias flesh. See Exp. Index under headings "Matter," "Spirit," "Spiritual," "Metaphysics," "Ontology," and "Reality."

3 fleshly nature.] See Exp. Index under headings "Carnal self," and "Mortal."

4 pharmacy.] Greek, *pharmakeia*. The primary meaning of this word is pharmacy.

This meaning can be verified by consulting any unabridged dictionary or Greek Lexicon. The Greek Lexicon defines it as "medical treatment." Its secondary meaning is witchcraft, sorcery and hypnotism, all of which in their final analysis come under the broader meaning of the term pharmacy, or medical treatment, which itself is a species of witchcraft. See Exp. Index under headings "Pharmacy," "Materia Medica," "Hypnotism," "Sorcery," "Medicine," "Public Health Service," and "Matter."

5 fruit of the SPIRIT.] See Exp. Index under headings "Spirit," "One Standard," "Righteousness," and "Sanctity of life."

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CHAPTER 6.

1 Brethren, if anyone be found guilty of sin, let ye who are spiritual help to restore such an one in the spirit of meekness; taking heed yourselves, lest ye also be tempted.

2 Help to bear one another's burdens, and so fulfill the law of Christ.¹

3 For if anyone think himself to be something, when of himself he is nothing, he is but deluding himself.

4 But let everyone test his own work, and then will he have cause for rejoicing in himself alone, and not in what others have accomplished; for everyone must do his own work himself.²

6 Let he who is receiving instruction in the word, share his blessings with his instructor.

7 Be not deceived; GOD is not mocked. For whatsoever a man soweth, that shall he also reap;

9 for whosoever soweth to his fleshly nature, will from the flesh reap corruption, but whosoever soweth for SPIRIT, will from SPIRIT reap immortal life.

9 And let us not be weary in well doing; for in due season we shall reap, if we faint not.

10 So then, as we have opportunity, let us do good to everyone,

especially to those who are of the household of faith.

11 Ye see how long a letter I have written to you with my own hand.

12 Those who desire to make a fair showing in the flesh, would constrain you to be circumcised; but only that they themselves may escape being persecuted for the cross of Christ.

13 For not even the circumcised themselves keep the spirit of the law, but desire to have you circumcised, so that they may boast of your obedience to the letter of the law.

14 But GOD forbid that I should boast, save in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

15 For in Christ Jesus, neither circumcision¹ nor uncircumcision is of any vital importance, but a new nature is everything.

16 And as many as walk according to this rule, may peace and mercy be upon them, and upon the Israel of GOD.

17 From henceforth let no one cause me trouble, for I bear in my body the brand-marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¹ Christ. or Anointed.] See Preface. Also Exp. Index under this heading.

² everyone must do his own work himself.] See Exp. Index under headings "Proof," "Atonement and at-one-ment,"

and "Righteousness."

¹ circumcision.] See Exp. Index under headings "Circumcision," "Dogma," "Orthodoxy," "Ritualism," "Symbolism," "Baptism," and "Communion."

TO THE GALATIANS
WRITTEN FROM ROME.

AN EPISTLE¹ OF PAUL TO THE
EPHESIANS

CHAPTER 1.

1 Paul, an apostle of Christ² Jesus, by the will of GOD, to the workers in Ephesus, who are believers in Christ Jesus,—

2 grace be to you, and peace, from GOD our FATHER, and from the Lord Jesus Christ.

3 Blessed be the GOD and FATHER of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly realm, in Christ;

4 even as He hath chosen us in Christ before the foundation of the mortal world,³ that we might be holy and without blame in His presence,

5 in love having previously marked us out for Himself for Sonship, through Christ Jesus, according to the good pleasure of His will;

6 to the praise of His glorious loving kindness wherewith He hath blessed us through The Beloved,—

7 by whom and through whose blood,⁴ we have found redemption,—the forgiveness of sins—according to the wealth of His grace,

8 which He caused to abound toward us in all wisdom and intelligence,—

9 when He revealed to us the

mystery concerning His will, which He had previously purposed, according to His good pleasure,

10 that when administering His will in the fulness of time, He might unite all things under one head, even in Christ,—both those in the heavens and those on the earth;

11 for through him we have also obtained an inheritance,—having been previously chosen in accordance with the purpose of Him who worketh all things according to the counsel of His own will;

12 in order that we might manifest His glory,—we who first trusted in Christ;

13 in whom ye also trusted, after ye heard the message of truth,—the Glad Tidings⁵ of your salvation—in whom also, having believed, ye were sealed with the spirit of the promise,—the holy SPIRIT-truth,⁶

14 which is the pledge of our inheritance, until the coming redemption of the purchased possession, to the praise of His glory.

15 Wherefore, I also, after I heard of your faith in the Lord Jesus and of your love to all the disciples,

16 cease not to give thanks in your behalf, making mention of

1 epistle.] i.e., letter. See Exp. Index under headings "Scriptures," "Bible," "New Covenant," "Canonization," and "Text of Old Covenant and New Covenant."

2 Christ, or Anointed.] See Preface for fuller meaning of this term.

3 world.] See Exp. Index under headings "World (carnal)," and "Matter."

4 blood.] Wherever thus referred to.

blood symbolizes the spiritual life exemplified by Christ Jesus. See Exp. Index under headings "Blood," and "Symbolism."

5 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and at-one-ment," and "Gospel."

6 SPIRIT-truth.] See Preface. Also Exp. Index for meaning of this term under headings "Holy Ghost," and "Comforter."

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you in my prayers;

17 that the GOD of our Lord Jesus Christ,—the FATHER of glory—may give to you the spirit of wisdom and revelation, in a perfect understanding of Himself,

18 the eyes of your heart having been enlightened, that ye may know what the hope of His calling involves; what the wealth of the glory of His inheritance among the disciples consists of,

19 and how omni-potent is the power of GOD toward us who believe, according to the working of His mighty power—

20 which He exemplifies in Christ Jesus, when He raised him from the dead,¹ and set him at His own right hand in the heavenly realm,—

21 far above every human authority, and government, and power, and despotic control, and every title that could be named, not only in this age but in all future ages;

22 and put all things under his feet, and constituted him head over all things in the church,²

23 which is his body,—the complete manifestation of Him who is omni-present.

CHAPTER 2.

1 And ye yourselves were once dead in trespasses and sins,

2 for ye walked, in times past, according to the ways of this

world,³ and were subservient to the power of darkness,⁴—the spirit that now worketh through the children of disobedience;

3 among whom we also lived in times past, giving way to the lusts of our flesh,—indulging the desires of the flesh and the carnal mind,⁵ and we were by nature the children of wrath, even as others.

4 But GOD, who is rich in mercy, because of the great love wherewith He loved us,—

5 hath quickened us,—through being dead in sin—together with Christ Jesus,—(by grace ye are saved)—

6 and hath raised us up together, and hath made us sit together in the heavenly realm, in Christ Jesus,

7 that in the ages to come, He might unfold the exceeding riches of His grace, in His kindness toward us through Christ Jesus.

8 For by grace ye are saved, through an understanding faith,⁶ and that not due to yourselves primarily,—it is the gift of GOD;

9 Nor is it through works, as though accomplished through your own power, lest anyone should boast;

10 for we are His workmanship, created in Christ Jesus for the demonstration of good works, which GOD hath previously ordained that we should manifest in our lives.

11 Remember, therefore, that ye

¹ dead.] See Exp. Index under headings "Death," "Life," and "Raising the dead."
² church.] Literally, congregation. See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

³ this world.] See Exp. Index under headings "World (carnal)," "Mortal," and "Matter,"

⁴ power of darkness.] i. e., evil, error, ignorance, alias devil, so-called. See Exp. Index under headings "Devil," and "Evil."
⁵ carnal mind.] See Exp. Index under this heading.

⁶ understanding faith.] See Exp. Index under headings "Faith," "Righteousness," and "Atonement and at-one-ment."

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were—in times past—Gentiles in the flesh, being termed “The Uncircumcised” by those who are called “The Circumcised,”—circumcised¹ however, merely by the hand of man;

12 and that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the *Covenants*² of the promise; having no hope, and being without GOD in the world.

13 But now, in Christ Jesus, ye who were at one time afar off, are now made nigh by the blood of Christ.³

14 For he is our peacemaker; who hath brought together both Jews and Gentiles in one brotherhood, and hath broken down the partition wall which previously separated them;

15 having abolished in his flesh the enmity existing between them,—even the law of the commandments concerning rituals and symbolic ordinances⁴—that he might manifest in himself the unity of Jew and Gentile in one *new* man, thus uniting all in one brotherhood, in peace;

16 and that he might reconcile both to GOD in *one* body by the cross, having slain thereby the enmity between them.

17 So having come, he proclaimed peace to you who were afar off, and to those who were nigh,

18 and through him we both have access, by one spirit, to the FATHER.

19 Now, therefore, ye are no longer strangers and foreigners, but fellow-citizens with the disciples, and of the household of GOD.

20 And are built upon the same foundation as the apostles and prophets,—Christ⁵ Jesus himself being the chief corner stone,—

21 on which all the building, being fitly framed together, will grow into an holy temple in the Lord,—

22 and in whom ye also are built up together for the spiritual habitation of GOD.⁶

CHAPTER 3.

1 For this reason, I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles,—

2 if indeed ye have hearkened to the dispensation of the grace of GOD, which hath been entrusted to me for your benefit;

3 how that by revelation He made known to me the mystery, as

¹ circumcised.] See Exp. Index under headings “Circumcision,” “Ritualism,” and “Symbolism.”

² Covenant.] See Exp. Index under headings “Covenant,” and “New Covenant.”

³ by the blood of Christ.] In this and in all similar passages “blood,” symbolizes life. Salvation results from partaking of this life, but can never be had through any vicarious effort of another, but only by following the Christ ideal. There has never yet been an absolutely perfect exemplar of the Christ ideal on this mortal plane. See Exp. Index under headings

“Blood of Christ,” “Symbolism,” “Vicarious Atonement (so-called),” “Salvation (The way of),” and “Atonement and atonement.”

⁴ ordinances.] See Exp. Index under headings “Ritualism,” “Symbolism,” and “Text of Old Covenant and New Covenant.”

⁵ Christ, or Anointed.] See Preface and Exp. Index under heading “Christ,” for more comprehensive meaning of this term.

⁶ habitation of GOD.] See Exp. Index under headings “Christ,” “Christ of GOD,” and “Brotherhood.”

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I have briefly explained to you before by letter,

4 by reading which, ye can understand what I know of the mystery concerning Christ Jesus,—

5 the mystery which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets by the spirit;

6 that the Gentiles should be fellow-heirs, and members of the same body, and joint partakers with ourselves of His promise in Christ Jesus, through the Glad Tidings;¹

7 of which I became a minister,² according to the gift of the grace of GOD, which was given to me by the effectual working of His power,—

8 unto me, who am less than the least of all disciples, is this charge given, to proclaim among the Gentiles the Glad Tidings of the boundless wealth of the Christ;

9 and to make every one see what is GOD'S way of working out the mystery, which from the beginning of the world hath been hid in GOD, by whom all things were created;³

10 to the intent that now the all embracing wisdom of GOD might be made known through the church,⁴ to the powers and au-

thorities in the heavenly realm,

11 in accordance with that purpose which runs throughout all ages, and which He has now manifested in the life of Christ Jesus our Lord;

12 by whom we have freedom of speech, and access with confidence, through an understanding faith⁵ in him.

13 Wherefore, I desire that ye faint not because of the affliction which I am undergoing for your sakes, which redounds to your glory.

14 For this reason I kneel to the FATHER¹ of our Lord Jesus Christ,

15 from whom the whole family in heaven and earth is named,

16 that He may grant you according to the wealth of His glory, to be strengthened in your character with spiritual might, through His spirit;

17 that Christ may dwell in your hearts by a trustworthy faith; that ye, being rooted and grounded in love,

18 may be able to comprehend together with all disciples, what is the breadth, and length, and depth, and height;

19 and to know the divine love² of Christ which passeth human

1 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and at-one-ment," and "Christ of GOD."

2 minister.] i.e., one who serves. The name is applicable to anyone who serves, not to an ecclesiastical body of men. See Exp. Index under headings "Minister," "Priesthood," "Ecclesiasticism versus Religion," and "Service."

3 The words "by Christ Jesus," which appear in the Authorized version, are interpolated to sustain the false dogma that Christ Jesus is GOD. See Preface.

4 church.] See Exp. Index under head-

ings "Church," "Faith," and "Believe."

1 FATHER.] See Exp. Index under headings "FATHER," and "GOD."

2 divine love.] Greek *agape*. The Greek word for spiritual or divine love is absolutely distinct from the Greek word *eros*, signifying animal or physical passion, or lust, falsely termed love. Divine love is a love wherein the carnal mind and physical body has no part. GOD is LOVE and only that which manifests the deific attributes of GOD is truly love. See Exp. Index under headings "Love," and "Universal Love."

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knowledge, that ye may manifest all the attributes of GOD in their fulness.

20 Now unto Him who is able to do exceeding abundantly, above all that we ask or think, because of His divine power that worketh in us,—

21 unto Him be glory in the church¹ to all generations by Christ Jesus throughout the ages. Amen.

CHAPTER 4.

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation wherein ye are called,

2 with all humility and meekness; with long-suffering, bearing with one another in love;

3 endeavoring to preserve the unity of the SPIRIT by the uniting bond of peace;

4 there being *one body*,² and *one SPIRIT*,³ even as ye are called in one hope of your calling;

5 one Lord,⁴ one faith, one baptism;

6 one GOD and FATHER of all, Who is over all, and pervades all, and is manifest in you all.

7 But unto each one of us is given grace according to the measure of the gift of Christ.

8 Therefore it is said, "*when He ascended on high, He led captivity captive, and gave gifts unto men.*" (Psa. 68:18).

9 (Now that he hath ascended, what doth it mean, but that he also hath descended first into the lower parts of the earth?

10 He who descended is the same also who ascended far above all the heavens, that he might fulfil all things).

11 And he indeed gave the apostles, and prophets, and evangelists, and shepherds, and teachers,

12 for the perfecting of the disciples for the work of service, for the building up of the body of Christ;

13 till we all attain to oneness through trustworthy faith, and the scientific knowledge of the Son of GOD, unto the perfect man, unto the measure of the full stature of Christ;⁵

14 that we henceforth be no longer children, tossed to and fro, and carried away by every wind of doctrine by the subtlety of men, and their cunning craftiness whereby they lie in wait to deceive;

15 but speaking the truth in love, we may grow up in all things into him, who is the head,—even Christ;

16 from whom the whole body, being fitly joined together and united, by means of all the joints,—in proportion to the effectual working of each individual part,—effects the growth of the body to the upbuilding of itself in love.

1 church.] Greek, congregation. See Exp. Index under headings "Church (militant)," and "Church (triumphant)." Also see Preface.

2 one body.] See Exp. Index under heading "Christ of GOD."

3 SPIRIT.] i.e., GOD, "in whom we live, move, and have our being," spiritually, but not as mortal fleshlings. See Exp. Index

under headings "Spirit," "Matter," "Man (spiritual)," and "Man (mortal)."

4 Lord.] Meaning the Lord Jesus Christ. See Exp. Index under headings "LORD," and "Lord."

5 Christ, or Anointed.] See Preface and Exp. Index under heading "Christ," for more comprehensive meaning of this title.

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17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds,

18 having the understanding darkened, being alienated from the life of GOD owing to the ignorance that prevails among them, and because of the hardness of their hearts:

19 who, also being bereft of feeling, gave themselves over to immorality, for the practice of all uncleanness, without restraint.

20 But ye have not so learned Christ;

21 if indeed ye heard him, and were taught the truth, as it is found in Christ Jesus;

22 But ye should put off—according to the former course of life—the old self,¹ corrupted by deceitful lusts;

23 and be renewed in the spirit of your mind;

24 and should put on the new self,² who,—after the image and likeness of GOD—is created in righteousness and true holiness.

25 Wherefore, ceasing to lie, let each one speak truth with his neighbor, for we are members one of another.

26 Be filled with spiritual ardor,³ and sin not; let not the sun go down upon your spiritual activity,

27 neither give any opportunity to the devil⁴ to handle you.

28 Let him who hath stolen, steal no more, but rather let him labor, working with his hands that which is good, that he may have somewhat to give to him who is in want.

29 Let no corrupt communication proceed from your mouth, but rather that which is good to the upbuilding of character, that it may confer a benefit on those who hear;

30 and grieve not the holy spirit of GOD, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and anger, and wrath, and clamor, and evil speaking be put away from you, together with all malice;

32 and be ye kind one to another, even as GOD for Christ's sake hath forgiven you.

CHAPTER 5.

1 Be ye therefore, imitators of GOD, as beloved children;

2 and walk in love, even as Christ Jesus also hath loved us, and hath given himself up on our behalf, an offering and a sacrifice to GOD, for a sweet smelling savour.

3 But let not immorality, or any impurity, or unbridled lust be even

¹ old self.] i.e., mortal selfhood. See Exp. Index under headings "Mortal," and "Matter."

² new self.] i.e., spiritual selfhood. See Exp. Index under headings "Spiritual Individuality versus Human Personality," and "Man (spiritual)."

³ Be filled with spiritual ardor.] This rendering of verse 26 is in true accord with the spiritual significance of the Greek

words "*orge*" and "*thumos*." In the Authorized translations the text mistakenly misrepresents GOD as being angry with the wicked, and meting out wrath to them. See Exp. Index under headings "Wrath of GOD," and "Judgment."

⁴ devil.] i.e., evil. See Exp. Index under headings "Devil," "Evil," and "Origin of Evil."

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mentioned among you, as becometh those who are holy;

4 neither indecent conversation, nor foolish talking, nor loose jesting,—things which are not consistent—but rather give expression to appreciation of that which is good.

5 For this ye know, that no immoral or impure person, or any lascivious person who is an idolater, has any inheritance in the kingdom of GOD.

Let no one deceive you with vain words; for because of these things the wrath of GOD¹ cometh upon the children of disobedience.

7 Be ye not, therefore, associates with them.

8 For ye yourselves, at one time were in darkness,—but now that ye are enlightened in the LORD,² walk as children of light,—

9 (for the fruit of the illumined consciousness is in all goodness, and righteousness,³ and truth.)—

10 proving what is acceptable to the LORD.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are practiced by them in secret.

13 But all things which are re-proved, are made manifest by the light which dispelleth darkness; for it is light which maketh every-

thing manifest.

14 Wherefore it is said, "*Awake thou that sleepest, and rise from the dead,⁴ and Christ shall give thee light!*"

15 See then that ye walk circumspectly, not as fools, but as wise men;

16 redeeming the time, because the days are evil.

17 Therefore be ye not unwise, but understand what the will of the LORD is.

18 And be not drunk with wine,⁵ wherein is profligacy, but be filled with SPIRIT;

19 communing among yourselves, in psalms and hymns and spiritual songs,—singing and making melody in your hearts to the LORD.

20 Give thanks always for all things to GOD the FATHER, in the name of our Lord Jesus Christ;

21 submitting yourselves to one another through reverence of the Christ.⁶

22 Wives, be submissive⁷ to your husbands, as to the Lord;

23 for a husband is the head of the wife, even as Christ is the head of the church; he is a preserver of the body.

24 Therefore, as the church is subject to Christ, so let the wives be subject to their husbands in everything.

¹ wrath of GOD.] See footnote to Ephesians 4:26. Also Exp. Index under headings "Wrath," and "Judgment."

² LORD.] This word is only given full capitalization when it refers to GOD, the FATHER. In some instances the word might apply to either GOD or Christ Jesus, but not in the sense that they are the same.

³ righteousness.] See Exp. Index under headings "Righteousness," "Proof," "Spirit," and "Spirituality."

⁴ dead.] I.e., dead, though seemingly alive. See Exp. Index under headings "Death," "Mortal," and "Man (mortal)."

⁵ drunk with wine.] See Exp. Index under heading "Wine."

⁶ Christ, or Anointed.] See Preface and Exp. Index for meaning of this term.

⁷ submissive.] See Preface for refutation of this erroneous dogma concerning the suppositional inferiority of woman. See also footnote to 1st Corinthians 14:34. 35.

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25 Husbands, love your wives, even as Christ also loved the church, and gave himself up on her behalf,

26 that he might sanctify and cleanse her in the baptism of water, by the word;

27 so that he might present her to himself, a glorious church, having no spot, or blemish, or any such thing, but that she might be holy and blameless.

28 So husbands ought to love their wives as their own bodies. He who loveth his wife, loveth himself;

29 for no one ever yet hated his own flesh,¹ but nourisheth and cherisheth it, even as Christ the church;

30 for we are members of his body, of his flesh and of his bones.

31 *"For this cause a man shall leave his father and mother, and be joined to his wife, and the twain shall become one flesh."* (Gen. 2:24).

32 This is a great mystery; but I speak figuratively concerning Christ and the church.

33 Nevertheless, let each one of you, individually love his wife even as himself, so that the wife may reverence her husband.

CHAPTER 6.

1 Children, obey your parents in the LORD², for this is right,—

¹ no one ever yet hated his own flesh.] Compare Rom. 7:24, Rom. 8:8, 23, Rom. 9:8, 2nd Cor. 5:16, and Phil. 1:21-24 with this statement in Eph. 5:29.

² LORD.] This word is only written in full capitals when it refers to GOD, the FATHER. See Preface and Exp. Index.

2 *"Honor thy father and mother,"* which is the first commandment with a promise attached—

3 *"That it may be well with thee, and that thou mayest live long on the earth."* (Exod. 20:12).

4 And ye fathers, irritate not your children, but bring them up in the discipline and instruction of the LORD.

5 Ye slaves, be obedient to those who are your masters according to human decree, with fear and trembling, in singleness of heart as unto Christ:

6 not with eyeservice as men-pleasers, but as bond-servants of Christ, doing the will of GOD from the heart:

7 giving your service heartily and cheerfully, as serving the LORD, and not men,—

8 knowing that whatsoever good thing each one doeth, the same will he receive from the LORD—whether he be a bond-servant or a freeman.

9 And ye masters, do the same to them, omitting threats, knowing that both their master and yours is in heaven; neither is there any partiality shown by GOD.

10 Finally my brethren, strengthen yourselves in the LORD, and in the power of His might.

11 Put on the complete armor of

In some instances it is not possible to determine whether the writer refers to GOD, the FATHER, or the Son, but in no case does it indicate that the FATHER and Son are one in all respects. See Preface. Also Exp. Index under headings "GOD," and "Christ of GOD."

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GOD,¹ that ye may be able to stand your ground against the subtle wiles of the accuser:²

12 for our conflict is not with flesh and blood, but with despotic governments, with autocratic powers, with the rulers of the darkness of this world,—with spiritual wickedness in high places.

13 Therefore take unto you the complete armor of GOD, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;³

15 and having your feet shod with the preparation of the Glad Tidings of peace;

16 besides all these, take up the shield of trustworthy faith,⁴ wherewith ye will be able to quench all the fiery darts of evil;

17 take also the helmet of salvation,⁵ and the sword of the spirit,⁶ which is the word of GOD;

18 praying continually by means of prayer and supplication in spirit, and watching thereunto with all perseverance, and supplication for all disciples;

19 and pray on behalf of me, that eloquence may be given me, that I may open my mouth boldly to make known the mystery of the Glad Tidings,—

20 in which cause I am an ambassador in chains—that I may speak boldly concerning it, even as I ought to speak.

21 But that ye may also know my affairs, and what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things.

22 I have sent him to you for this very purpose, that ye may know what we are doing, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from GOD the FATHER, and the Lord Jesus Christ.

24 Grace be to all who love our Lord Jesus Christ with sincerity.

1 complete armor.] i. e., panoply. The Grecian armor consisted of two sorts, defensive and offensive armor, and Paul uses both to illustrate the necessary armor of SPIRIT. See Exp. Index under headings "Warfare," "Resistance versus non-resistance," and "Panoply."

2 accuser.] i. e., devil, evil. See Exp. Index under headings "Devil," and "Evil."

3 righteousness.] i. e., the righteousness which emanates from GOD. See Exp. Index under headings "Righteousness," and "Preparedness."

4 trustworthy faith.] The word in the Hebrew includes the thought of trustworthiness and constancy; a faith based on truth, and not on mere blind belief. See Exp. Index under headings "Truth," "Father," "Science (True)," and "Spirit."

5 salvation.] See Exp. Index under headings "Salvation (The way of)," "Glad Tidings," "Atonement and at-one-ment," and "Vicarious atonement."

6 sword of the spirit.] See Exp. Index under headings "Resistance versus non-resistance," and "Panoply."

WRITTEN FROM ROME.
TO THE EPHESIANS

AN EPISTLE¹ OF PAUL TO THE PHILIPPIANS

CHAPTER 1.

1 Paul and Timothy, servants of Christ Jesus, to all the disciples in Christ Jesus who are in Philippi, together with the presiding officers² and their assistants;

2 grace be unto you, and peace from GOD our FATHER, and the Lord Jesus Christ.

3 I thank my GOD upon every remembrance of you,

4 (always, in every prayer of mine for you all, making my supplication with joy),

5 because of your fellowship in the Glad Tidings,³ from the first day until now;

6 being confident of this very thing, that HE who hath begun a good work in you, will continue to perfect it until the day of Christ Jesus.

7 And it is meet for me to think this respecting you, because ye have me in your hearts, both with regard to my bonds, and the defence and confirmation of the Glad Tidings,—ye all being joint contributors with me of the free gift.

8 For GOD is my witness how I long after you all with the divine compassion of Christ Jesus.

1 epistle] i.e., letter. See Exp. Index under headings "Scriptures," "Bible," and "Text of Old Covenant and New Covenant."

2 presiding officers.] See Exp. Index under headings "Elders," "Ordination," "Church (militant)," "Church (triumphant)."

3 Glad Tidings, or Good News.] Not "gospel" as rendered in the Authorized Version, in the sense of a certain vicarious interpretation, but the manifest Good News demonstrated in the healing of sickness, and ultimate

9 And I pray that your love may abound yet more and more in scientific knowledge,⁴ and in all perception,

10 that ye may approve the things which are excellent; and that ye may be sincere and void of offence until the coming of Christ;

11 being filled with the fruits of righteousness⁵ through Christ Jesus, to the glory and praise of GOD.

12 Now I would have you know, brethren, that the things which have befallen me, have resulted rather for the advancement of the Glad Tidings than otherwise;

13 so that my imprisonment for Christ's sake has become well known throughout the Prætorium, and in all other places;

14 and many of the brethren in the Lord, have been made more confident through witnessing the spirit with which I have accepted my captivity, and so have much more courage to speak the word without fear.

15 Some, indeed, actually proclaim Christ from a mere spirit of envy and contentiousness: others, however, purely through

mate redemption from mortality itself. See Exp. Index under this heading.

4 scientific knowledge.] The word here indicates knowledge based on spiritual, i.e., *absolute* fact. That only is *absolutely* true which is eternally true. See Exp. Index under heading "Truth."

5 righteousness.] See Exp. Index under headings "Righteousness," "Dogma," and "Vicarious Atonement (so-called)."

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good-will.

16 Some proclaim Christ¹ with malicious intent, without sincerity, thinking to add affliction to my bonds;

17 but others out of love, knowing that I am set for the defense of the Glad Tidings.²

18 What then? Why, that in whatever way,—whether in pretence or in honesty—Christ is proclaimed, I rejoice therein, and will continue to rejoice.

19 For I know that this will result in my deliverance, through your prayers, and the supply of the spirit of Christ Jesus,

20 according to my earnest expectation and hope, that in nothing I shall be ashamed; but that with all boldness, as always, so also now, Christ will be magnified in my person, whether by life or by death.

21 Therefore, for me to live is Christ, and to die is gain.³

22 But if I continue to remain in the flesh, it will mean a condition of hardship for me; yet which I should choose I know not.

23 For I am in a quandary to decide betwixt the two,—having a desire to be released⁴ from this mortal body and be with Christ,—which is more to be preferred,—

24 nevertheless, to remain in the flesh is more necessary for your sakes.

25 And being confident of this, I know that I shall remain and continue with you all, for your progress and joy in the faith;

26 that you may have more cause to boast in Christ Jesus, concerning me, through having me remain with you.

27 Only behave yourselves as good citizens, worthy of the Glad Tidings of Christ, so that whether I come to see you, or am absent, I may hear concerning your affairs that you are standing firm in one spirit, with one mind, vigorously co-operating for the faith of the Glad Tidings;

28 and in no way being terrified by your adversaries; which to them is an evident indication of the destruction which awaits them, but to you a sign of salvation, and that from GOD.

29 For to you it hath been given on behalf of Christ, not only to believe on him, but also to suffer on his behalf;

30 for ye are undergoing the same conflict which ye saw working in me, and now hear concerning me.

CHAPTER 2.

1 If, therefore, there be any comfort in Christ,¹ if any persuasive power in love, if any fellowship of spirit, if any divine compassion and mercy,

1 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

2 Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Atonement and At-one-ment."

3 to die is gain.] See Romans 9:8, and 2nd Corinthians 5:16.

4 be released.] The word in the Greek is *anastasia*, which signifies his longing, not for death, but for release

from mortality; even as demonstrated by Christ Jesus in his final putting off of mortality. See footnote Emphatic Diaglott, by Wilson. See Exp. Index under heading "Transformation—transfiguration," "Matter," and "Mind."

1 Christ, or Anointed.] See Preface and Exp. Index for more comprehensive meaning of this term. See also under heading "Name."

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2 fulfil ye my joy, that ye be like-minded; having the same love, being of one accord, of one mind;

3 doing nothing in a spirit of strife or vain-glory; but in humility esteeming others in preference to yourselves;

4 not each one working for his own interests alone, but each one also for the interests of others.

5 Let the same MIND be in you which was in Christ Jesus,

6 who, though being in the image and likeness of GOD, did not contemplate trying to usurp¹ the prerogative of GOD.

7 but having divested himself of self, he took upon himself the form of one who serves, having been fashioned in the likeness of mortal man;²

8 and finding himself in the likeness of a mortal man, he humbled himself, and became submissive to death,³ even the death of the cross.

9 Wherefore GOD hath highly exalted him, and hath given him the name which is above every other name,

10 so that in the name of Christ Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth;

11 and every tongue confess that Christ Jesus is Lord,⁴ to the glory of GOD, the FATHER.

12 Wherefore, my beloved, as ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation⁵ with fear and trembling;

13 for it is GOD who worketh in you both to will and to do His good pleasure.

14 Do all things without criticism and disputing;

15 that ye may be blameless and harmless, irreproachable children of GOD, in the midst of a crooked and perverse generation; among whom ye shine as lights in the world;

16 holding out to them the word of Life; that I may rejoice in the day of Christ that I have not run in vain, nor labored in vain.

17 Yea, and even if my very life be poured out⁶ upon the altar and service of your faith, I would be glad and rejoice with you all;

18 for this same cause, be ye also glad and rejoice with me.

19 But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I learn from him how things are with you.

20 For I have no one else who

1 did not contemplate usurping.] The Greek word *harpagon*, being a word of very rare occurrence, a great variety of translations have been given. Turnbull gives the translation given herewith in substance.

2 fashioned in the likeness of mortal man.] i.e., found in the form of mortal man. See footnote 1st Cor. 15:53 and Exp. Index under headings "Man (mortal)," "Man (spiritual)," "Matter," "Meta-Physical," and "Reality."

3 death.] See Exp. Index under headings "Life," and "Death."

4 Lord.] Only given full capitalization when it refers to GOD, the FATHER. See Exp. Index under headings "LORD," and "Lord."

5 salvation.] See Exp. Index under headings "Salvation (The way of)," "Glad Tidings," and "Atonement and At-one-ment."

6 poured out. Probably an illusion to the symbolic wine and oil poured as a libation on the meat offerings to render them acceptable to GOD. See Exp. Index under headings "Symbolism," "Parable," and "Ritualism."

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is like-minded, who would really care for your welfare;

21 for all seek their own interests, and not the things of Christ Jesus.

22 But concerning him ye have proof that as a child with a father, so hath he served with me in spreading the Glad Tidings.¹

23 Him, therefore, I hope to send immediately to you, as soon as I see how things go with me;

24 and I trust in the Lord that I myself may also come shortly.

25 I considered it necessary, however, to send to you Epaphroditus, my brother, and companion, and fellow soldier in service, — who was also your messenger — who hath ministered to my needs;

26 since he was longing to be with you, and was much depressed because you heard that he was sick.

27 For indeed he was sick nigh unto death; but GOD had mercy on him; and not on him only, but on me also, lest I should have had sorrow added to sorrow.

28 I have sent him therefore, the more speedily, that seeing him again ye may rejoice, and that I may be the less sorrowful.

29 Receive him, then, in the Lord, with all joy, and hold such persons in honor.

30 Because in the service of

Christ he was nigh unto death, having risked his life to make up the deficiency in your ministrations to me.

CHAPTER 3.

1 Finally, my brethren, rejoice in the Lord. To write you the same things again is not irksome to me, but for your sakes it is desirable.

2 Beware of dogs! Beware of evil workers! Beware of those who mutilate themselves!

3 For we are the true circumcision,²—we who worship GOD in spirit, and rejoice in Christ Jesus, and have no confidence in flesh,—

4 though I myself have had confidence in flesh:—if anyone thinketh that he had cause whereof to trust in flesh,—I had more;

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal,—persecuting the church; with respect to the righteousness which comes through law,—I was blameless.

7 But whatever of these things were advantages to me, I have accounted loss for Christ.

8 Yea more, I esteem all things a loss on account of the excellency of the knowledge of Christ Jesus my Lord,³ for whom I have suf-

1 Glad Tidings, or Good News.] See Exp. Index under this heading.

2 circumcision.] A good example of the futility of believing that the letter of ritualistic and symbolic forms has any saving grace. So-called Christendom has only too often despised the spirit, and entered into a cruel warfare over many questions,

which at best are only *relatively* important; for as we rise, the symbols used as reminders, should disappear. See Exp. Index under headings, "Circumcision," "Baptism," and "Ritualism."

3 Lord.] This word is not given full capitalization unless it refers to GOD, the FATHER. See Preface, and Exp. Index under this heading.

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fered the loss of all things, — counting them worthless,—that I may gain Christ,—

9 and may be found in him; not clinging to my own righteousness which has its origin in mortal law, but to that righteousness which comes through faith in Christ—the righteousness¹ which comes from GOD through trustworthy faith,—

10 that I may understand him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death;

11 if by any means I might attain to the resurrection from the dead.

12 Not that I have already attained it, or have been already perfected; but I press forward, so that I may lay hold on that for which I was laid hold of by Christ Jesus.

13 Brethren, I count not myself as having attained it; but one thing I do,—forgetting those things which are behind, and reaching forth to those things which are ahead,

14 I press toward the mark, for the prize² of the high calling of

GOD, in Christ³ Jesus.

15 As many, therefore, as are mature should be of the same mind regarding this; and if in any thing ye think differently, GOD will even reveal this to you.

16 Only whereunto we have already attained,—let us walk by the same rule, let us mind the same thing.⁴

17 Brethren, be joint-imitators of me, and watch those who thus walk, even as ye have us, for an example.

18 (for many walk—of whom I have told you often, and now tell you even with tears,—who are enemies of the cross of Christ;

19 whose end will be destruction; whose god is their stomach, and whose glory is their shame; who mind earthly things).

20 For our commonwealth is in Heaven, from whence also we look for a Saviour, the Lord Jesus Christ;

21 who will transform this vile body of our humiliation⁵ into the image and likeness of his glorious body, according to the demonstration of his power, by which he is able to subdue all things to himself.

¹ righteousness.] See Exp. Index. Not the carnal righteousness referred to in Isaiah 64:6 as "filthy rags." This and succeeding passages should be sufficient to refute conclusively the so-called vicarious atonement theory.

² prize of the high calling of GOD.] Evidently not a prize obtainable by mere belief that a person called Christ Jesus existed, and that we can obtain a vicarious salvation by believing it. See Exp. Index under heading "Atonement and At-one-ment," "Righteousness," and "Vicarious Atonement."

³ Christ, or Anointed.] See Preface. Also Exp. Index under heading "Christ

of GOD."

⁴ The phrase "let us mind the same thing" is omitted in the Revised Version.

⁵ vile body of our humiliation.] i.e., the mortal, corruptible body. See Revised Versions. See 1 Corinthians 15:50, Romans 8:3, 23, Romans 9:8, 2nd Corinthians 5:16, and Philippians 1:2, 24. Also Exp. Index under headings "Matter," "Mortals," "Man (mortal)," "Man (spiritual)," "Spiritual Individuality versus Human Personality," "Son of God," "Christ," "Christ of God," "Spirit," "Spiritual," "Adam," and "Reality."

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CHAPTER 4.

1 So then, my brethren, dearly beloved and longed for, my joy and crown, stand thou steadfast in the Lord, dearly beloved!

2 I entreat Euodias, and I entreat Syntyche, that they be of the same mind in the Lord.¹

3 And I entreat thee also, true yoke-fellow, to assist those women who earnestly co-operated with me in spreading the Glad Tidings,² and with Clement as well, and my other fellow laborers; whose names are in the book of Life.

4 Rejoice in the LORD always, and again I say rejoice!

5 Let your gentleness be known to all men. The LORD is at hand.

6 Be not anxious about anything; but in everything, by prayer and supplication with thanksgiving, let your requests be known unto GOD;

7 and the peace of GOD which surpasseth all human conception will guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, consider well these things.

9 The things which ye have both learned, and received, and heard, and seen me practice, these things do;³ and the GOD of peace will be with you.

10 But I rejoice in the LORD greatly, that now at length your care for me hath revived; for whom indeed ye did have regard, but lacked opportunity of showing it.

11 Not that I speak in respect of want, for I have learned in whatsoever state I find myself, therein to be content.

12 I know both what it means to be abased, and I know what it means to have abundance. In every place and in all ways I have been disciplined, both in being well-fed, and in suffering hunger; both to have abundance, and to suffer want.

13 I can do all things through Christ⁴ who strengtheneth me.

14 Notwithstanding this, ye have done well in that ye have sympathized with my affliction.

15 Now, ye Philippians, know also that in the beginning of my ministry⁵ of the Glad Tidings,⁶ when I departed from Macedonia, no congregation⁷ communicated with me concerning the matter of giving and receiving but ye alone.

16 For even when in Thessalo-

1 Lord.] This word is only given full capitalization when it refers to GOD, the FATHER. In some instances however it is not possible to determine who the writer refers to, but in no case is it correct to use the word interchangeably. See Exp. Index under heading "LORD."

2 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," "Vicarious Atonement," and "Gospel."

3 do.] The call here is assuredly

for activity in righteousness. See Exp. Index under headings "Righteousness," and "Proof."

4 Christ, or Anointed.] See Preface. Also Exp. Index under this heading.

5 ministry.] See Exp. Index under headings "Minister," "Service," and "Ecclesiasticism versus Religion."

6 Glad Tidings, or Good News.] See Exp. Index for meaning of this term.

7 congregation.] See Exp. Index under heading "Church."

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nica ye sent once, and again a second time to supply my need.

17 Not that I seek gifts from you, but I desire fruit that may abound to your account.

18 But I am now supplied abundantly with everything. My wants are fully met, having received from Epaphroditus your gifts,—a sweet smelling incense, an acceptable offering, well pleasing to GOD.

19 And my GOD will supply all

your need, according to His glorious wealth, through Christ Jesus.

20 Now to our GOD be glory, forever and ever. Amen.

21 Salute every disciple in Christ Jesus. The brethren who are with me salute you.

22 All the disciples salute you, but especially those from Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

SUBSCRIPTION IN VATICAN MANUSCRIPT.

TO THE PHILIPPIANS
WRITTEN FROM ROME

AN EPISTLE' OF PAUL TO THE COLOSSIANS

CHAPTER 1.

1 Paul, an apostle of Christ Jesus, by the will of GOD, and Timothy, our brother,

2 to the holy and faithful brethren in Christ who are in Colassae. Grace and peace be unto you from GOD our FATHER.²

3 We give thanks to GOD, the FATHER of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and the love which ye have for all the disciples;

5 on account of the hope which is treasured up for you in heaven, whereof ye previously heard in the word of the truth concerning the Glad Tidings;³

6 the Glad Tidings which is in your midst, bringing forth fruit, and increasing in all the world as well as among yourselves, since the day ye heard and acknowledged the grace of GOD in truth;

7 even as ye learned from Epaphras, our beloved fellow-servant, who is a faithful minister⁴ of Christ in your behalf;

8 who also informed us of your love, which is inspired by SPIRIT.

9 For this cause we also, since the day we heard this, have not ceased to pray for you, and to desire that ye might be filled with the scientific knowledge⁵ of His will, in all spiritual wisdom and understanding;

10 that ye might walk worthy of the LORD,⁶ pleasing Him in all things; bringing forth fruit in every good work, and increasing in the scientific knowledge of GOD;

11 being strengthened with all strength according to His glorious power, enduring patiently and gladly whatever may befall you;

12 and giving thanks to the FATHER, who hath fitted us to become partakers of the inheritance of the disciples in the light;

13 who hath delivered us from the imposition of darkness, and hath translated us into the kingdom of His dear Son,

14 in whom we have redemption:⁷ the forgiveness of sins.

15 Christ is the spiritual image and likeness of the incorporeal GOD—the first-born of all creation,

1 epistle.)] i.e., letter. See Exp. Index under headings "New Covenant," and "Canonization."

2 The Authorized Version reads, "and our Lord Jesus Christ." This phrase does not appear in the Greek text, and is omitted in the Revised Version.

3 Glad Tidings.] See Exp. Index under headings, "Glad Tidings," "Atonement and At-one-ment," "Vicarious Atonement," and "Dogma."

4 minister.] i.e., anyone who ministers or serves. See Exp. Index under headings "Minister," and "Service."

5 scientific, or exact knowledge.] See Emphatic Diaglott, by Willson. Also Exp. Index under headings "Knowledge," "Truth," "Reality," and "Science (true)."

6 LORD.] This word is only fully capitalized when it refers directly to GOD, the FATHER.

7 redemption.] The King James' Version interpolates the words "through his blood," which do not appear in the Revised Version. Blood symbolizes life, and is not meant to imply salvation by vicarious means. See Exp. Index under heading, "Blood of Christ," and "Symbolism."

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16 because in Christ¹ were created all things,—both things in the heavens, and things on earth; things visible, and invisible,—whether they be thrones, or dominions, or governments, or powers; all things have been created on account of Christ, and for Christ;

17 and he is in advance of all, and in Christ all things are united.

18 Christ Jesus is the head of the body, the church;² he is the beginning, the first-born from the dead,³ that among all he might have the pre-eminence.

19 For it pleased the FATHER that in Christ all the fulness of the divine nature should dwell.

20 and through him to reconcile all things unto Himself, having made peace through the blood⁴ of his cross; whether things on the earth, or things in the heavens.

21 And you who were at one time alienated, and hostile in your thought because of wicked deeds.

22 Christ Jesus hath even now reconciled through the death⁵ of his corporael body, to present you holy, and blameless, and irreproachable in his presence;

23 if indeed ye continue grounded and settled in the faith, and be not moved away from the hope of the Glad Tidings⁶ which ye have

heard, and which was proclaimed throughout all creation under heaven, whereof I Paul became a minister.⁷

24 I now rejoice in my sufferings on your behalf, and fulfill in my experience the remainder of the afflictions of the Anointed one in my flesh, on behalf of his body, which is the church;

25 whereof I became a minister, according to the stewardship of GOD, which was given to me for your sakes, to fully set forth the word of GOD,—

26 even the mystery concerning GOD, which has been obscured from all generations throughout the ages, but now has been manifested to His disciples;

27 to whom GOD desired to make known what is the wealth of the glory of this mystery among the nations, which is Christ in you, the hope of glory;

28 whom we proclaim, warning everyone, and teaching everyone with all wisdom, that we may present everyone perfect in Christ,¹

29 for which purpose I also labor, striving earnestly with the energy which GOD inspires in me, and which operates powerfully through me.

1 Christ, or Anointed.] See Preface. Also Exp. Index under heading "Christ," and "Christ of God," for more comprehensive meaning of the term Christ, as distinguished from the word Jesus.

2 church.] Literally, congregation. See Exp. Index under heading "Church."

3 dead.] See Exp. Index under headings "Death," and "Life."

4 blood.] See Exp. Index under

headings "Blood of Christ."

5 death.] i.e., by his overcoming of so-called death. See Exp. Index under headings "Matter," "Death," "Life," and "Reality."

6 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," "Dogma," and "Orthodoxy."

7 minister.] i.e., anyone who serves. See Exp. Index under headings "Service," and "Minister."

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CHAPTER 2.

1 For I would that ye knew how great a struggle I am engaged in on your behalf, and for those in Laodicea, and for as many as have not seen my face in the flesh:

2 that their hearts may be comforted, being knit together in love; and that with all the wealth of the full assurance of understanding, they may be led to the scientific knowledge¹ of the mystery about GOD, and His spiritual manifestation, Christ;²

3 in whom are manifest all the treasures of wisdom and knowledge.

4 And this I say, lest anyone should beguile you with plausible arguments;

5 for though I be absent in person, yet I am with you in spirit, rejoicing in beholding your order, and the steadfastness of your faith in Christ.

6 As, therefore, ye have received Christ Jesus the Lord, so walk ye in him;

7 having your characters rooted and built up in him, and established in the faith (even as ye have been taught), abounding therein with thanksgiving.

8 Beware lest anyone delude you through philosophy and vain deceit, teaching you the elements of material knowledge according to the traditions of men, and not of Christ.

9 For in Christ is manifested all the attributes of GOD.

10 And ye are complete in him who is the head of all government and power;

11 in whom also ye were circumcised with a circumcision not made with hands,³ in putting off the fleshy body⁴ by the circumcision of Christ;

12 having been buried with him in baptism; wherein also ye were raised with him, through faith in the omni-potence of GOD who raised him from the dead.

13 And you, being dead⁵ in your sins and your uncircumcised mortal body, hath he quickened together with him, having freely forgiven us all our trespasses;

14 having blotted out what was written by hand in ordinances, which was against us, and which was hostile to us, removing it out of the way, having nailed it to the cross;

15 and having overthrown human authorities and power,⁵ he

1 Christ, or Anointed.] See Exp. Index under headings "Christ," and "Christ of GOD."

1 scientific knowledge.] See Emphatic Diaglott, by Wilson. Also Exp. Index under headings "Truth," and "Reality."

2 Christ, or Anointed.] See Preface, also Exp. Index for more comprehensive meaning of the term Christ, under headings "Christ," "Christ of GOD," and "Son of GOD."

3 circumcision not made with hands.] See Exp. Index under head-

ings "Circumcision," "Baptism," "Communion," "Symbolism," and "Ritualism."

4 in putting off the fleshy body.] i.e., mortal embodiment. No mention is made of sin in the Greek text, whatsoever. See Emphatic Diaglott, by Wilson. Also Revised Version, and Exp. Index under headings "Mortal," "Man (mortal)," "Man (spiritual)," and "Matter."

5 human authorities and powers.] The 20th Century New Testament reads, "rid himself of all the powers of evil."

made a show of them openly; triumphing over them by his own example.

16 Let no one, therefore, judge you as to what ye shall eat, or what ye shall drink, or in respect to the keeping of holy days, or as to the new moon, or respecting sabbaths,

17 which are but a shadow of the things to come;¹ but the substance is Christ.²

18 Let no one defraud you of the prize by seeming humility, and a religious worship of angelic personalities, prying into questions relating to the unseen universe, being unduly puffed up by his carnal mind;

19 but failing to maintain union with the Head, from whom the whole body, being nourished and knit together by means of the joints and ligaments, increaseth with the increase of GOD.

20 Wherefore, if ye died with Christ Jesus from the elements of the world,³ why,—as living in the world — do ye subject yourselves to human ordinances, in conformity with the commandments and teachings of mankind,—

21 submitting to such precepts

as, "Do not touch this," "Do not eat that," "Do not handle that;"
22 all of which things perish in the using?

23 These ritualistic ordinances have indeed a display of wisdom where there is a self-imposed homage and humility, expressed by various forms of ascetic severity; but are not, however, of any value in combating the indulgence of the flesh.

CHAPTER 3.

1 If ye then have risen⁴ with Christ, seek those things which are above,⁵ where Christ sitteth on the right hand of GOD.

2 Set your affections on things above, not on things on the earth.

3 For ye died,⁶ and your life is hid with Christ in GOD.

4 When Christ who is our life shall be manifested, then shall ye also be manifested with him in glory.

5 Mortify therefore your earthly attributes,—immorality, uncleanness, passion, evil desire, and greed, which are but varied forms of idol-worship;⁷

6 on account of which the wrath⁸

1 shadow of the things to come.] i.e., symbolize. See Exp. Index under headings "Symbolism," "Ritualism," "Reality," "Ontology," and "Metaphysics."

2 Christ or Anointed.] See Preface. and Exp. Index under heading "Christ," for more comprehensive meaning of this term.

3 world.] See Exp. Index under headings "Matter," "World," "Mortal," "Spirit," and "Spiritual."

4 ordinances.] See Exp. Index under headings "Ritualism," and "Symbolism."

5 risen.] See Exp. Index under heading "Raising the dead."

6 above.] i.e., spiritual. See Exp. Index under headings "Kingdom of Heaven," "World (carnal)," and "Mortal."

7 died.] i.e., died to the mortal sense of life. See Exp. Index under "Death" and "Life."

8 idol worship.] See Exp. Index under headings "Idol," "Idolatry," and "Adultery."

9 wrath.] See Liddell and Scott's Greek Lexicon. Also Exp. Index under headings "Wrath," and "Judgment."

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of GOD cometh on those who are disobedient,—

7 and which ye also formally practised, when ye indulged in these things.

8 But now put ye off all these things,—anger, wrath, malice, evil-speaking, vile communications.

9 Lie not to one another, seeing that ye have put off the old self¹ with its deeds,

10 and have put on the new self¹ which is continually renewed by scientific understanding, in conformity with the image and likeness of Him who created it.

11 In which creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor freeman, but Christ is everything, and is manifest in all alike.

12 Clothe yourselves, therefore, as chosen ones of GOD, holy and beloved, with tender mercy, kindness, humility, meekness, patient endurance;

13 bearing with one another, and freely forgiving one another if any one have a cause¹ for complaint, even as Christ Jesus freely forgave you, so also should ye freely forgive.

14 And besides all these things put on love which is the bond of perfection.

15 And let the peace of Christ rule in your hearts, for which ye were also called in one body; and be ye ever appreciative.

16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with gratitude in your hearts to GOD.

17 And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to GOD the FATHER through him.

18 Wives submit yourselves² to your husbands, as is fitting in the Lord.

19 Husbands, love your wives, and be not embittered against them.

20 Children, obey your parents in all things; for this is well pleasing in the Lord.

21 Fathers, do not irritate your children,³ lest they be discouraged.

22 Slaves,⁴ according to human law, obey in all things your masters, not with eye-service as men-pleasers, but in sincerity of heart, revering⁵ in the Lord.

23 And whatsoever ye do, do it heartily as to the Lord, and not as to men;

24 knowing that from the Lord ye will receive the recompense of

1 old self; new self.] See Exp. Index under headings "Spiritual individuality versus human personality," "Mortals," and "Immortals."

2 submit yourselves.] A purely Pauline dogma, doubtless in conformity with the beliefs of the period in which he lived. See footnote to 1 Corinthians 14:34, 35. Also see Preface, in refutation of this purely masculine assumption.

3 do not irritate your children.] A child's sense of right and wrong is a

holy thing. A child's rights should be respected as much as a grown person's. The Golden Rule of Love is the perfect law and gospel to go by if comprehended from the meta-physical point of view.

4 slaves.] See Exp. Index under headings "Sovereignty," "Master-men," "Power to heal," "Meta-physics," and "Mind."

5 revering.] See Exp. Index under headings "Fear," "Revere," and "Love."

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the inheritance; for ye serve the Lord Christ.

25 For whosoever doeth wrong, will receive again for the wrong which he hath done, and without any partiality being shown.

CHAPTER 4.

1 Masters, render to your servants that which is just and fair, knowing that in Heaven ye also have a LORD over you.

2 Continue in prayer,¹ and watch in the same with thanksgiving;

3 praying also at the same time for us, that GOD may open to us a door for the word, to explain the mystery of Christ,²—on account of which I am in bonds,—

4 that I may make it manifest, whenever it behoves me to speak.

5 Walk in wisdom toward those outside, redeeming the time by every opportunity.

6 Let your speech be always with grace, having been seasoned with salt, that ye may know how ye ought to answer everyone.

7 Tychicus will inform you concerning all my affairs,—that beloved brother and faithful assistant, and fellow-servant in the Lord;³

8 whom I sent to you for this same purpose, that he might know the condition of your affairs, and comfort your hearts;

9 together with the faithful and beloved brother Onesimus, who is one of you. They will make known to you all things that are being done here.

10 Aristarchus, my fellow-prisoner, saluteth you; and Mark the nephew of Barnabas: (concerning whom ye received instructions that ye should receive him, if he should come to you;)

11 and also that Jesus who is called Justus. These alone, among those who have been circumcised,⁴ have been my fellow-workers for the kingdom of GOD, and have been a comfort to me.

12 Epaphras, who is also one of you, a servant of Christ, saluteth you, always fervently laboring on your behalf in his prayers, that ye may stand perfect and complete in all that is in accord with the will of GOD.

13 For I bear witness concerning him, that he hath a great love for you, and for those who are in Laodicea, and for those in Hierapolis.

14 Luke, the beloved physician, and Demas greet you.

15 Salute the brethren in Laodicea and Nymphas, and the congregation¹ which meets in his house.

16 And after this epistle is read

1 prayer.] See Exp. Index under this heading.

2 Christ, or Anointed.] See Preface. Also Exp. Index under heading "Christ," for more comprehensive meaning of this term.

3 Lord.] See Exp. Index under headings "LORD," "Lord," and "lord."

4 circumcised.] See Exp. Index un-

der headings "Circumcision," "Symbolism," "Baptism," and "Ritualism."

1 congregation.] There is no record to show that a separate building, set apart for Christian worship, existed within the limits of the Roman Empire before the third century, though apartments in private houses might have been specially devoted to this purpose." Lightfoot.

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among you, cause it to be read also in the congregation of the Laodiceans; and do ye also read the epistle sent from Laodicea.

17 And say to Archippus, "Take heed to the ministry² which thou

hast received in the Lord, that thou fulfil it."

18 A salutation of Paul, by mine own hand. Remember my chains! Grace be with you.

² ministry.] i.e., service; to which everyone is called. See Exp. Index under headings "Ministry," "Service,"

"Priesthood," and "Ecclesiasticism versus Religion."

SUBSCRIPTION IN VATICAN MANUSCRIPT.
TO THE COLOSSIANS.
WRITTEN FROM ROME.

FIRST EPISTLE¹ OF PAUL TO THE THESSALONIANS

CHAPTER 1.

1 Paul, and Sylvanus, and Timothy, to the congregation of Thessalonians in GOD the FATHER, and the Lord² Jesus Christ. Grace be unto you and peace.

2 We give thanks to GOD always for you all, making mention of you in our prayers;

3 remembering without ceasing your work of faith, and labor of love, and patient hope in the Lord Jesus Christ, in the presence of GOD our FATHER;

4 knowing, brethren, beloved of GOD, your election;

5 for our Glad Tidings³ came not unto you in word only, but also in demonstration of power, even with the holy SPIRIT—truth,⁴ and with abundant proof; for ye know what manner of life we lived among you for your good.

6 And ye became followers of us, and of the Lord, having received the word in spite of much affliction, with the joy of the holy SPIRIT—truth;

7 so that ye were examples to all those who believe in Macedonia and Greece.

8 Indeed not only has the word of the Lord been sounded forth by you throughout Macedonia and Greece, but in every place your steadfast faith in GOD has been spread abroad, so that there is no need for us to say anything.

9 For they themselves declare concerning us, what manner of reception we had from you, and how ye turned to GOD from the worship of idols,⁵ to serve the living and true GOD;

10 and to wait for His Son from Heaven, whom He raised from the dead,⁶ even Jesus who is delivering us⁷ from the coming wrath.

CHAPTER 2.

1 For ye yourselves, brethren, know that your reception of us was not in vain;

2 but having previously suffered, and having been shamefully treated, as you know, at Philippi, we were emboldened by our GOD to proclaim the Glad Tidings³ of GOD to you, in spite of much opposition.

3 And our exhortation was not based on error, nor was it prompt-

¹ epistle.] i.e., letter. See Exp. Index under headings "Canonization," "Scriptures," "Bible," and "Text of Old Covenant and New Covenant."

² Lord.] This word is not given full capitalization, as in the above instance, except when it does not refer to GOD, the FATHER. See Exp. Index.

³ Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," and "Vicarious Atonement."

⁴ SPIRIT-truth.] See Preface, and Exp. Index under headings "Holy Ghost," and "Comforter."

⁵ Idols.] See Exp. Index under headings "Idols," "Idolatry," and "Adultery."

⁶ dead.] See Exp. Index under headings "Raising the dead," "Death," "Mortal," and "Life."

⁷ is delivering us.] Not "which delivered us," as in the King James' version. Christ Jesus is Saviour by being Exemplar and Wayshower; he is not a vicarious saviour. A very important distinction. See Exp. Index under headings "Salvation (The way of)," "Atonement and At-one-ment," "Vicarious At-one-ment," and "Being Saved."

⁸ Glad Tidings, or Good News.] See Exp. Index under headings "Glad Tidings," "Gospel," "Atonement and At-one-ment," and "Vicarious Atonement."

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ed by improper motives, nor with any intention to receive;

4 but as we have been found worthy by GOD to be entrusted with the Glad Tidings, so we speak; yet not as endeavoring to please men, but to please GOD, who proveth our hearts.

5 For never at any time did we come to you, using flattering words, as ye know; nor under any cloak of covetousness,—as GOD is our witness.

6 Nor did we seek honor from men,—either from you or from others—though we might have claimed honor as apostles¹ of Christ;

7 but we were gentle in the midst of you; even as a nursing-mother who cherisheth her own children.

8 Thus being affectionately drawn to you, we were willing to impart to you not only the Glad Tidings of GOD, but also our own lives, because ye have become endeared to us.

9 For ye remember, brethren, our labor and travail, how we worked night and day, so as not to be a burden to any of you, that we might proclaim to you the Glad Tidings of GOD.

10 Ye are our witnesses, moreover, and GOD also, how pure and just and blameless were our relations with you believers,

11 for ye know how we exhorted

and comforted each one of you,—as a father his own children,—

12 charging you to walk worthy of GOD who hath called you into His kingdom and glory.

13 For this reason also we also thank GOD without ceasing,—ye, when ye received from us the message of GOD, accepted it, not as the word of men, but—as it is in truth,—the word of GOD, which moreover, worketh powerfully in you who believe.

14 For ye, brethren, became imitators of the congregations² of GOD which are in Judaea, in Christ Jesus; because ye also suffered the same things from your countrymen, that they did from the Jews,

15 who both killed the Lord Jesus and the prophets, and drove us out; who please not GOD,³ and are hostile to all men;

16 for they forbade us to speak to the Gentiles that they also might be saved; they thus fill up the measure of their iniquity; but now the wrath has come upon them to the uttermost.

17 But we, brethren, having been separated from you for a short season,—in person, but not in heart—endeavored the more earnestly to see your face with great desire.

18 We would therefore have come to you—at least I, Paul, would have come more than once—

1 apostles.] Equivalent to missionaries, in the broadest use of the term.

2 congregations.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

3 who please not GOD.] Refuting the monstrous dogma that GOD plan-

ned and predestined his son Christ Jesus, or anyone else, to death and the cross. See Preface, also 1st Corinthians 2:8, and Ezekiel 18th Chapter. See Exp. Index under headings "Atonement and At-one-ment," and "Vicarious Atonement."

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but the adversary¹ hindered us.

19 For what hope, or joy will be ours, or what crown of rejoicing in the presence of our Lord Jesus Christ, at his coming, if it be not you?

20 For ye, indeed, are our glory and joy.

CHAPTER 3.

1 When, therefore, we could no longer refrain, we thought it well to remain in Athens alone;

2 So we sent Timothy, our brother, and minister² of GOD in the Glad Tidings³ of Christ, to establish you, and to encourage you in your faith;

3 that none of you might be unnerved by these afflictions, for you yourselves know that we are all liable to have to endure such things;

4 for verily, when we were with you, we told you plainly that we should have to suffer affliction; even as it came to pass as ye know.

5 For this reason also, when I could no longer forbear, I sent to know concerning your faith; lest by some means the tempter might have tempted you, and our labor should have been in vain.

6 But when Timothy recently returned to us, bringing good tidings of your faith and love, and telling us how ye have always a kind remembrance of us, desiring greatly to see us, even as we also desire to see you;

7 we were encouraged about you, brethren, in the midst of all our distress and affliction, on account of your faith.

8 But now we live, if ye remain steadfast in the Lord.

9 or what gratitude can we render to GOD concerning you, for all the joy wherewith we rejoice for your sakes in the presence of GOD;

10 night and day praying most earnestly to see your face, and perfect that which is lacking in your understanding?

11 Now may GOD Himself, even our FATHER, and our Lord Jesus Christ, direct our way to you;

12 and may the Lord cause you to increase and abound in love to each other, and to everyone, even as we do to you;

13 to the end that he may establish your hearts blameless in holiness, in the presence of GOD, even our FATHER, at the coming of our Lord Jesus Christ with all his holy disciples.

CHAPTER 4.

1 Furthermore, brethren, we beseech you and exhort you in the Lord Jesus, that ye follow more earnestly—even as ye are doing—the instructions that ye have received from us, as to how ye ought to live if ye would please GOD, so that ye may abound more and more.

2 For ye know what commandments we gave you from the Lord Jesus.

1 adversary.] satan-devil-evil. That which opposes GOOD, GOD. See Exp. Index under headings "Devil," and "Evil."

2 minister.] Whoever truly serves GOD and man is a minister. See

Exp. Index under headings "Ministry," "Ordination," and "Service."

3 Glad Tidings, or Good News.] See Exp. Index for explanation of the meaning of this term under headings "Gospel," and "Glad Tidings."

1st THESSALONIANS

3 For this is the will of GOD, even sanctity of life; that ye should abstain from immorality;

4 that each of you should control his own organs in sanctity and honor,

5 and not in the passion of lust, as do those Gentiles who know not GOD;

6 that no man should overstep the bounds of honor, and wrong his brother man¹ in this matter; for the LORD² is an avenger³ in all these matters, even as we have already testified and forewarned you.

7 For GOD hath not called us to live immoral lives, but holy lives.

8 Therefore, whoever rejecteth this command, rejecteth not man, but GOD, who imparteth to us His holy spirit.

9 But concerning brotherly love,⁴ ye need not that anyone should write you, for ye yourselves are taught of GOD to love one another;

10 and indeed ye do manifest it toward all the brethren throughout Macedonia. However we entreat you, brethren, that ye do so more and more.

11 Also, that ye earnestly endeavor to be tranquil, to mind well

your own affairs, and to work with your own hands as we directed you;

12 that ye may walk worthily toward those outside the faith, and so may want for nothing.

13 Now we would not have you ignorant, brethren, concerning those who are asleep, for we would not have you sorrow as those who have no hope.

14 For as we believe that Jesus died and rose again, so also we believe that those who have fallen asleep in Jesus, GOD will bring forth with him.

15 For this we say to you according to the word of the Lord, that those of us who are still living when the Lord appears, will by no means precede those who have fallen asleep.

16 The Lord himself will descend from Heaven with a shout, with the voice of an archangel, and with the trump of GOD; and the dead¹ in Christ² will be raised first;

17 then, we the living, who remain, will be caught up together with them in the clouds, to meet the Lord in the air;³ and so shall we always be with the Lord.

18 Therefore comfort one another with these words.

1 brother man.] Man is here used in its generic sense, meaning man or woman. Whoever attempts to defile man or woman, or his own virginity, attempts to defile GOD at the same time, for spiritual man in its generic sense is GOD-manifest. See Exp. Index under headings "Purity," "Pure in heart," "Adultery," "Christ of God," and "One Standard."

2 LORD.] Only given full capitalization when referring to GOD.

3 avenger.] See Exp. Index under headings "Wrath," "Judgment," and "Atonement and At-one-ment."

4 brotherly love.] See Exp. Index

under headings "Love," and "Brotherhood."

1 dead.] See Exp. Index under headings "Death," "Life," "Mortal," and "Raising the dead."

2 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for more comprehensive meaning of this title.

3 in the air.] i.e., in SPIRIT. In the Greek the word "wind" is spelled the same as the word spirit; thus the word "air", would symbolize SPIRIT, "in whom we live and move and have our being." See Exp. Index under headings "Spirit," "Truth," "Mind," "Matter," and "Symbolism."

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CHAPTER 5.

1 But concerning the times and the seasons, brethren, ye do not need to be informed;

2 for ye yourselves know perfectly well that the day of the Lord cometh as a thief in the night.

3 When people are saying, "Peace and safety," then sudden destruction cometh upon them, as travail upon a woman with child, and they shall by no means escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief:

5 for ye are all children of light, and children of the day. We are not children of night, nor of darkness.

6 Wherefore, let us not sleep¹ as do others, but let us watch and be sober.

7 For those who sleep, sleep during the night; and those who are drunken are drunken in the night.

8 But let us who are of the day, be sober, having put on the breastplate of faith and love; and for an helmet, the hope of salvation;

9 for GOD hath not appointed us to be victims of wrath,² but to obtain salvation³ through our Lord Jesus Christ,

10 who died⁴ on our behalf; so that whether we be awake or asleep, we may live together with him.

11 Wherefore, exhort one another, and help to build up one another's character, even as ye are doing.

12 But we entreat you, brethren, to recognize those who labor among you, and preside over you in the Lord, and admonish you;

13 and to esteem them very highly in love, on account of their work. Cultivate peace among yourselves.

14 Now we exhort you, brethren, to admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward everyone.

15 See that no one render evil for evil to anyone; but always seek opportunities for doing good, both to each other and to everyone.

16 Rejoice always.

17 Pray unceasingly.

18 In everything give thanks; for this is the will of GOD in Christ Jesus concerning you.

19 Quench not the spirit.

20 Do not disregard prophecies.

21 Prove all things, hold fast that which is good.

22 Abstain from all appearance of evil.

23 And may the GOD of peace Himself sanctify you wholly; and may your whole spirit and soul and body be preserved blameless in the presence of our Lord Jesus Christ.

¹ let us not sleep.] See Exp. Index under headings "Preparedness," and "Panoply."

² wrath.] See Exp. Index under "Wrath," "Atonement and At-one-ment," and "Judgment."

³ to obtain salvation.] Through following in the Christ way, the great Exemplar and Wayshower Jesus. See

Exp. Index under headings "Salvation (The Way of)," "Vicarious Atonement," and "Atonement and At-one-ment."

⁴ died.] I.e., to mortal sense of life. See Exp. Index under headings "Death," "Mortal," "Life," and "Spiritual individuality versus human personality."

1st THESSALONIANS

24 Faithful is He who calleth you, and He will also complete His work.

25 Brethren, pray also for us.

26 Greet all the brethren with a holy kiss.

27 I adjure you by the Lord, to have this epistle¹ read to all the brethren.

28 The grace of our Lord Jesus Christ be with you.

¹ epistle i.e., letter.] See Exp. Index under headings "Scriptures," "Ca-

nonization," and "Text of Old Covenant and New Covenant."

SUBSCRIPTION IN VATICAN MANUSCRIPT.

FIRST TO THE THESSALONIANS.

WRITTEN FROM ATHENS.

SECOND EPISTLE OF PAUL TO THE THESSALONIANS

CHAPTER 1.

1 Paul, and Sylvanus, and Timothy, to the congregation of the Thessalonians, in GOD our FATHER and the Lord² Jesus Christ.³

2 Grace and peace be unto you from GOD our FATHER and the Lord Jesus Christ.

3 We are bound to give thanks to GOD always for you, brethren, as is meet, because your faith is increasing steadily, and the love of each one of you is abounding toward one another;

4 so much so that we ourselves speak of you with pride among the congregations of GOD, because of your patience and faith, in all the persecutions and afflictions⁴ which ye endure;

5 a manifest token of the righteous judgment of GOD, that ye are accounted worthy to suffer persecution in behalf of the Kingdom of GOD.

6 seeing that it is a just thing for GOD to recompense affliction⁵ upon those who afflict you,

7 and to give rest to you who are afflicted, as well as ourselves, when the Lord Jesus Christ shall be revealed with the angels of his power,

8 in flaming fire, dispensing

retributive justice⁶ to those not acknowledging GOD, and to those not obeying the Glad Tidings of our Lord Jesus Christ;

9 who shall pay a just penalty, —even age continuing banishment⁷ from the presence of the Lord, and from the glory of his dominion,

10 when he shall come on that day to be glorified in his disciples, and to be revered by all who believe,—for you believed our testimony.

11 Wherefore we pray continually for you, that our GOD may esteem you worthy of your calling, and make possible every good purpose, and complete every work of faith with power,

12 so that the name of our Lord Jesus Christ, may be glorified in you, and ye in him according to the grace of our GOD and the Lord Jesus Christ.

CHAPTER 2.

1 Now we entreat you, brethren, concerning the presence of our Lord Jesus Christ, and our gathering together unto him,

2 that ye be not readily unsettled in mind, nor troubled, either by pretended revelation, or by word, or by letter purporting to have been sent by us, to the effect

2 Lord.] This word is only given full capitalization when it refers to GOD, the FATHER.

3 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

4 persecutions and afflictions.] See Exp. Index under headings "Persecution of Christliness," and "Righteousness."

5 retributive justice.] See Exp. In-

dex under headings "Judgment," and "Wrath," as to the dual meaning of the word judgment.

6 Glad Tidings.] See Exp. Index under headings "Atonement and Atonement."

7 age-continuing banishment.] See Exp. Index under heading "Age-lasting punishment."

2nd THESSALONIANS

that the day of the Lord hath come.

3 Let no one deceive you by any means: for that day shall not come, except the falling away come first, and the man of lawlessness, the son of perdition be first uncovered,—

4 even he who opposeth, and exalteth himself above all that is called GOD, or worthy of worship, and even sitteth in the temple of GOD, setting himself forth as GOD Himself.

5 Remember ye not, that when I was with you, I spake to you concerning these things?

6 So now ye know what the restraining influence is, that in due time he may be exposed.

7 For lawlessness is already at work in secret, but shall only continue until the restraining influence is removed,

8 and then shall lawlessness incarnate be exposed, whom the Lord¹ will consume with the breath of his mouth, and render powerless by the brightness of his presence,—

9 whose exposure will be accompanied by an increased activity of the adversary, marked by every form of lawless power,² phenomena of hypnotism,³ and delusive form

of necromancy,

10 together with every kind of deceptive iniquity, manifested by those who are perishing,—because they welcomed not the love of the truth, in order that they might be saved.

11 For this reason, GOD will deliver them over⁴ to a strong delusion, that they may believe the lie of their own will,

12 so that all may be judged⁵ who have not believed the truth, but have taken pleasure in iniquity.

13 And we are bound to give thanks always to GOD for you, brethren, beloved of the Lord, because GOD hath chosen you from the beginning for salvation, through sanctification of SPIRIT, and an understanding faith in the truth;⁶

14 whereunto GOD hath called you by the Glad Tidings⁷ which we brought you, that ye might attain the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand firm, and hold fast the truths that we have taught you, whether by word, or by epistle.⁸

16 Now our Lord Jesus Christ himself, and GOD, even our

1 Lord.] referring to Christ Jesus presumably.

2 lawless power.] See Dan. 1:20, 11 Chron. 33:6, Exod. 7:12, 8:18, 9:11, Isa. 19:3, 47:12, and Acts 19:19.

3 hypnotism.] See Preface. Also Exp. Index under headings "Hypnotism," "Necromancy," "Sorcery," and "Pharmacy."

4 deliver them over.] Compare Ezek. 18th Chapter with Jas. 1:13. It is the turning from GOD that delivers us over to evil, error, not GOD. See Exp. Index under headings

"Wrath," and "Judgment."

5 judged.] Not "damned," as rendered in the King James' Version. See Revised Version. Also Exp. Index under heading "Judgment."

6 truth.] See Exp. Index under headings "Truth," "Science (True)," "Spirit," "Spiritual," "Reality," "Unreality," "Relative and Absolute truth."

7 Glad Tidings.] See Exp. Index under headings "Canonization," and "Text of Old Covenant and New Covenant."

2nd THESSALONIANS

FATHER⁵ who hath loved us, and hath given us everlasting consolation and hope through grace,

17 comfort your hearts, and establish you in every good word and work.

CHAPTER 3.

1 Finally, brethren, pray for us, that the word of the Lord¹ may have free expression, and be glorified, even as it is with you;

2 and that we may be delivered from unreasonable and wicked men; for all do not have faith.

3 But the Lord is faithful who will establish you, and keep you from evil.

4 And we have confidence in the Lord concerning you, because ye both do, and will do, the things which we command you.

5 And may the Lord direct your hearts to the love to GOD, and to the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh disorderly, and not according to the teaching which ye received from us.

7 For ye yourselves know that ye ought to imitate us; for we were not disorderly in our conduct among you,

8 neither did we eat any man's bread without recompense, but in labor and weariness we worked

night and day, so that we might not be a burden to any of you.

9 This was not because we have not the right,² but to make ourselves an example for you to imitate.

10 For even when we were with you, we commanded that if anyone would not work, neither should he eat.

11 But we hear that there are some who walk disorderly in your midst, working not at all, but considering themselves superior to earning their living.

12 All such people we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat the bread which they themselves earn.

13 But ye, brethren, must not weary in well-doing.

14 Now if anyone obey not our word according to this epistle,³ note that man, and do not associate with him, that he may be ashamed;

15 yet count him not as an enemy, but admonish him as a brother.

16 Now may the Lord of peace himself give you peace always in every way. The Lord be with you all.

17 The salutation of Paul, written in mine own hand writing, is the sign given in every epistle,⁴ being written thus.

18 The grace of our Lord Jesus Christ be with you all.

5 GOD, even our FATHER.] See Exp. Index under headings "GOD," "FATHER," "Son of God," "Christ of GOD," "Man (mortal)," and "Man (spiritual)." See Matthew 23:9. Ps.

51:5, John 1:12, 13, Job 14:1-4 and 2nd Corinthians 5:16.

2 epistle.] I.e., letter. See Exp. Index under heading "Canonization."

SUBSCRIPTION IN VATICAN MANUSCRIPT.
SECOND TO THE THESSALONIANS.
WRITTEN FROM ATHENS.

FIRST EPISTLE¹ OF PAUL TO TIMOTHY

CHAPTER 1.

1 Paul, an apostle² of Jesus Christ, by the appointment of GOD, our Saviour; and Christ Jesus, our hope of salvation,—

2 To Timothy, a true child in the faith,—grace, mercy, and peace from GOD our FATHER, and Christ Jesus our Lord.

3 Remain still in Ephesus, as I entreated thee, when departing for Macedonia, that thou mayest charge certain people there not to teach false doctrines,³

4 nor give credence to fables and endless genealogies, which lead to useless controversy, rather than to godly demonstrations through faith.

5 Now the final conclusion of the commandment is love, emanating from a pure heart, and a clear conscience, and a sincere faith;

6 but some, having swerved from the things which they were taught, have turned aside to the discussion of unprofitable subjects;

7 aiming to be teachers of the law, yet understanding neither what they say, nor what it is that they so confidently affirm.

8 Now we know that the law is good, if one use it legitimately;

9 for we know that a law is not enacted for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for the

unholy and profane, for those who abuse their fathers and mothers,

10 for whoremongers, for those who defile themselves with mankind, for slave-dealers, for liars, for perjurers; and for any other evil that is opposed to the sound doctrine,—

11 According to the Glad Tidings⁴ of the glory of the blessed GOD, with which I was entrusted.

12 And I thank Christ Jesus our Lord, who hath empowered me, because he deemed me faithful, appointing me to serve,—

13 I, who was formerly a blasphemer, and a persecutor, and a violent man; but who has now obtained mercy, because I acted ignorantly in unbelief.

14 But the grace of our LORD was exceedingly abundant, with that faith and love which are in Christ Jesus.

15 This is a true statement, and worthy of universal acceptance,—that Christ Jesus came into the world to save sinners,⁵—of whom I am chief.

16 But on this account I obtained mercy, that in me, first, Christ Jesus might show forth all long-suffering, for an example to those who should hereafter believe on him to life everlasting.

17 Now unto the eternal KING, the Immortal, the Invisible, the

1 epistle.] i.e., letter. See Exp. Index under headings "Canonization," "Scriptures," and "Bible."

2 apostle.] Equivalent to missionary, in the broadest meaning of the term.

3 false doctrines.] See Exp. Index under headings "Dogma," and "Heresy."

4 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Gospel," "Righteousness," and "Atonement and At-one-ment."

5 to save sinners.] i.e., to demonstrate as Exemplar and Wayshower how to overcome sin, sickness, and death, alias mortality.

only wise GOD, be honor and glory forever and ever. Amen.

18 This charge I commit to thee, son Timothy, in accordance with the prophecies which were previously given me concerning thee,—that through their help thou mayest wage a good warfare,¹

19 retaining steadfast faith, and a clear conscience,—which some have thrust aside, making shipwreck of their faith;

20 of whom are Hymenaeus and Alexander, whom I delivered over to the adversary,² that they might be taught not to blaspheme.

CHAPTER 2.

1 I exhort, therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men;

2 also in behalf of kings,³ and all who are in authority; so that we may lead a tranquil and peaceful life in all godliness and honesty.

3 For this is good and acceptable in the sight of GOD, our SAVIOUR,

4 who desires all men to be saved, and to come into a scientific

knowledge⁴ of the truth.

5 For there is but one GOD, and one mediator between GOD and men, the man Christ Jesus,

6 who gave himself a ransom in behalf of all,—to be witnessed to in due time,—

7 whereunto I was appointed a herald, and an apostle, (I speak the truth, I lie not) a teacher of nations in faith and truth.

8 I desire, therefore, that men pray everywhere, lifting up holy hands, without wrath and without disputing.

9 In like manner also, that women adorn themselves with modest apparel, with modesty and sobriety, not decorating themselves with wreaths, or gold, or pearls, or costly apparel.

10 but with good works, which becometh women professing godliness.

11 Let a woman learn in silence with all submissiveness;⁵

12 for I do not permit a woman to teach, or to assume authority over a man, but to be silent;

13 for Adam was formed first, and then Eve.

1 good warfare.] See Exp. Index under headings "Warfare," "Resistance versus non-resistance," "Panoply," "Preparedness," and "Prince of Peace." See also Romans 12:21 and 2nd Corinthians 10:3-5.

2 adversary.] devil-evil-error. That which opposes GOD, GOOD.

3 Kings.] GOD gives every man sovereign rights of dominion which he is able to exercise in proportion as he comes into at-one-ment with GOD. See Rev. 1:6. Human Kingship, except as democratically administered, is an exploded fallacy.

4 scientific knowledge, or exact knowledge.] See Emphatic Diaglott by Wilson. Also Exp. Index under headings "Knowledge," "Reality," and "Relative and Absolute truth."

5 submissiveness.] Paul in this chapter, in endeavoring to find a

worthy reason for keeping woman under the heel of man, and submissive to his will instead of to the will of GOD—as dictated by her own conscience, has done Christianity and woman an injustice which has taken ages to liberate her from. His reference to Adam as being created first, and his attempt to place primary sin upon woman is unworthy, and essentially false doctrine. The Adamic race is not GOD'S spiritual creation referred to in the first chapter of Genesis, wherein spiritual manhood is not sexually differentiated, but is endowed with both masculine and feminine characteristics. See Exp. Index under headings, "Adam," "Man (spiritual)," and "Man (mortal)." Note Romans 9:8. Also "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

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14 And Adam was not deceived; but the woman having been deceived, became a transgressor.

15 Notwithstanding women will be saved through child-bearing, if they abide in faith, and love, and holiness, with sobriety of mind.

CHAPTER 3.

1 This is a true saying, "if a man desire to be a presiding officer,¹ he desires an excellent thing."

2 It behooves a presiding officer to be blameless, the husband of one wife, vigilant, sedate, of good behaviour, hospitable, apt in teaching;

3 not given to wine, nor to violence, but gentle; not quarrelsome, not a lover of money;

4 presiding well over his own household, having his children in subjection with true dignity;

5 (for if a man knows not how to preside over his own household, how can he preside over a congregation of GOD?)

6 Not a new convert,—lest being puffed up with pride, he fall under the judgment of the accuser.²

7 Moreover he must be well recommended by those outside the church; lest he fall into reproach, and the snare of the devil.

8 Likewise it behooves the as-

sistants to be seriously minded; not double tongued, not given to much wine, not eager for base gain:

9 holding the mystery of the faith with a clear conscience.

10 Let these also be tested first, then let them serve, if they be found blameless.

11 Let the women in like manner be serious-minded, not slanderers; temperate, faithful in all things.

12 Let the assistants be husbands of one wife, governing well their own children and household.

13 For those who have served well, gain for themselves an honorable standing as well as great confidence in the faith which is in Christ Jesus.

14 These things I write to thee, hoping to come to thee shortly—

15 unless I should be delayed—so that thou mayest know how thou shouldst conduct thyself in the house of GOD, which is a congregation of the living GOD — a pillar and foundation of the truth.

16 A n d, beyond controversy, great is the mystery of godliness. He who³ was manifest in flesh, and was justified by SPIRIT, was seen of angels, was proclaimed among the nations, was believed on in the world, and received up into glory.

1 presiding officer.] Similar to the presiding officer in any assembly where parliamentary law governs. See Exp. Index under headings "Church (militant)," "Elders," "Minister," and "Service."

2 accuser.] devil-evil-error. The accuser, or whatever error stands opposed to GOD, GOOD.

3 He who.] Use of the word GOD," instead of "He who," rests on no suf-

ficient evidence. Nearly all the ancient manuscripts and all the versions read "He who," instead of "GOD," in this passage. The word GOD has been interpolated in this instance through ignorance to sustain the orthodox ecclesiastical dogma that Jesus Christ the Son, is the FATHER. See Preface, also Exp. Index under headings "LORD," and "Lord."

CHAPTER 4

1 Now the SPIRIT expressly says, that in the latter times, some will fall away from the faith, giving heed to misleading spirits, and demonical teachings,

2 through the hypocrisy of false teachers, whose conscience has been sealed up —

3 forbidding marriage,² and commanding to abstain from certain kinds of food,³ which GOD created to be partaken of with thanksgiving by those who believe and know the truth.

4 For every creature of GOD is good, and nothing to be rejected, if it be received with thanksgiving:

5 for it is sanctified through the word of GOD and prayer.

6 If thou set forth these things before the brethren, therefore, thou wilt be a good servant of Christ Jesus, nourished by the words of faith, and the good doctrine which thou hast closely followed.

7 But avoid profane and old wives' fables, and train thyself rather for godliness;

8 for bodily exercise profiteth little: but godliness is profitable in all things,—carrying with it, as it does, the promise of immortal Life both here and hereafter.

9 This is a true saying, and worthy of universal acceptance.

10 For it is on this account that we both labor and suffer reproach,

because we trust in the living GOD, who is the preserver of all, especially of those who believe.

11 These things, therefore, enjoin and teach.

12 Let no one despise thy youthfulness; but be thou an example to those who believe, both in word, in conduct, in love, in faith and in purity.

13 Till I come, attend to the reading, to the exhorting, to the teaching.

14 Neglect not the gift thou possessest, which was revealed to thee through prophecy, at the laying on of hands by the elders.⁴

15 Make these things thy care; give thyself wholly to them, so that thy progress may be manifest in all particulars.

16 Take heed to thyself, and to thy teaching;⁵ continue in them, for by so doing thou wilt save both thyself and those who hear thee.

CHAPTER 5.

1 Rebuke not an elderly man, but exhort him as a father; exhort young men as brothers,

2 elderly women as mothers, young women as sisters, in all purity.

3 Honor widows who are truly widows.

4 But if a widow has children or grandchildren, let them learn first to be dutiful to their own family, and to requite their parents; for this is good and ac-

1 marriage.] See Exp. Index under der headings "Marriage," "Spiritual individuality versus human personality," "Man (mortal)," and "Man (spiritual)." Compare with Matt. 11:12, Luke 20:33-38, and Romans 9:8.

2 food.] See Genesis 1:29-30, and

Exp. Index under heading "Detering."

3 teaching.] See Exp. Index under headings "Glad Tidings," "Atonement and At-one-ment," "Dogma," "Orthodoxy," and "Vicarious Atonement," so-called.

4 elders.] See Exp. Index under

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ceptable in the sight of GOD.

5 Now she who is a widow indeed, and desolate, trusteth in GOD, and continueth in supplication and prayer night and day:

6 but she who giveth herself to a life of pleasure is dead,¹ even while she liveth.

7 Urge these things upon them, therefore, that they may be blameless.

8 But if one provides not for his own relatives, and especially those of his own household, he hath denied the faith, and is worse than an unbeliever.

9 Let none be enrolled as widows who are less than sixty years of age, having been the wife of one husband,

10 and well reputed for good works; whether it be that she hath reared a family, or been hospitable to strangers, or washed the disciple's feet, or relieved the afflicted, or diligently devoted herself to every kind of good work.

11 But refuse to enroll younger widows, for when they have begun to wax wanton against Christ, they desire to marry;

12 thereby incurring condemnation, because they have violated their original vow.

13 At the same time they learn to be idlers, wandering about from house to house; and not only idlers, but gossips and busy-bodies, gossiping about those things which they ought not.

14 I recommend therefore, that the younger widows marry,² bear children, attend to their homes, and give no occasion to the adversary for scandal.

15 For some already have turned aside after the adversary.³

16 If a believer—either man or woman—have relatives who are widows, let such relieve them, and not allow them to become a burden upon the congregation;⁴ so that the church may relieve those who are without relatives.

17 Let the elders⁵ who preside well be deemed worthy of double honor—especially those who labor by preaching and teaching.

18 For the Scripture saith, *"Thou shalt not muzzle the ox whilst it treadeth out the grain."* (Deut. 25:4) and again, *"The laborer has a right to the wages he has earned."*

19 Listen to no accusation made against an elder, except in the presence of two or three witnesses.

20 Rebuke publicly those who sin, so that others may take warning.

21 I solemnly charge thee before GOD and the Lord Jesus Christ, and the chosen messengers, that ye observe these directions without fear or favor, doing nothing through partiality.

22 Lay violent hands on no one, neither take any part in the sins of others. Keep thy life pure in every way.

headings "Ordination," and "Elders."

1 dead.] See Exp. Index under headings "Death," "Life," and "Immortals."

2 marry.] See Exp. Index under headings "Marriage," "Mortal," and "Matter."

3 adversary.] i.e., evil, error.

4 congregation.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

5 elders.] See Exp. Index under this heading.

23 Drink no longer only water, but take a little wine¹ for thy stomach's sake, and thy frequent infirmities.

24 The sins of some people are openly conspicuous, going on before them to judgment,² while the sins of others continually dog their footsteps.

25 In like manner, the good deeds of some people are openly conspicuous, and those which are otherwise cannot be concealed.

CHAPTER 6.

1 Let as many as are under the yoke of slavery,³ esteem their own masters as worthy of all honor, that the name of GOD and the doctrine may not be reviled.

2 Let not those who have believing masters be wanting in respect toward them, because they are their brothers, but rather serve them all the better because those who profit by their services are believers and friends. These things teach and exhort.

3 If anyone teach otherwise and assent not to sound instruction,—even the instruction of our Lord Jesus Christ, and to that teaching which is according to godliness,

4 he is puffed up with conceit, knowing nothing, but is obsessed with a morbid craving for argu-

ments and discussions, which give rise to envy, strife, revilings, evil suspicions;

5 they continually wrangle,—such people, corrupt in mind, and devoid of the truth,—who suppose godliness to be but a means for amassing material possessions.

6 But godliness with contentment is great wealth.⁵

7 For we brought nothing into this mortal world,⁴ and it is evident that we can carry nothing out of it.

8 Having food and raiment, therefore, let us therewith be content.

9 But those who are determined to amass material possessions fall into temptation, and a snare, and become possessed by many foolish and hurtful ambitions, which plunge humanity deep into destruction and ruin.

10 For a source of all kinds of evil⁶ is the love of money, which some have so coveted that they have wandered from the faith, and have pierced themselves through with many sorrows.

11 But do thou, O man of GOD, flee these things, and pursue righteousness,⁷ godliness, faith, love, patience, gentleness.

12 Fight the good fight of faith, lay hold on immortal Life, where-

1 wine.] This injunction does not agree with the injunction in verse 22, and is assuredly not divinely inspired, however true some of Paul's doctrines may be. Owing to the fact that later generations canonized Paul's letters, as Holy Writ, such advice as this has caused endless misery. See Exp. Index under headings "Wine" and "Canonization."

2 judgment.] See Exp. Index under headings "Judgment," and "Wrath."

3 slavery.] See Preface. Also Exp.

Index under headings "Sovereignty," and "Master-men."

4 world.] See Exp. Index under heading "World (carnal)," "Mortal,"

5 wealth.] See Exp. Index under headings "World (carnal)," "Mortal," and "Matter."

6 all kinds of evil.] See Modern Speech New Testament.

7 righteousness.] I.e., Godliness. Not the carnal righteousness referred to in Isaiah 64:6. See Exp. Index under heading "Righteousness."

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unto thou wert called, and for which thou didst make good confession in the presence of many witnesses.

13 I charge thee in the sight of GOD, who quickeneth all things, and of Christ¹ Jesus who bore testimony before Pilate of the good confession,

14 that thou keep this commandment free from stain and reproach, till the appearing of our Lord Jesus Christ,

15 who in his own time will reveal the blessed and only potentate, THE KING OF ALL KINGS, and LORD² OF ALL LORDS,—

16 Who alone is LIFE immortal, dwelling in the light which no mortal can approach; whom no mortal eye hath seen, nor can see; to whom be honor and power everlasting. Amen.

17 Charge those who are rich in

this world's riches³ not to be proud, nor to put their trust in uncertain riches, but in the living GOD, who giveth us all things abundantly for our enjoyment;

18 and charge them to do good, that they may be rich in good works, ready to share with others, willing to recognize the rights of others;

19 preparing for themselves a good foundation of character for the future, that they may lay hold of that which is really LIFE.⁴

20 Timothy, guard that which is entrusted to thee, and avoid the profane and vain controversies and contradictions of that which is mis-called knowledge,⁵

21 in which some, who have claimed to be proficient, have missed the mark concerning the faith. Grace be with thee.

1 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for more comprehensive meaning of this title.

2 LORD.] i.e., GOD. This word is only full capitalized when it refers to GOD the FATHER, but not when it refers to His Son Christ Jesus. See Exp. Index under heading "LORD."

3 rich in this world's riches.] See Exp. Index under headings "Riches,"

"World (carnal)," "Mortal," and "Matter."

4 really LIFE.] Not "eternal life," as given in the King James' version. See Revised Version, and "Emphatic Diaglott" by Wilson.

5 knowledge.] See Exp. Index under headings "Knowledge," "Truth," "Spirit," "Spiritual," and "Science (True)."

SUBSCRIPTION. THE FIRST TO TIMOTHY.
WRITTEN FROM LAODICEA.

SECOND EPISTLE' OF PAUL TO TIMOTHY

CHAPTER 1.

1 Paul, an apostle² of Christ Jesus, to Timothy, by the will of GOD, according to the promise of Life which was manifest in Christ Jesus,

2 to Timothy, my beloved child; grace, mercy, and peace from GOD the FATHER, and from Christ our Lord.

3 I thank GOD—whom I serve—as did my forefathers—with a pure conscience,—that night and day I remember thee in my prayers;

4 greatly desiring to see thee,—being mindful of thy tears — that I may be filled with joy;

5 remembering also the unfeigned faith that is in thee, the faith which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded is in thee also.

6 Wherefore I remind thee to kindle the flame of GOD'S free gift which is in thee through the laying on of hands.¹

7 For GOD hath not given us a spirit of fear, but of power,⁴ and of love, and of a sound mind.

8 Therefore be not thou ashamed of the testimony of our

Lord, nor of me his prisoner; but endure hardships with me for the sake of the Glad Tidings,⁵ strengthened by the power of GOD,

9 Who hath saved us, and called us with an holy calling, not according to our words, but according to His own purpose, and that grace which was bestowed on us in Christ Jesus, before the mortal world began;⁶

10 but is now made manifest through the appearance of Christ Jesus, who hath abolished death,⁷ and brought to light the true life and man's superiority to corruption,⁸ through the Glad Tidings;

11 of which I have been appointed a herald, and an apostle, and a teacher of nations;

12 and for which cause I also suffer these things. Nevertheless I am not ashamed, for I know in whom I have believed and have confided, for He is able to guard that which He hath committed unto me till that day.

13 Hold fast the pattern of sound instruction which thou didst hear from me, in that faith and love which are in Christ Jesus.

14 Guard the good trust committed to thee through the holy

1 epistle.] i.e., letter. See Exp. Index under headings "Canonization," "New Covenant," and "Covenant."

2 apostle.] Equivalent to missionary, in the broadest use of the term.

3 laying on of hands.] Symbolic of imparting spiritual power. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

4 power.] See Exp. Index under headings "Power to heal," and "Master-men."

5 Glad Tidings.] See Exp. Index under headings "Gospel," and "Glad

Tidings."

6 before the world began.] i.e., the so-called mortal material world. See Exp. Index under headings "Mortal," "World (carnal)," and "Matter."

7 death.] See Exp. Index under headings "Death," "Life," and "Mortals."

8 Superiority to corruption.] Lit. through "life and incorruption." In other words "brought to light spiritual life and the meta-physical nature of all phenomena. See Exp. Index under headings "Meta-physics," and "Ontology."

SPIRIT-truth¹ which dwelleth in us.

15 This thou already knowest, that all those in Asia have turned against me; among whom are Phygellus and Hermogenes.

16 May the LORD grant mercy to the household of Onesiphorus,—for he often refreshed me and was not ashamed of my shackles;

17 and when he was in Rome he sought diligently for me, and found me,

18 (May the Lord grant that he may find mercy from the LORD² in that day) and as to the many other ways he ministered unto me in Ephesus, thou well knowest.

CHAPTER 2.

1 Be thou, therefore, my son, strong in the grace which is in Christ Jesus.

2 And the things which thou didst hear from me through many witnesses, these entrust to faithful men,—such men as would be competent in their turn to instruct others.

3 Do thou, therefore, endure hardships as a good soldier of Christ Jesus.

4 No man who serveth as a soldier involves himself with the occupations of this life, that he may please him who hath enlisted him.

5 And if a man contend in the

games, he is not crowned unless he contend according to the rules.

6 The husbandman who laboreth ought to be the first to partake of the fruits.

7 Consider well what I say, and may the LORD give thee understanding in all things.

8 Remember that Christ Jesus, of the seed of David, was raised from the dead,¹ according to my Glad Tidings;²

9 in the service of which I endure persecution,³ even to the extent of being chained as a malefactor; but the word of GOD is not chained.

10 Therefore I endure all things in behalf of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a true saying that, *"If we have died with him, we shall also live with him:"*

12 if we endure patiently, we shall also reign with him: if we disown him, he also will disown us;

13 and even if we prove faithless, yet he abideth faithful, for he cannot deny himself."

14 Remind them of these things, solemnly charging them as in the presence of GOD, not to argue over words to no profit, to the subversion of the hearers.

1 SPIRIT-truth.] See Preface, and Exp. Index under headings "Holy Ghost," and "Comforter," for explanation of this word.

2 LORD-Lord.] This is a good instance of the dual use of the word "lord" in verse 18, where he refers to both the "Lord Jesus" and "LORD GOD" in the same sentence, thus distinguishing plainly between GOD and Christ. See Preface. Also Exp. In-

dex under headings "LORD," and "Lord."

1 dead.] See Exp. Index under headings "Death," and "Raising the dead."

2 Glad Tidings.] See Exp. Index under headings "Glad Tidings," and "Atonement and At-one-ment."

3 persecution.] See Exp. Index under headings "Persecution," and "Public Health Service."

2nd TIMOTHY

15 Be diligent to present thyself to GOD, an approved workman,¹ who needeth not to be ashamed, handling aright the word of truth.

16 But shun profane and vain discussions, for they but tend to further promote ungodliness;

17 and the word of such as indulge in them will eat like a cancer; of whom Hymenaeus and Philetus are instances.

18 These have erred concerning the truth, saying that the resurrection¹ hath already taken place: and so have overthrown the faith of some.

19 However the foundation of GOD standeth firm, bearing this inscription, "*The LORD knoweth those who are His.*" (Num. 16:5) and "*Let every one who nameth the name of the LORD¹ depart from iniquity.*" (Isa. 26:13).

20 Now in a great house there are not only vessels of gold and silver, but also vessels of wood and of earth: some indeed for distinguished, and some for ordinary use.

21 If anyone, therefore, purge himself from these evils, he will become a vessel for distinguished use, consecrated, and meet for the Master's use; prepared³ for every good work.

22 Flee youthful lusts and degrading habits; but pursue righteousness,⁴ faith, love, and peace, with all who call on the LORD out of a pure heart.

23 But foolish and uninstructional questions avoid, knowing that they engender contention;

24 for a servant⁵ of the LORD must not be contentious, but must be gentle unto all men; qualified to teach, forbearing,

25 in meekness correcting those who oppose him, peradventure GOD may give them a change of mind, that they may come to a scientific knowledge⁶ of the truth;

26 and that they may be recovered from the snare of the accuser,⁷ by whom they have been taken captive to do his will.

CHAPTER 3.

1 Know this also, that in the latter days perilous times will come.

2 For men will be lovers of self, money lovers, boasters, haughty, revilers, disobedient to parents, ungrateful, unholy,

3 without natural affection, implacable, false accusers, without self control, brutal, despisers of those who are good,

4 treacherous, headstrong, self conceited, lovers of pleasure rather

1 an approved workman.] See Exp. Index under headings "Proof" and "Righteousness."

1 resurrection.] See Exp. Index under headings "Raising the dead," and "Atonement and At-one-ment."

2 LORD.] This word is only capitalized in full when it refers to GOD the FATHER. At times it is impossible to determine from the text whether it is GOD or Christ Jesus who is referred to, but in no instance is it interchangeably used. See Exp. Index under headings "LORD," and "Lord."

3 prepared.] See Exp. Index under headings "Preparedness," and "Panoply."

4 righteousness.] See Exp. Index under this heading.

5 servant.] i.e., minister, or one who ministers. See Exp. Index under headings "Minister," "Ordination," "Proof," and "Service."

6 scientific knowledge.] See Exp. Index under headings "Truth," "Science (true)," and "Knowledge."

7 accuser.] devil-evil-error. That which accuses GOD, GOOD.

than lovers of GOD;

5 having an outward form of piety, but denying its right to control their lives: from such turn away.

6 For these are they who creep into homes, and take captive silly women, laden with sins—being led astray by various inordinate desires—

7 and who though ever learning, yet never come to a conscious knowledge of the truth.¹

8 Even as Jannes and Jambres withstood Moses, so do these also resist truth: men of corrupt minds, reprobate as regards the faith.

9 But they shall proceed no further, for their folly will be apparent to all men, as was the folly of these men.

10 But thou hast fully known my doctrine, manner of living, purpose, faith, long-suffering, love, patience;

11 and also the persecutions and afflictions which befell me in Antioch, in Iconium, and in Lystra. Ye know what persecutions I endured, and how the LORD delivered me from them all.

12 Indeed, all who would live a Godly² life in Christ Jesus will

suffer persecution.³

13 But evil men and imposters will wax worse and worse, deceiving others, and being themselves deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing by whom thou hast been taught,

15 and that from a child thou hast known the holy Scriptures⁴ which are able to make thee wise unto salvation,⁵ through the faith which is in Christ Jesus.

16 All Scripture⁶ is also profitable for teaching, for reproof, for correction, for instruction in righteousness:

17 that the man of GOD may be perfect, thoroughly qualified for every good work.

CHAPTER 4.

1 Now I charge thee, before GOD and the Lord Jesus Christ who will judge the quick and the dead, by his appearing, and by his kingdom,—

2 spread abroad the Glad Tidings; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and with instruction.

3 For the time will come when

1 conscious knowledge of the truth.] See Exp. Index under headings "Knowledge," "Truth," and "Relative and absolute truth."

2 live Godly.] See Exp. Index under heading "Persecution."

3 persecution.] See Exp. Index under heading "Persecution."

4 Scriptures.] See Exp. Index under this heading. Also see Preface.

5 salvation.] See Exp. Index under headings "Salvation (The way of)," and "Vicarious Atonement" so-called.

6 inspired by God.] The word "is," rendered in Italics, in the statement "All Scripture is given by in-

spiration of GOD," which appears in the King James' version, is an interpolated word which entirely changes the true meaning of the passage. Only those portions of the Scriptural writings which are inspired, are true, and the same may be said of any other writings. Both the English and American Revised Versions correct this fundamental error, that has served to entirely misrepresent the truth relating to the Scriptural writings. See Exp. Index under headings "Scriptures," "Bible," "Text of Old Covenant and New Covenant," and "Canonization."

2nd TIMOTHY

they will not endure true teaching, but, having ears itching to hear things agreeable to themselves, will procure teachers who will cater to their own inordinate desires;

4 and they will turn a deaf ear to the truth, and be turned aside to fables.

5 But be thou temperate in all things, endure afflictions, do the work of an evangelist; give full proof of worthy service.

6 As for me, I am already being offered as a sacrifice, and the time for my departure is at hand.

7 I have fought a good fight, I have run the race, I have kept the faith.

8 Henceforth there is laid up for me the crown of righteousness;¹ which the Lord, the righteous judge, will give me in that day; and not only to me, but to all those who have loved his manifestation of divine sonship.

9 Make every effort to come to me shortly,

10 for Demas hath forsaken me, having loved this present world, and has departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Take Mark, and bring him with thee, for he is very useful to me in the ministry.²

12 Tychicus I have sent to Ephesus.

13 When thou comest, bring

with thee the cloak which I left behind at Troas with Carpus, together with the written scrolls, especially the parchments.

14 Alexander the coppersmith displayed bitter hostility towards me: the LORD render unto him according to his works.

15 Of him thou shouldst also beware, for he hath strongly opposed our teaching.

16 At my first trial no one stood by me, but everyone forsook me: I pray that it may not be laid up against them.

17 Notwithstanding the LORD stood by me and strengthened me, so that through me the proclamation might become universally known, and that all the Gentiles might hear it; and I was delivered out of the lion's mouth.

18 And the LORD will deliver me from every form of evil, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever.

19 Salute Priscilla and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth: but Trophimus I left sick at Miletus.

21 Do thy utmost to come before winter. Eubulus sendeth greetings, as well as Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with thee.

1 righteousness.] See Exp. Index under this heading.

2 ministry.] Any one who serves

GOD and man. See Exp. Index under headings "Ministry," "Ordination," and "Service."

SUBSCRIPTION. SECOND TO TIMOTHY.

WRITTEN FROM LAODICEA.

AN EPISTLE OF PAUL TO TITUS

CHAPTER 1.

1 Paul, a servant of GOD, and an apostle of Christ Jesus, according to the faith of GOD'S elect, and a knowledge of the truth² which is according to Godliness,

2 in hope of immortal life, which GOD, who cannot lie, promised before the mortal world³ began,

3 but hath in due time manifested His word through the proclamation, with which I was entrusted according to the commandment of GOD our SAVIOUR,⁴

4 to Titus, my true child in the common faith: grace, mercy, and peace, from GOD the FATHER, and from our Saviour, the Lord Jesus Christ.

5 For this reason I left thee in Crete, that thou mightest set in order the things that are wanting, and appoint⁵ elders in each city as I directed thee;

6 provided each one appointed is irreproachable, the husband of one wife, having children who are believers and are not under accusation of profligacy, or insubordination.

7 For a presiding officer must

be irreproachable, as a steward of GOD; not self-willed, not passionate, not addicted to drink, not given to violence, nor eager for gain by questionable means;

8 but hospitable to strangers, a lover of good, discreet, just, holy, self-controlled;

9 holding fast the true word in his teaching, so that he may be qualified both to exhort by sound instruction, and to confute his opponents.

10 For there are many unruly persons, who talk foolishly and deceive, especially those who adhere to the rite of circumcision;⁶

11 whom it is necessary to silence, for they subvert the faith of whole families, teaching that which is untrue for the sake of making money.

12 One of them,—even one of their own prophets,—said, "Creteans are all liars, evil beasts, idle gluttons."⁷

13 This testimony is true; therefore rebuke them sharply, that they may be sound in the faith,

14 and not give heed to Jewish traditions, and the commandments of men who turn their backs on the truth.

1 epistle.] i.e., letter. See Exp. Index under headings "Canonization," "Scriptures," and "Bible."

2 truth.] See Exp. Index under headings "Truth," "Religion (True)," and "Science (True)."

3 world.] i.e., the so-called mortal or material world. See Exp. Index under headings "World (carnal)," "Mortal," and "Matter."

4 SAVIOUR.] Capitalized in full, as it refers to GOD, the FATHER.

5 appoint.] Not "ordain," as in

Authorized Version. See Preface. Also Exp. Index under headings "Elder," and "Ordination."

6 circumcision.] See Exp. Index under headings "Baptism," "Communism," "Ritualism," and "Symbolism."

7 gluttons.] not a Christian teaching, and destructive rather than constructive. See Exp. Index under headings "Relative and absolute truth," and "Spiritual individuality versus human personality."

15 To the pure, all things are pure, but to the defiled and unbelievers, nothing is pure; for both their minds and consciences are defiled.

16 They profess to know GOD, but in their conduct they disown him, being abominable, and disobedient, and reprobate, so far as any good work is concerned.

CHAPTER 2.

1 But speak thou that which is in accord with sound doctrine¹

2 that aged men be vigilant, serious minded, sound in faith, in spiritual love, in patience:

3 that aged women likewise conduct their lives as becometh consecrated persons, not false accusers, not enslaved to wine, but teachers of that which is good,

4 so that they may wisely influence the young women to love their husbands and their children;

5 also that they may be prudent, chaste, industrious in their homes, good, submissive to their husbands,² that the word of GOD may not be evil spoken of.

6 Exhort the young men also to be sober-minded.

7 In all ways make thy life a pattern of good works, uncorruptible in teaching, serious-minded.

8 sound in speech that cannot be condemned; that those who are contrary minded may be ashamed, finding nothing evil to say concerning us.

9 Exhort slaves³ to be submissive to their own masters, endeavoring to please them in all things; not answering back,

10 nor purloining, but showing entire fidelity; so that they may bring honor to the teaching of GOD our SAVIOUR in all that they do.

11 For the grace of GOD which bringeth salvation hath been revealed to all men,

12 teaching that, — renouncing every form of ungodliness, and the lusts of mortality—we should live soberly, righteously, and godly in this present world;

13 while awaiting the realization of our blessed hope—even the glorious appearing of our great GOD, and our Saviour Christ Jesus;

14 who gave himself in our behalf, that he might redeem us from all evil, and purify unto himself a peculiar people, zealous of good works.⁴

15 These things proclaim, and exhort, and rebuke, with all authority. Let no man regard thee lightly.

¹ sound doctrine.] i.e., spiritual righteousness. See Exp. Index under headings "Atonement and At-one-ment," "Glad Tidings," and "Dogma."

² submissive to their husbands.] See Preface for refutation of this erroneous dogma concerning the suppositional inferiority of woman. See also footnote to 1st Corinthians 14:34, 35.

³ slaves.] See Exp. Index under headings "Spiritual individuality versus mortal personality," "Sovereignty," and "Master-men."

⁴ purify unto himself a peculiar people zealous of good works.] See Exp. Index under headings "Righteousness," "Purity," "Dignity and Sanctity of Life."

CHAPTER 3.

1 Remind them to be submissive to governments and authorities;¹ to obey rulers, to be prepared for every good work,

2 to speak ill of no one, to avoid being contentious, but rather to be gentle hearted, manifesting meekness toward everyone.

3 For we ourselves at one time were also foolish, disobedient, erring, being enslaved to various passions and pleasures of the senses, living in malice and envy; hateful ourselves, and hating one another.

4 But when the kindness of GOD, our SAVIOUR, and His love for man dawned upon us,—

5 not because of any righteous works which we had done, but according to His mercy,—He saved us through the baptism of regeneration, and transformation by the holy SPIRIT-truth,²

6 which He poured out upon us abundantly, through Christ Jesus our Saviour;

7 so that having been absolved by His loving kindness, we might become heirs, according to the hope of immortal life.

8 This doctrine is true, and concerning these things I desire thee

to lay special stress,—so that those who have believed in GOD may be careful to devote their lives to the reflection of good. These things are good and profitable for men to occupy themselves with.

9 But avoid foolish and genealogical discussions and controversies, and disputes respecting the law, for they are useless and unprofitable.

10 Avoid anyone who is factious after a first and second admonition,

11 knowing that such a one is perverted, and sinneth; being self-condemned.

12 When I shall send Artemas or Tychicus to thee, join me without loss of time at Nicopolis; for I have decided to pass the winter there.

13 Do your utmost to assist Zenas the lawyer, and Apollos, on their journey, that they may want for nothing.

14 And let our brethren also learn to work at honest occupations so as to supply necessary needs, that their lives be not unfruitful.

15 All who are with me send greetings. Greet those who love us in the faith. Grace be with you all.

¹ authorities.] See Preface. Also Acts 5:29. GOD should be recognized as holding eminent domain in all vital matters of conscience. See Exp. Index under heading "Resistance versus non-resistance."

² SPIRIT-truth.] See Exp. Index under headings "Holy Ghost," and "Comforter."

¹ Subscription to Alexandrian manuscript reads "TO TITUS, WRITTEN FROM NICOPOLIS."

AN EPISTLE¹ OF PAUL TO
PHILEMON

1 Paul, a prisoner for Christ's sake, and Timothy our brother, to Philemon, our dearly beloved and fellow-laborer,—

2 to our beloved Apphia, to Archippus, our fellow-soldier, and to the congregation² which assembles in thy house;

3 grace be to you, and peace from GOD our FATHER, and the Lord Jesus Christ. I thank GOD continually, making mention of thee in my prayers,—

4 for I have heard of the spiritual love³ and faith which thou hast toward the Lord Jesus, and toward all the disciples,—

5 hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 that the fellowship of your faith may become active, by the acknowledgment of every good thing in us⁴—with regard to Christ Jesus.

7 We have great joy and consolation in thy love, because the hearts of the disciples have been refreshed by thee, brother.

8 Therefore, having much boldness in Christ as to my right to enjoin thee as to the proper thing to do,

9 yet on account of that love, I would rather entreat thee,—even I, Paul, an ambassador,⁵ and now also a prisoner for Christ's sake.

10 I entreat thee therefore in behalf of my child Onesimus, to whom I gave spiritual birth while a prisoner in chains,

11 who in times past was unprofitable to thee, but is now profitable both to thee and to me.

12 I am sending him back to thee, though doing so is like sending mine own heart; and do thou welcome him.

13 I was desirous of retaining him with me, that in thy behalf he might minister to my wants while imprisoned because of the Glad Tidings.

14 But I desire to do nothing, however, without thy consent, so that this good deed might not be done under constraint, but be entirely voluntary on your part.

15 Perhaps it was for this very reason that he was separated from thee for a season, that thou mightest receive him back for all time,

16 no longer as a slave, however, but as something far better,—a beloved brother, especially dear to me, but how much more to you, both in the flesh, and in the LORD

17 If thou count me, therefore, a partner, receive him as ye would me.

18 And if he hath wronged thee, or owes thee anything, charge this to my account.

1 epistle.] i.e., letter. See Exp. Index under heading "Text of Old Covenant and New Covenant," "Scriptures," and "Canonization."

2 congregation.] i.e., the disciples of that neighborhood who congregated

together. See Exp. Index under heading "Church."

3 spiritual love.] See Exp. Index under headings "Love," and "Universal love."

5 ambassador.] See Revised Version and Commentators.

PHILEMON

19 I, Paul, write this with mine own hand,—I will repay it: albeit I say nothing of the fact that to me thou owest even thy very self.

20 Yea, brother, allow me to profit by thee in the LORD. Refresh my heart in Christ.

21 Having full confidence in thy willingness to comply, I write to thee, for I am assured that thou wilt do even more than I request.

22 In addition, therefore, pre-

pare a lodging for me, for I trust that through your prayers I shall be restored to you.

23 Epaphras, my fellow prisoner in Christ Jesus, sends greetings to thee,

24 as do Mark, Aristarchus, Demas, and Luke, my fellow-laborers.

25 The grace of the Lord Jesus Christ be with your spirit.

HEBREWS

CHAPTER 1.

1 GOD, who at sundry times and in divers manners, spake in times past unto our forefathers through the prophets,

2 hath in these latter days spoken unto us through a Son,² whom He appointed an heir³ of all things; and for whom also He created the universe;⁴

3 who, being a radiant reflection of His glory, and a complete expression of His being, and upholding all spiritual creation by the power of his word, having exemplified the possible demonstration of the nullification of evil on our behalf, sat down on the right hand of the majesty of GOD, on high,

4 having proved himself superior to the angels, inasmuch as he hath inherited a more excellent name than they.

5 For unto which of the angels hath GOD said at any time, *Thou art My Son, this day have I begotten thee?*" (Ps. 2:7) and also—*"I will be to Him a FATHER, and*

He shall be to me a Son?" (2 Sam. 7:14).

6 And again when GOD had introduced the first begotten to the habitable world, He said, *"and let all the Angels of GOD pay homage⁵ to him."*

7 But referring to the angels He saith, *"He maketh spiritual ideas His Angels, and those who serve Him a flaming fire."* (Ps. 104:4).

8 But concerning the Son He saith, *"in GOD thou art enthroned⁶ forever and ever; the sceptre of His kingdom is the sceptre of righteousness."*

9 *Thou hast loved righteousness and hated iniquity; therefore GOD, even thy GOD, hath anointed thee with the oil of gladness above thy fellows.* (Ps. 45:6, 7.).

10 *And Thou, O LORD,⁸ in the beginning hast laid the foundations of the earth: and the heavens are the work of Thy hands.*

11 *They shall perish, but Thou remainest; and they shall become old like a garment.*

12 *As a mantle shalt Thou fold*

1 epistle.] i.e., letter. See Exp. Index under headings "Scriptures," "Canonization," "New Covenant," and "Covenant."

2 "a Son" not "his Son." Jesus was teaching the divine sonship which exists between man and GOD. See Verse 2. Also Exp. Index headings "Son, of GOD," "Jesus," and "Christ."

3 "an heir" not "heir."

4 "in whom, or on account of whom also, GOD created the universe." not "through whom GOD created the universe." See Preface for important note on this change. Also under heading "Christ of GOD."

5 "pay homage." not "worship," for GOD alone should be worshipped.

6 "In GOD thou art enthroned," or GOD is thy throne, not "Thy throne, O GOD," as mistranslated in the Au-

thorized King James' version to sustain the false dogma that Christ Jesus is GOD, or ever claimed to be GOD. See Preface for exhaustive treatise on this subject. Also Exp. Index under headings "GOD," "Father," "Son of GOD," "Christ," "Christ of GOD," "Man (mortal)," and "Man (spiritual)."

7 righteousness.] Vatican manuscript reads, "The sceptre of his kingdom is the sceptre of rectitude." See footnote in Revised Version.

8 LORD.] Properly signifying GOD, the only creator. Paul is here quoting Psalms 102:25-27 but like many others seems confused between the relation that exists between GOD, and His Son Christ Jesus. See Exp. Index under headings "LORD," and "Lord."

them up, and as a garment they shall be changed. But Thou art the same, Thy years shall never have an end. (Ps. 102:25-27).

13 But to which of the angels hath GOD ever said, "sit thou at My right hand, until I make thine enemies as a footstool for thy feet?" (Ps. 110:1).

14 Are not all angels ministering evangelists, sent forth to serve, for the benefit of those who are about to inherit salvation?

CHAPTER 2.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word delivered through angels was confirmed and every transgression and disobedience received its just retribution;¹

3 how shall we escape if we disregard so great a salvation?² A salvation which at the outset was proclaimed by the Lord, and then confirmed for us by those who heard him,

4 GOD also bearing witness both by marvelous signs and wonders and meta-physical demonstrations,³ and by the impartation of the holy SPIRIT-truth⁴ according to His will.

5 For He hath not put the world

to come—whereof we speak—under subjection to the angels.

6 But somewhere it hath been said, "what is man that Thou art mindful of him, or the son of man that Thou hast regard for him?"

7 Thou hast made him for a little while lower than the angels; Thou hast crowned him with glory and honor, and hast given him dominion over all the works of Thy hands:

8 Thou hast put all things in subjection under his feet." (Ps. 8:4, 6). For in thus making all things subject to him, He left nothing that is not subjected to him,—however, as yet, we do not see that all things have been placed under him.

9 But we behold Jesus,—who for a time was made lower than the angels, because of the suffering of death—crowned with glory and honor, so that, by the grace of GOD, he might taste and overcome death⁵ on behalf of everyone.

10 For it was fitting that GOD, for Whom and through Whom all things exist, should, when leading many sons to glory, perfect the captain of their salvation through suffering.⁶

11 For both he who sanctifies, and they who are sanctified, emanate from one FATHER: for which reason he is not ashamed to

1 retribution.] See Exp. Index under headings "Wrath," and "Judgment."

2 salvation.] See Exp. Index under headings "Salvation (The way of)," "Glad Tidings," and "Atonement and At-one-ment."

3 meta-physical demonstrations.] Not miracles. See Exp. Index under headings "Miracles," and "Power to Heal."

4 SPIRIT-truth.] See Exp. Index under heading, "Holy Ghost," and "Comforter."

5 death.] See Exp. Index under headings "Death," "Life," and "Mortal." Also Ezekiel 18th Chapter, and Matt. 22:32.

6 through suffering.] See Exp. Index under headings "Baptism (of fire)," "Atonement and At-one-ment," "Vicarious," and "Predestination."

call them "brethren,"¹ saying,

12 *"I will proclaim Thy name to my brethren; in the midst of the congregation will I praise Thee,"* (Ps. 22:22) and again,

13 *"I will put my trust in Him."* (Ps. 18:2; Isa. 12:2). And again, *"Behold I, and the children whom GOD hath given me."* (Isa. 8:18).

14 Since, then, the children referred to, share in the common heritage of flesh and blood,² so Jesus also shared it; so that in mastering death,³ he might render null and void that which possesses the power of death,—that is, the false accuser;⁴—

15 and so might liberate those, who, through fear of death, were all their life-time enslaved by this fear.

16 For truly death: doth not lay hold of angels, but it doth lay hold of the seed of Abraham;

17 hence in all respects it was necessary for him to become like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to GOD, to make reconciliation⁵ for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to help those who also are tempted.

CHAPTER 3.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider well the apostle⁶ and high priest of our profession, Christ Jesus;

2 who is faithful to Him who appointed him, as also was Moses in the whole house of GOD.

3 For Jesus was esteemed worthy of more glory than Moses, inasmuch as the builder hath more honor than the house itself.

4 For every house hath a builder, but the builder of all things is GOD.

5 Moses, indeed, was faithful in the whole house of GOD, as one who serves, foreshadowing through type and symbol things to be revealed at a later time;

6 but Christ as a son over the house of GOD,—whose house are we, if we hold fast the confidence and courage inspired by our hope, steadfast to the end.

7 Wherefore, as the holy SPIRIT-truth⁷ saith, *"To-day if ye will hear His voice,*

8 Harden not your hearts as in the bitter provocation; in the day of testing in the wilderness,

9 when your fathers tested Me,

1 Brethren.] See Exp. Index under headings "Brotherhood," "Son of GOD," and "Christ of GOD."

2 flesh and blood.] i.e., mortality. See Exp. Index under heading "Mortals."

3 death.] "For truly it." i.e., the fear of death, or death itself, "does not lay hold of angels" or seize on "angels, but of the seed of Abraham it does lay hold of." Theolog. Rep. and Kneeland. See Emphatic Diaglott by Wilson. Also Exp. Index under headings "Death," "Life," "Spirit," "Matter," "Mortals," and "Immortals."

4 false accuser.] devil-evil-error. Not a person. See Exp. Index under headings "Devil," and "Evil."

5 reconciliation.] not "Expiation." See Preface, also Exp. Index under heading "Atonement and At-one-ment," "Vicarious Atonement (so-called)," and "Salvation (The Way of)."

6 apostle.] Equivalent to missionary, in the broadest meaning of the term.

7 SPIRIT-truth.] See Exp. Index under headings "Wrath," and "Judgment."

proved Me, and saw My works forty years.

10 Therefore, I was grieved with that generation, and said, they do always err in their hearts, and have not known My ways;

11 So I swore in My wrath¹ they shall not enter into My rest."² (Ps. 95:7-11).

12 Take heed, brethren, lest there should ever be in any of you an evil heart of unbelief, in departing from the living GOD;

13 but rather exhort one another daily, while it is called today, so that none of you may become hardened³ by the delusions of sin;

14 for we have become partakers of Christ,⁴ if indeed we hold fast the confidence we had in the beginning, steadfast to the end;

15 bearing in mind the saying,—*"To-day, if ye hear His voice, harden not your hearts, as in the bitter provocation,"* (Ps. 95:7).

16 for some, having heard, did provoke; yet not all of those who came out from Egypt under the leadership of Moses.

17 But with whom was GOD grieved forty years? Was it not with those who sinned; whose dead bodies fell in the wilderness?

18 And to whom did He swear that they should not enter into His rest, if not to the unbelievers?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4.

1 Let us therefore beware, lest a promise having been given of entering into His rest, any of you should seem to fall short of it.

2 For to us the Glad Tidings¹ has been proclaimed, as well as to the Israelites, but the message proclaimed did not profit them—not being combined with faith² in them that heard it.

3 We, however, who have believed, enter that rest. Concerning them, however, GOD hath said, "*as I have sworn in My wrath, they shall not enter into My Rest,*" (Ps. 95:11) although GOD'S works were finished at the creation of the universe.

4 For somewhere it hath been said concerning the seventh day, *GOD rested on the seventh day¹ from all His works.*" (Gen. 2:1).

5 These words however were also recorded, "*They shall not enter into My rest.*" (Ps. 95:11).

6 Since, then, it remaineth for some to enter into that rest, and those to whom the Glad Tidings was formerly proclaimed entered not into it because of their unbelief,

7 again God specified a certain day, namely, "*To-day,*" speaking

1 wrath.] See Exp. Index under headings "Wrath," and "Judgment."

2 enter into My rest.] Paul is here quoting Ps. 95:7-11, which unmistakably refers to GOD the FATHER, the only Cause and Creator. See Exp. Index under headings "GOD," "FATHER," "Son of GOD," and "Christ."

3 hardened.] See Exp. Index under heading "Hardeneth."

4 partakers of Christ.] See Exp.

Index under headings "Christ," and "Christ of GOD."

1 Glad Tidings.] See Exp. Index under headings "Glad Tidings," "Atonement and at-one-ment."

2 faith.] See Exp. Index under headings "Faith," "Believe," "Proof," and "Righteousness."

4 seventh day.] See Exp. Index under heading "Symbolism," and "How to Interpret the Scriptures."

after a long interval by the mouth of David, in the passage previously quoted, where he says, "*To-day if ye will hear GOD'S voice, harden not your hearts.*" (Ps. 95:7).

8 Now if Joshua had caused them to enter into the true rest, GOD would not then have spoken afterward of another day.

9 There is, therefore, a Sabbath rest¹ awaiting the people of GOD.

10 For he who entereth into the spiritual rest which emanates from GOD, resteth from his labors, as GOD did from His.

11 Let us earnestly endeavor, therefore, to enter into that rest, so that none may fall through following their example of unbelief.

12 For the word of GOD is quick and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of the joints and marrow, and is able to discern the thoughts and intents of the heart.

13 Nor is there any thing in creation concealed from His sight, for all things are naked and open in the sight of Him with whom we have to do.

14 Seeing then that we have a great high priest who has passed through the clouds, even Jesus, the Son of GOD, let us hold fast our profession.

15 For we have not a high priest who cannot sympathize with us in our weaknesses; but one who was tested in every way, like as we

are, yet without sin.²

16 Let us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find help in time of need.

CHAPTER 5.

1 For every high priest³ chosen from among men, is appointed to act in behalf of men in things pertaining to GOD, that he may offer both gifts and sacrifices for sins:

2 being able to have compassion on the ignorant and deluded, inasmuch as he himself is beset with various weaknesses,

3 and because of this, he needs to offer sacrifices for his own sins, as well as for the sins of the people.

4 Furthermore no man taketh this high office upon himself, but only as he is called of GOD, as was Aaron.

5 So also Christ Jesus did not assume the honor of being a high priest, but was appointed by GOD, who spake to him, saying, "*thou art My Son, to-day have I begotten Thee.*" (Ps. 2:7).

6 And as He also said concerning Christ Jesus in another place, "*Thou art a priest forever after the order of Melchisedek.*" (Ps. 110:4).

7 For Christ Jesus during his manifestation in the flesh, offered up prayers and supplications, crying aloud with tears to Him who had power to enable him to over-

¹ Sabbath rest.] See Revised Version. Also Exp. Index under headings "Sabbath," "Symbolism," and "How to Interpret the Scriptures."
² yet without sin.] See exhaustive treatise on this subject in Preface.

Also Exp. Index also under heading "Resistance versus non-resistance."

³ priest.] See Exp. Index under headings "Priesthood," "Ecclesiasticalism versus religion," "Minister," and "Service."

come death,¹—and was heard, because of his devotion—

8 and though he was a Son, yet learned he obedience² from the things he suffered;

9 and so, being perfected, he became a source of eternal salvation to all who obey his teaching and follow his example,—

10 having been designated by GOD a high priest after the order of Melchisedek.

11 Concerning him, therefore, we have many things to say, yet difficult to make clear to you, since ye have become so dull in the comprehension of spiritual realities.

12 For when ye ought, by this time, to be qualified to teach others, ye again need some one to teach you even the very rudiments of the divine revelation concerning GOD; for ye have become as those who have need of milk, and not of solid food.

13 For everyone who needs to be fed on milk, is inexperienced in the word of righteousness;³ he is a mere babe;

14 but solid food is for the mature in thought,—even for those who, through constant exercise of their spiritual faculties are trained to discriminate between good and evil.

CHAPTER 6.

1 Therefore, leaving behind the elementary doctrines⁴ of Christ, let us press forward unto perfection, and not lay over and over again a foundation of reformation from lifeless works, and of steadfast faith in GOD,

2 or of teachings concerning baptism,⁵ the laying on of hands, the resurrection of the dead, and an age-continuing judgment.⁶

3 And this we will do, if GOD permit.

4 For it is impossible for those who have been once enlightened, and have tasted of the heavenly gift, and become partakers of the holy SPIRIT-truth,⁷

5 and have tasted the goodness of GOD'S word, and the metaphysical power of the age,

6 if they fall away, to be brought again and again to reformation,⁸—seeing that they are repeatedly crucifying afresh the Son of GOD⁹ to their own undoing, and exposing him to open contempt.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth vegetation useful to those who cultivate it, receiveth the blessing of GOD;

8 but that soil which bringeth forth thorns and briers is reject-

1 death.] See Exp. Index under headings "Death," "Life," "Mortal," "Vicarious Atonement," and "Resistance versus non-resistance."

2 yet learned he obedience.] See Preface for treatise on this subject.

3 righteousness.] See Exp. Index under headings "Righteousness," "Faith," "Believe," "Proof," and "Atonement and at-one-ment."

4 elementary doctrines.] This wording in the King James' or Common Version implies that we should leave the principles of the doctrine of Christ.

5 baptism.] See Exp. Index under heading "Baptism of water, fire, spirit, etc.")

6 age-continuing judgment.] See Exp. Index for full explanation on this subject under headings "Age-continuing Judgment," "Hell," "Hades," "Gehenna," and "Symbolism."

7 SPIRIT-truth.] See Preface. Also Exp. Index under heading "Holy Ghost," and "Comforter."

8 reformation.] See Exp. Index under headings "Repent," and "Proof."

9 Son of GOD.] See Exp. Index under this heading.

ed as worthless, and is in danger of being cursed; whose end is to be burned.

9 But, beloved, even though we speak thus, we are confident of better things concerning you, things which point to your attainment of salvation.

10 For GOD is not so unjust as to be unmindful of your work, and the love which ye have manifested for HIM; in that ye have ministered¹ to the disciples, and do minister;

11 but we earnestly desire that each one of you manifest the same diligence for the full completion of the hope, until it be fulfilled;

12 that ye be not slothful, but follow the example of those who through faith and patience are inheriting the promises.

13 For when GOD gave His promise to Abraham,—since He could swear by none greater, He swore by Himself, saying,

14 *"Surely with blessing I will bless thee, and multiplying I will multiply thee."* (Gen. 22:16, 17).

15 And so, Abraham,² after he had patiently endured, obtained the promise.

16 For men, indeed, swear by what is greater than themselves, and where there is any dispute, an oath is affirmed by them for confirmation.

17 Wherefore GOD, wishing to

show more abundantly to the heirs of the promise the immutability of His purpose, confirmed it by an oath,

18 so that by two immutable things—His purpose, and His oath—in which it is impossible for GOD to prove false—we might have strong consolation, we who have fled for refuge to lay hold upon the hope set before us.

19 This hope we have as an anchor of the spiritual individuality, both secure and firm, and it reacheth even into the Holy of Holies, which is behind the veil;³

20 whither Jesus hath already entered as a forerunner on our behalf, having become an high priest for the age, after the order of Melchizedek.

CHAPTER 7.

1 For this Melchizedek, king of Salem, priest of the most high GOD, who met Abraham returning from the slaughter of the kings, and blessed him,

2 to whom also Abraham presented a tenth part of all the spoils, being first, as his name signifies, King of righteousness,⁴ and also King of Salem, which means, King of Peace:

3 without human father,⁵ or mother, or human lineage, having experienced neither human birth nor death, but fashioned like unto the Son of GOD, remaineth a priest

¹ ministered.] See Exp. Index under headings "Minister," and "Service."

² Abraham—Salvation comes not through the Adamic race. See John 8:40-47. Read the Biblical record of Abraham, regarding his conduct.

³ veil.] i.e., the veil of so-called matter, obscuring spiritual realities. See Exp. Index under headings "Matter," "Spirit," "Mind," "Reality,"

"Truth," "Spiritual," "Science (True)," and "Relative and Absolute truth."

⁴ righteousness.] See Exp. Index under heading "Righteousness."

⁵ without father.] i.e., no human pedigree. See Exp. Index under headings "Father," "Spiritual individuality versus human personality," "Son of GOD," "Mortals," "Immortals," "Priesthood," "Ministry," and "Service."

perpetually.

4 Now consider how great this Melchizedek was, to whom even the patriarch Abraham gave a tenth part of the choicest spoils.

5 Now verily those descendants of Levi who receive the office of priesthood, are authorized by the law to collect tithes from the people, that is,—from their own brethren—though they are the descendants of Abraham;

6 but this Melchizedek, whose origin is not traceable to them, received tithes from Abraham, and blessed him to whom the promises were given.

7 And beyond all contradiction, it is the greater who bestow blessings upon the lesser.

8 In the one case, mere mortals receive the tithes; but in the other case, tithes were paid to one who—it is affirmed—possessed immortal life.

9 And (so to speak), even Levi—to whom tithes were paid—himself paid tithes through Abraham, to Melchizedek;

10 although Levi was yet in the loins of his father, at the time Melchizedek met him.

11 Now if perfection had been attainable through the Levitical priesthood,—for it was under this priesthood that the people received the law—what further need was there that a priest of another order should arise, a priest of the order of Melchizedek, and not of the order of Aaron?

12 When the order of priesthood is changed, from necessity a

change in the law occurs also.

13 For Christ Jesus, concerning whom these things are spoken, belonged to quite another tribe, no member of which hath ever served at the altar;

14 for it is very evident that our Lord¹ descended from the tribe of Judah—a tribe of which Moses spake nothing concerning priesthood.

15 And this is still clearer when we realize that another priest hath arisen similar to Melchizedek,

16 who has become so, not according to human commandment, but by virtue of his life,—a life superior to the claims of death.

17 For the Scriptures testify concerning him, "*thou art a priest forever, after the order of Melchizedek.*" (Ps. 110:4).

18 For verily there is an annulment of the former commandment—because of its inherent weakness and ineffectiveness.

19 for the Levitical law perfected nothing—but the introduction of a better hope does; by means of which we draw near to GOD.

20 However, neither Melchizedek nor Christ Jesus were made priests without an oath,—

21 although they indeed became priests without taking oath themselves; for Christ Jesus' appointment was attested with an oath, by him who said, "*the LORD hath sworn and will not repent, thou art a priest² forever, after the order of Melchizedek.*" (Ps. 110:4).

22 By so much more, therefore, was the Covenant of which Christ

1 Lord.] i.e., the Lord Jesus Christ.
2 priest.] See Exp. Index under

headings "Minister," "Service," and "Priesthood."

Jesus was made surety, a better Covenant.¹

23 Those indeed, who became priests under the old order, were numerous, for death prevented them from holding continuous office;

24 but Christ Jesus, because of his manifestation of immortal life, retains a continuous priesthood;

25 wherefore he is able to save completely those who draw nigh to GOD through him, seeing that he continually liveth to make intercession on their behalf.

26 For indeed we needed just such a high priest,—holy, guileless, undefiled, separated from sinners, exalted above the clouds of mortal sense,—

27 who, unlike the high priests, needeth not to offer up daily sacrifices,²—first in behalf of their own sins, and then in behalf of the sins of the people: for this he did once for all, when he offered up himself.

28 For the Levitical law appointeth as high priests men who have human infirmities, but the word of GOD'S oath, which was made at a later period than the law, appointeth Christ Jesus, a Son, forever, perfected³ as priest.

CHAPTER 8.

1 Now concerning the things which we have spoken, this is the substance: that we have such an high priest, who is enthroned on the right hand of the majesty of GOD in the heavens;

2 a minister of holy things, and of that true tabernacle⁴ which the LORD⁵ erected, not man.

3 For every high priest is appointed to offer gifts and sacrifices: therefore it was necessary that this man also should have somewhat to offer.

4 Now if, indeed, he were still on earth, he would not be accounted a priest at all, seeing that there are already priests who offer gifts according to the law,

5 who perform service according to ritual,⁶ using the type and symbol to shadow forth the heavenly realities, even as Moses, when about to construct the tabernacle, was divinely admonished by GOD, who said, "*see that thou make all things according to the pattern shown thee on the mount.*" (Exod. 25:40).

6 But now hath Christ Jesus obtained a more excellent ministry⁷ than theirs, inasmuch as he is the mediator of a better Covenant,¹ a

1 Covenant.] See Exp. Index under headings "Covenant," and "New Covenant."

2 sacrifices.] It may be well to note here what GOD spake through the mouth of his prophets concerning blood offerings and sacrifices. See Isa. 1:10-28, 58:5-8, 40:5-6, Jer. 7:21-28, Jer. 6:20, Mark 12:33. Also note 1st Corinthians 2:6-8 which plainly states that the crucifixion of Christ Jesus was not according to the will of GOD, but wholly an imposition of the carnal mind.

1 tabernacle.] See Exp. Index under headings "Church (triumphant)," and "Church (militant)."

2 LORD.] This word lord is only given full capitalization when it refers to GOD the FATHER. See Exp. Index under headings "LORD," and "Lord."

3 ritual.] See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

4 ministry.] See Exp. Index under headings "Minister," "Service," and "Ordination."

HEBREWS

Covenant which hath been founded on better promises.

7 For if the first Covenant, — veiled as it is in the ritualism of type and symbol—had been faultless, there would have been no occasion for a New Covenant.¹

8 But finding fault with Israel, GOD said to them, "*Behold the days are coming, saith the LORD, when I will establish a New Covenant with the House of Israel, and with the House of Judah:*

9 not like the Covenant which I made with their fathers, on the day when I took them by the hand to lead them out of the land of Egypt; but because they continued not faithful to My New Covenant, I turned from them," saith the LORD.

10 *For this is the Covenant which I will Covenant with the House of Israel after those days, saith the LORD: I will put My laws in their mind, and write them upon their hearts: and I will be to them a GOD, and they shall be to Me a people:*

11 *and there shall be no need for any one to teach his neighbor, or any one his brother, saying, 'Gain an understanding of GOD: for every one will know Me, from the least of them, to the greatest.*

12 *For I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."* (Jer. 31:31-34).

13 Inasmuch then as He hath said, "*A New Covenant,"*" He hath rendered the *Old Covenant*² obsolete. Now that which is outgrown and become obsolete is ready to vanish away.

CHAPTER 9.

1 Now indeed, the first Covenant¹ had a ritual² of divine service, and a sanctuary containing sacred symbols;

2 for there was a tabernacle set up,—the outer sanctuary of which contained the symbolic candlestick, and the table, and the shewbread,—this being called the Holy place:

3 then behind the second veil there was an inner sanctuary called the Holy of Holies,

4 which contained the golden censer, and the ark of the Covenant, overlaid on all sides with gold, wherein was a golden vessel containing the manna, Aaron's rod that budded, and the tablets on which the Covenant was inscribed;

5 and above the ark were the Cherubim of glory, overshadowing the mercy-seat; concerning which it is not necessary for me now to speak particularly.

6 Thus was the Tabernacle prepared. The priests enter the outer sanctuary at all times when performing the services;

7 but into the inner sanctuary, the high priest alone enters, but

1 first Covenant.] i.e., the Old Covenant. See Exp. Index under the headings "Old Covenant."

2 New Covenant.] See Exp. Index under "Covenant."

3 Old Covenant.] See Exp. Index under this heading.

4 ritual.] See Exp. Index under headings "Ritualism," "Symbolism," "How to Interpret the Scriptures."

once each year—always taking with him blood¹—which he offers both in behalf of his own and for the sins of the people;

8 the holy SPIRIT-truth² t h u s signifying that the way into the Holy of Holies was not made manifest, while as yet the ritualistic tabernacle still remained.

9 For this tabernacle was a figurative representation for that particular period in mortal history, and accordingly symbolic gifts and sacrifices were offered, which were not, however, able to perfect the conscience of the worshipper.

10 All these (together with rituals concerning meats and drinks and various symbolic washings, and ceremonies pertaining to the body) being imposed only until the time when spiritual or meta-physical realities should be realized.

11 But Christ Jesus, having become an high priest of the good things to come through the greater and more perfect tabernacle,³ the tabernacle not made by hands—that is to say, not of material creation,⁴—

12 entered, once and for all, the Holy of Holies, not by means of

the blood of goats and calves, but by means of his own blood,⁵ having made his demonstration of at-one-ment with GOD.

13 For if the blood of bulls and goats,⁶ and the ashes of a heifer, sprinkled upon the unclean, sanctifieth to the purifying of the flesh;

14 how much more shall the blood of Christ (who through his immortal spirit, offered himself spotless to GOD) cleanse your consciences from works of death to serve the living GOD.

15 And for this reason he is the mediator of a *New Covenant*,⁷ so that a death having taken place for redemption from the transgressions which occurred under the *Old Covenant*, those who have been called might receive the eternal inheritance promised them.

16 For wherever there is such a covenant as a will, the death of the testator must of necessity be proven;

17 for a will taketh effect only after the testator's death, for it doth not come into force as long as the testator liveth.

18 Hence we find that even the *Old Covenant* was not instituted without blood.

1 blood.] Symbolic of Life. See Exp. Index under headings "Blood of Christ," and "Symbolism."

2 SPIRIT-truth.] See Exp. Index under headings "Holy Ghost," and "Comforter."

3 tabernacle.] See Exp. Index under headings "Church (triumphant)," and "Christ of GOD."

4 material creation.] I.e., mortal creation. See Exp. Index under headings "Mortal," "World (The carnal)," "Adam," "Matter," and "Son of GOD."

5 blood of Christ.] In this and in all similar passages "blood" is symbolic of the Christ life. In no instance does it imply that salvation is

attainable through blind belief in the blood of a crucified saviour. See Exp. Index under headings "Blood of Christ," and "Vicarious Atonement."

6 blood of bulls and goats.] Compare with Isa. 1:10-27, 58:5-8, 40:6; Mark 12:33, Jer. 7:21-28, Jer. 6:20. Symbolic or ritualistic worship of GOD soon degenerates into a mere form, whereas worship in spirit and in truth is requisite. See Exp. Index under headings "Sacrifice," "Atonement and at-one-ment," and "Righteousness."

7 New Covenant.] See Exp. Index under headings "Covenant," and "New Covenant."

19 For when Moses had proclaimed every commandment to all the people according to the law, he took the blood of calves and goats, together with water, and scarlet wool, and hysopp, and sprinkled both the book itself and all the people, saying,

20 *"This is the blood of the Covenant which GOD hath enjoined upon you."* (Exod. 24:8).

21 Moreover in like manner he sprinkled with blood both the tabernacle and all the symbolic vessels of the ministry;

22 and indeed, according to the law, almost everything is purified by blood, and without the shedding of blood, there is no remission of sins.

23 It was therefore necessary that the types and symbols of the heavenly realities should be purified in this symbolic way: although the heavenly realities themselves require better sacrifices than these.

24 For it was not into a symbolic¹ Holy of Holies constructed by human hands—a mere type of the spiritual reality—that Christ Jesus entered, but into Heaven itself, now to appear in the pres-

ence of GOD in our behalf.

25 Not indeed to offer himself repeatedly, as the high priest does; who enters the Holy of Holies year after year with blood, not his own;

26 (for in that case Christ Jesus must needs have suffered many times since the foundation of the world) but now, once for all, at the consummation of the ages, he hath been manifested to demonstrate how all error may be abolished, exemplifying the way of salvation through sacrifice of himself.²

27 And as it awaiteth mankind to die once,³ and after this the judgment;

28 so also Christ Jesus, having 1 Moreover, as the law only fore-shadows in type and symbol,⁴ the future good things, but not the veritable substance of the things themselves, it can never perfect those who draw near to worship, through the sacrifices⁵ offered by been offered once for all to abolish the sins of many, will appear a second time, unburdened by sin, to those who are expecting him to complete their salvation.

CHAPTER 10.

¹ symbolic.] See Exp. Index under headings "Symbolism," and "Ritualism."

² sacrifice of himself.] I.e., by sacrifice of his mortality, that divine sonship might be revealed and demonstrated. Not as a vicarious salvation. See Exp. Index under headings "Vicarious Atonement," "Atonement and atonement," and "Salvation (The way of)."

³ to die once.] The last enemy to be abolished is death." Cor. 15:26. Revised Version. Death is only inevitable to everyone in the flesh, when transformation of the body—as demonstrated by Christ Jesus the Way-shower in his final ascension—is not demonstrated. The Bible records but

few rare instances where anyone was found worthy to accomplish the transformation of the body through at-onement with the Divine MIND, yet its possible accomplishment is open to one and all, nevertheless. Complete at-onement with GOD is impossible until, here or hereafter, this "last enemy" is overcome. See Exp. Index under headings "Death," "Life," "Transformation," "Matter," and "Fourth Dimension."

⁴ type and symbol.] See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

⁵ sacrifices.] See Exp. Index under headings "Sacrifice," and "Ritualism."

its priests year after year.

2 Otherwise, would not these sacrifices have ceased to be offered? For the worshippers having been once cleansed, would no longer have any consciousness of sin.

3 But in the symbolism of these sacrifices there is a continual reminder that sin has not been permanently abolished;

4 for it is impossible for the blood of bulls and goats to take away sin.

5 Wherefore coming into the world, he saith, "*Sacrifice and offering Thou hast not desired, but a body thou hast prepared for Me.*"

6 *In whole burnt offerings—even for sin—Thou hast taken no pleasure.*

7 Then said I, '*Behold I come, O GOD, to do Thy will,—in the roll of the book it is written concerning me.*'"

8 Now having said, "*Sacrifices and offering—even for sin—Thou hast not desired nor taken pleasure therein,*" (all of which sacrifices are offered according to the law;)

9 he then said, "*Behold I come to do Thy will, O GOD,*" thus abolishing the first Covenant,¹ that he might establish the New Covenant.²

10 And it is through His will

that we have been liberated from sin, through the offering of the body of Christ Jesus,³ once for all.

11 Moreover while every other priest stands ministering day after day and offering again and again the same symbolic sacrifices, which can never take away sin,

12 this man, after once offering a sacrifice for sins that is perpetually efficacious for all time, sat down at the right hand of GOD,

13 henceforth waiting until his enemies, as a footstool, be put under his feet.

14 For by one offering he hath perfected forever those who are being freed from sin.

15 And the holy SPIRIT-truth⁴ also bears testimony to us, where it says,

16 "*This is the Covenant⁵ that I will make with them after those days,*" saith the LORD. "*I will put My laws in their heart, and in their minds will I write them:*"

17 *and their sins and iniquities will I remember no more.*" (Jer. 31:33, 34).

18 Now where sins have been blotted out, there is no further need of an offering for sin.

19 Since then, brethren, we have full liberty to enter the very Holy of Holies through the blood⁶ of Jesus,

1 See New Covenant and Old Covenant.

2 NOTE: See Hebrews 10:5, particularly line 4, and all of verse 6. Key verses of the orthodox vicarious salvation dogma; not sustained by Psalms 40:6, nor Psalms 50 and 51. A dogma deduced from Old Covenant origin. Not a New Covenant "CHRIST" teaching.

3 body.] In this and all similar passages where the body and blood of Christ Jesus are referred to, the terms

are symbolic of the godliness which animated him; when we partake of this Godliness, we bring about our salvation. See Exp. Index under heading, "Blood of Christ," and "Body of Christ."

4 blood of Jesus.] Symbolic of the divine Life which animated him, and which he proved was superior to death and material form. See Exp. Index under headings "Son of GOD," "Meta-Physics," and "Ontology."

20 by *the way* he opened for us, when he demonstrated the rending of the veil—that is to say, the veil of his mortal, material selfhood¹; he being everliving, though apparently dead to mortal vision²—

21 and since we have in him a great high priest set over the house of GOD,

22 let us draw nigh to GOD with an honest heart, and steadfast faith, having our hearts cleansed from all consciousness of evil, and our bodies washed in pure water.

23 Let us maintain the confession of our hope without wavering, for He is faithful who has given us His promise.

24 Let us also have loving consideration for one another, so that we may inspire others to reflect love, and live noble lives, but let us not—as is the custom of some—

25 give up assembling together, but rather encourage it, and so much more as ye see the day approaching.

26 For if we sin wilfully after we have received the knowledge of the truth,³ there remaineth no longer a sacrifice for sins,

27 but a certain fearful looking forward to of judgment,⁴ and a fiery indignation about to consume the adversaries of truth.

28 Anyone who violated the law of Moses was put to death without

mercy, on the testimony of two or three witnesses.

29 How much severer punishment, think ye, shall ye be judged worthy of, who hath trampled under foot the Son of GOD, hath esteemed the blood of the New Covenant by which he was sanctified an unholy thing, and hath outraged the spirit of his love?

30 For we know who hath said, "*Retribution¹ is Mine, I will repay,*" saith the LORD,² (Deut. 32:35) and again, "*The LORD shall judge His people.*" (Deut. 32:36).

31 It is a fearful thing to fall into the hands of the living GOD.

32 But remember the early days in which, after ye were enlightened, ye underwent a great conflict of persecution³;

33 Sometimes by being made a public spectacle through reproaches and afflictions, and sometimes because of your association with those who are thus maligned.

34 For ye not only sympathized with those who were imprisoned, but submitted joyfully to the confiscation of your possessions, knowing that in SPIRIT-consciousness ye have better and more enduring possessions.

35 Abandon not therefore your confidence, for it hath a great reward awaiting it.

36 For ye have need of pa-

1 mortal, material selfhood.] i.e., the flesh. See Exp. Index under headings "Mortal," and "Matter."

2 though apparently dead to mortal vision.] See Exp. Index under headings "Death," and "Life."

3 truth.] See Exp. Index under headings "Truth," and "Science (True)."

4 judgment.] See Exp. Index for helpful explanation on this subject un-

der headings "Judgment," "Vicarious Atonement," "Propitiation," and "Wrath of GOD."

1 retribution.] See Exp. Index under headings "Wrath," and "Judgment."

2 LORD.] This word is only fully capitalized when it refers directly to GOD, the FATHER.

3 persecution.] See Exp. Index under headings "Persecution of Christ-
liness," and "Heresy."

tience, so that having done the will of GOD, ye may receive the promised blessing.

37 For yet a little while, and then "*He who is to come, will come, and will not tarry;*

38 *but through faith the righteous man shall live; but if he should draw back, My soul hath no pleasure in him.*" (Hab. 2:3-4).

39 But we are not of those who draw back to their destruction, but of those who have trustworthy faith, to the saving of their spiritual selfhood.

CHAPTER 11.

1 Now faith¹ is a well grounded assurance concerning that for which we hope; a conviction of the reality of things unseen to mortal sense.

2 For by the trustworthiness of their faith the men of old were attested.

3 Through faith we understand that the *spiritual* universe was framed by the word of GOD,² so that the things which are seen were not made of things which appear to mortal sense.

4 Through faith Abel offered unto GOD a more excellent sacrifice than Cain; wherefore he was pronounced righteous, GOD bearing witness as to the spiritual nature of his offerings: (Gen. 4:4) and it is through his faith that Abel, though dead, yet speaketh.

5 Through faith Enoch was translated, that he might not experience death; and could not be found, because GOD translated him: for previous to his translation,³ it was attested of him that he pleased GOD. (Gen. 5:22, 24).

6 But without an understanding faith, it is impossible to please Him; for whosoever cometh to GOD must believe that He exists, and that He is a rewarder of those who diligently seek Him.

7 Through faith Noah, being warned of GOD concerning things not seen as yet—moved with godly reverence—prepared an ark for the preservation of his household; (Gen. 6:13, 22) by which act he condemned the world,⁴ and became an heir of the righteousness which results from trustworthy faith.

8 Through faith Abraham, when he was called to go forth into a land which he was afterward to receive for an inheritance, obeyed; and he set forth, not knowing whither he was going. (Gen. 12:1, 4).

9 Through faith he sojourned in the land of promise, as a stranger, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

10 for he looked for that city which hath foundations,⁵ whose builder and maker is GOD.

11 Through faith also Sarah re

1 faith.] See Exp. Index under headings "Believe," "Faith," "Knowledge," and "Science (True)." Also James, Chapt. 1-5.

2 framed by the word of GOD.] See Exp. Index under headings "Mind," and "Matter." Also see verse 10, and first and second account of creation in Genesis Chapters 1 and 2.

3 translation.] See Exp. Index under heading "Transformation-Transfiguration."

4 world.] i.e., the so-called mortal material world. See Exp. Index under heading "Matter."

5 foundations.] i.e., spiritual foundations which cannot be shaken.

ceived strength to conceive, and was delivered of a child—although past the time of life for child-bearing, because she judged Him faithful who had promised. (Gen. 21:1, 2).

12 Thus there sprang from one,—who as to these things was practically dead—a multitude as innumerable as the stars of the heavens, or as the grains of sand on the seashore.

13 These all died in faith¹; they did not receive the promises, but saw them from afar and welcomed them, and they acknowledged themselves to be strangers and sojourners here on earth.

14 For those who admit such things plainly indicate that they are seeking a spiritual fatherland.²

15 Now if they had been longing for the country they had left, they would have had an opportunity to return.

16 But now they long for a better fatherland,³ that is, an heavenly. Wherefore GOD is not ashamed to be called their GOD, for He hath prepared for them a city.

17 Through faith, Abraham, when tested, offered up Isaac; (Gen. 22) yea, he who had accepted the promises offered up his only begotten son:

18 concerning whom, it was said, *"That through Isaac shall thy posterity be traced."* (Gen. 21:12).

19 For he comprehended that God is able even to raise the dead⁴

to life, and figuratively speaking, Abraham did receive Isaac back from the dead.

20 Through faith Isaac blessed Jacob and Esau concerning future events. (Gen. 27:27, 39).

21 Through faith Jacob, when dying, blessed both the sons of Joseph, (Gen. 48:20) and worshipped leaning upon the top of his staff.

22 Through faith Joseph, when he was nearing his end, made mention of the departure of the children of Israel; and gave instruction concerning his body. (Gen. 50:24, 25).

23 Through faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the edict of the king. (Exod. 2:27).

24 Through faith Moses, having grown to manhood, refused to be called the son of Pharaoh's daughter;

25 choosing rather to suffer affliction with the people of GOD, than to enjoy the short lived pleasures of sin for a season;

26 esteeming the reproach of Christ greater riches⁵ than all the treasures of Egypt: for he looked forward to the reward awaiting him.

27 Through faith he forsook Egypt, not fearing the wrath of the king: for he was strong, as seeing Him who is invisible to mortal sense. (Exod. 10).

1 faith.] See Exp. Index under headings "Faith," "Believe," and "Proof." Compare also with Epistle of James.

2 fatherland.] See Exp. Index under headings "Father," "Fatherland," "Brotherhood," and "Patriotism."

3 a better abiding place.] See Exp.

Index under headings "Kingdom of Heaven," "GOD," and "Heaven."

4 dead.] See Exp. Index under headings "Death," "Life," and "Spiritual individuality versus human personality."

5 riches.] See Exp. Index under heading "Riches."

28 Through faith he instituted the symbolic Passover,¹ and the sprinkling of blood, so that the destroyer of the firstborn of Egypt might not touch the Israelites. (Exod. 12:21-23).

29 Through faith² they passed through the Red Sea as through a dry place; which the Egyptians, assaying to do were drowned. (Exod. 14:22, 28).

30 Through faith the walls of Jericho fell down, after having been encompassed for seven days. (Josh. 6:20).

31 Through faith Rahab the harlot perished not with the unbelievers; for she had received the spies with peace. (Josh. 2:1, 6:23).

32 And what more need I say? For time would fail me to tell of Gideon, and Barak, Samson and Jephthah, of David also and Samuel, and the prophets:

33 who through steadfast faith subdued kingdoms, demonstrated righteousness, obtained promises, stopped the mouths of lions,

34 quenched the power of fire, escaped the edge of the sword, found strength in the hour of weakness, waxed valiant in war, put to flight the armies of the aliens.

35 Women received their dead raised to life again: others were tortured to death, refusing to accept the terms of deliverance offered, that they might obtain a better resurrection.

36 Others were tested by cruel

mockery and scourging; yea, even by chains and imprisonment.

37 They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they wandered about clothed in sheepskins and goatskins, being destitute, afflicted, tormented,—

38 Of whom the world was not worthy. They wandered amidst the deserts and on the mountains, and hid themselves in caverns and caves of the earth.

39 And all these, having been tested as to their faith,¹ yet received not the fulfillment of the promised blessing;

40 GOD having in view some better thing for us, so that they—apart from us—should not attain perfection.

CHAPTER 12.

1 Wherefore, seeing we are encompassed about with such a veritable cloud of witnesses, let us lay aside every encumbrance, and the sin that so closely besets us, and let us run with patient endurance the race that is set before us,

2 looking unto Jesus, the leader and perfecter of the faith,¹ who, for the joy that was set before him, endured the cross, despising the shame, and is now seated at the right hand of the throne of GOD.

3 Consider well, therefore, him who endured such opposition from sinners, so that ye may not be

¹ Instituted the symbolic Passover.] See footnote to Revised Version and other versions.

² faith.] See Exp. Index under headings "Faith," "Believe," "Right-

cousness," "Miracles," "Proof," "Power to heal," "Master-men," "Sovereignty," and "Healing the sick."

¹ faith.] See Exp. Index. See also Epistle of James.

wearied, nor discouraged in your hearts.

4 Ye have not yet resisted unto death,¹ in your warfare against error.

5 And have ye forgotten the encouraging words which are addressed to you as sons? *My son despise not the discipline of the LORD², nor faint when thou art reproved by Him;*

6 *for whom the LORD loveth, He disciplines: and scourgeth every son whom He receiveth."*

7 If ye undergo discipline, GOD dealeth with you as sons; for what son is there whom his father doth not discipline?

8 But if ye have been brought up without discipline—whereof all require their share—then are ye bastards, and not sons.

9 Furthermore, when our earthly fathers disciplined us, we revered them: shall we not much rather submit to the FATHER³ of our spiritual selfhood, and live?

10 Our fathers disciplined us for a short time, in whatever way seemed right to them; but GOD disciplines us⁴ for our good, that we may be enabled to partake of His holiness.

11 Now no discipline at the time seemeth to be joyous, but rather grievous: nevertheless afterward it

yieldeth the peaceable fruit of righteousness,⁵ to those who profit by their experience.

12 Therefore strengthen t h e wearied hands and the weakened knees;

13 and choose level paths for your feet so that the strained members may not be impaired, but rather be restored.⁶

14 Cultivate peace with every one,⁷ and holiness; without which no one shall see the LORD;

15 watching diligently, lest any one fall away from the grace of GOD; lest any root of bitterness,⁸ springing up within, create discord, and cause many to become envenomed.

16 Also watching, to see that no one becomes immoral or profane like Esau, who for a single mess of pottage sold his birthright.

17 For ye know that afterwards, when he wished to inherit the blessing, he was rejected: for he found no opportunity for a change of mind, though he sought it earnestly with tears.

18 For ye are not come unto a material mountain that might be touched, and that burned with fire; and to a thick cloud, and darkness, and tempest,

19 and the blast of a trumpet, and to a voice of command, the

1 death.] See Exp. Index under headings "Death," and "Raising the dead."

2 LORD.] This word is given full capitalization when it refers directly to GOD the FATHER. See Exp. Index under headings "LORD," and "Lord."

3 FATHER.] See Exp. Index under headings "FATHER," "GOD," and "SPIRIT."

4 GOD disciplines.] See Exp. Index under headings "Wrath of GOD," and "Judgment." Also see first epistle

of James.

5 righteousness.] See Exp. Index under this heading.

6 healed.] See Exp. Index under heading "Healing the sick."

7 maintain peace with everyone.] See Exp. Index under headings "Resistance versus non-resistance," "Prince of Peace," and "Peace of death."

8 root of bitterness.] i.e., any error nurtured within, will spring up into a root of bitterness, and result in much misery.

hearers of which implored that no further word be spoken to them;

20 for they could not endure the injunction, "*if even a wild beast should touch the mountain it shall be stoned,*" (Exod. 19:12, 13).

21 And so terrible was the sight, that Moses said, "I exceedingly fear and tremble."

22 But ye are come unto Mount Zion, and unto the city of the living GOD, the heavenly Jerusalem,¹ and to an innumerable host of angels;

23 to the general assembly and congregation² of the first born, whose names are enrolled in Heaven; to GOD who is judge of all; to the spiritual individualities of just men, made perfect;

24 to Jesus, the intermediary of a *New Covenant*³; and to the sprinkling of blood, that refers to better things than the blood of Abel.

25 Beware, therefore, that ye reject not him who speaketh. For if the Israelites of old escaped not punishment when they refused to listen to him who spake to them on earth, much less shall we escape if we turn away from Him who speaketh from Heaven.

26 His voice then shook the earth, but now He hath promised, saying, "*yet, once more I will shake not only the earth,⁴ but Heaven*

also." (Hag. 2:6).

27 Now these words, "*yet once more*" signifieth the passing away of the things which can be shaken—the mortal material creation,—that the spiritual creation which is eternally indestructible may remain forever intact.

28 Therefore, having received a spiritual kingdom which cannot be shaken,⁵ let us be grateful, and so may serve GOD acceptably with reverence and awe:

29 for our GOD is a consuming fire⁶ to everything unlike Himself.

CHAPTER 13

1 Let brotherly love continue.

2 Be not neglectful of hospitality to strangers; for thereby some, without realizing it, have entertained angels.

3 Remember those who are prisoners, as if ye yourselves were imprisoned; and those who are ill treated, remembering that ye yourselves are still in the body.

4 Marriage⁷ is honorable among all, and the bed undefiled: but whore-mongers and adulterers GOD will judge.

5 Let not your character be tainted by avariciousness; be content with such things as ye have: for GOD hath said, "*I will never leave thee, nor forsake thee*" (Gen. 28:15; Deut. 31:6-8; Josh. 1:3).

1 heavenly Jerusalem.] See Exp. Index under headings "Kingdom of Heaven," and "Spiritual."

2 congregation.] See Exp. Index under headings "Church (triumphant)," and "Church (militant)."

3 New Covenant.] See Exp. Index under heading "New Covenant."

4 earth.] i.e., the so-called mortal earth and heavens. See Exp. Index under headings "World," "Matter," and "Relative and Absolute Truth."

5 kingdom which cannot be shaken.] See Exp. Index under headings "Kingdom of heaven," "Mind," "Matter," "Spirit," and "Truth."

6 consuming fire.] See Exp. Index under headings "Wrath," and "Judgment."

7 marriage.] See Exp. Index under headings "Marriage," "Man (mortal)," and "Man (spiritual)." Also see Luke 20:34-48.

6 So that we may boldly say, *"The LORD² is my helper, I will not be afraid; what can man do unto me?"* (Ps. 118:6).

7 Remember those who have led you; who have spoken unto you the word of GOD. Consider earnestly the results of their conduct, and imitate their trustworthy faith.³

8 Christ Jesus, the same yesterday, to-day, and forever!

9 Be not therefore led away by various and strange doctrines, for it is good to have the heart nourished by divine influence rather than by observing special regulations regarding food; the scrupulous observance of which doth not profit anyone.

10 We have an altar, however, from which those who serve in the Tabernacle have no right to partake.

11 For the bodies of those animals, whose blood is brought into the Sanctuary by the high priest as an offering for sin, are burned outside the camp.

12 Likewise, Jesus also, that he might sanctify the people by his blood,⁴—suffered outside the gate.

13 Wherefore, let us now go forth to him, outside the camp, bearing the same reproaches as he;

14 for in this mortal world⁵ we have no permanent abiding place, but are seeking for the one that is to come.

15 Through him, therefore, let us offer a sacrifice of praise to GOD continually, namely, the fruit of lips glorifying his name.⁶ But to do good, and share your blessings with others, forget not; for with such offerings GOD is well pleased.

17 Obey those who are in authority over you, and be submissive; for they watch in behalf of your souls, as those who must render an account; so that they may do it joyfully, and not with sorrow; for that would not be to your advantage.

18 Pray for us, for we are confident that we have a clear conscience, seeing in all things we desire to live honorably.

19 But more especially I entreat you to do this, that I may the more speedily be restored to you.

20 Now the GOD of peace, Who brought back from the dead⁷ our Lord Jesus, that great shepherd of the sheep; great, by virtue of the blood⁸ of the everlasting Covenant,⁹

21 make you perfect in every good work¹⁰ to do GOD'S will; producing that which is well pleas-

2 LORD.] Referring to GOD, the FATHER. See Preface.

3 faith.] See Exp. Index under this heading.

4 blood of Jesus Christ.] Symbolic of the SPIRIT-life which animated him. See Exp. Index under heading "Blood of Christ."

5 world.] See Exp. Index under headings "World," "Mortal," and "Matter."

6 name.] Equivalent to nature. See Exp. Index under heading "Name."

7 dead.] See Exp. Index under heading "Raising the dead."

8 blood.] I.e., symbolic of life. See Exp. Index under heading "Blood of Christ," "Symbolism," and "How to interpret the Scriptures."

9 Covenant.] See Preface. Also Exp. Index under headings, "Covenant," and "New Covenant."

10 make you perfect in every good work.] See Exp. Index under headings "Sovereignty," "Master-men," "Righteousness," and "Proof."

HEBREWS

ing in His sight, through Christ Jesus, to whom be glory throughout the ages. Amen.

22 Now I entreat you, brethren, to bear with this word of exhortation, for I have written unto you very briefly.

23 Know ye that our brother

Timothy hath been set at liberty; with whom—if he arrives before long—I will visit you.

24 Greetings to all in authority over you, and to all the disciples. Our friends in Italy salute you. Grace be with you all. Amen.

SUBSCRIPTION.

TO THE HEBREWS.

WRITTEN FROM ROME.

AN EPISTLE OF JAMES

CHAPTER 1

1 James, a servant of GOD, and of the Lord Jesus Christ, to the twelve tribes that are scattered abroad, greeting.

2 My brethren count it a blessing when various temptations befall you;

3 knowing that the testing of your faith worketh patience.

4 But let patience have time to complete her perfect work, so that ye may be perfect and complete, deficient in nothing.

5 If any among you be deficient in wisdom,¹ let him ask of GOD, who imparteth liberally to all, and upbraideth not; and it will be given him.

6 But let him ask with confident faith,² never doubting; for whosoever doubteth, is like a wave of the sea, driven by the wind and tossed about.

7 For let not such a man think that he shall receive anything from the LORD.³

8 A double minded person is unstable in all his ways.

9 Let those in humble circumstances rejoice in true nobility;

10 but let the rich⁴ rejoice in true humility; for as the flowers of the grass, the rich shall pass away.

11 For the rising sun with its scorching heat withereth the

grass, so that the flower thereof fadeth, and the beauty of its appearance perisheth; even so shall the rich fade away, despite their seeming prosperity.

12 Blessed are those who remain steadfast under trying experiences, for when they have stood the test, they will receive the crown of Life, which the LORD hath promised to those who love Him.

13 Let no one say when meeting temptation, "*I am tempted by GOD*;" for GOD cannot be tempted by evil, neither tempteth He anyone.⁵

14 But each one is tempted by his own evil passions, that seek to allure and seduce him, therefore if he yields to them he is led astray by his *own* uncontrolled desires.

15 Then uncontrolled desire having conceived a sinful idea, giveth birth to a sinful manifestation; and the sinful manifestation, on reaching its zenith, resulteth in death.

16 Do not be led astray, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the FATHER of lights, in Whom is no variableness, neither shadow of deviation.

18 Of His own will He begat

1 epistle.] i.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," and "Canonization."

2 wisdom.] See Exp. Index under headings "Wisdom," "Truth," "Spirit," and "Science (True)."

3 faith.] See Exp. Index under

headings "Believe," and "Faith."

4 LORD.] See Exp. Index under headings "LORD," and "Lord."

5 rich.] See Exp. Index under heading "Riches."

6 neither tempteth He anyone.] See parable of the prodigal son. Luke 15:11-32. Also Ezekiel 18th chapter.

us by the word of truth, that we might be a kind of first-fruit of His creation.

19 Wherefore, my beloved brethren, let us be swift to hear, slow to speak, and slow to indulge in anger;

20 For anger is not conducive to divine righteousness.¹

21 Wherefore rid yourselves of all that is vile, and of every form of evil, and receive with meekness the ingrafted message which is able to save your souls.

22 But demonstrate that message, and do not merely listen to it—deceiving yourselves.

23 For if one merely listens to the message, and does not demonstrate it,² one is like a man who beholds his natural face in a glass.

24 Although he beholds himself, yet on leaving the mirror he immediately forgets what manner of man he is.

25 But whoso looketh earnestly into the perfect SPIRIT-law, —the perfect law of freedom—and continueth faithfully to regard it, becoming not a mere hearer who only sees and then forgets, but an obedient demonstrator—such a man will be blessed in all his activities.

26 If any among you thinks himself to be religious, yet curbeth not his tongue, he deceiveth his own heart; his religion is vain.

27 Pure and undefiled religion in the sight of GOD the FATHER is this, to care for the fatherless

and the widows in their affliction, and to keep oneself unspotted from the world.

CHAPTER 2

1 My brethren, believe not that ye keep faith with Christ Jesus, our glorious Lord, while ye make distinctions between persons.

2 For if there should come into your assembly a man wearing gold rings and fine apparel, and there should also come in a poor man, wearing poor clothing;

3 and ye should pay deference to him who wears the fine apparel, and should say, "Sit thou here in this place of honor," but to the poor man, "Stand thou there," or "Sit down here on my footstool;" would ye not be showing partiality, and would ye not prove yourselves prejudiced judges?

5 Hearken, my beloved brethren! Hath not GOD chosen those who are poor in worldly possessions, yet rich in faith,¹ as heirs of the kingdom which he hath promised to those who love Him?

6 But ye have despised the poor. Is it not the rich who oppress you, and drag you before the courts?

7 Is it not the rich who revile the honored name by which ye are called?

8 Now if ye obey the royal law according to the Scripture, "*Thou shalt love thy neighbor as thyself*," (Lev. 19:18) ye do well;

9 but if ye show partiality, ye

1 divine righteousness.] See Exp. Index under heading "Righteousness."

2 demonstrate it.] See Exp. Index under headings "Faith," "Vicarious

Atonement," and "Atonement and atonement."

1 rich in faith.] See Exp. Index under headings "Riches," and "Service." Also Matt. 5:3.

commit sin, and are convicted under the law as transgressors.

10 For whosoever shall obey the whole law, and yet fail in one particular, is guilty of breaking them all.

11 For He who said "*Thou shalt not commit adultery*,"¹ also said, "*Thou shalt not kill*."² (Exod. 20:13, 14; Deut. 5:17, 18).

Now if ye commit murder, but not adultery, ye have become a transgressor of the Law.

12 Therefore, speak and act as those who are to be judged by the law of freedom.

13 Judgment without mercy will be to him who hath shewed no mercy, for true mercy glories in righteous judgment.³

14 What doth it profit, my brethren, if any one shall say he hath faith, if his actions⁴ fail to bear witness to his faith? Can such faith save him?

15 Now suppose a brother or sister should lack proper clothing, and be in need of daily food.

16 and one of you should say, "Depart in peace, be ye warmed and fed," and yet fail to provide the things necessary for their bodily needs—how could that help them?

17 Even so faith, by itself, if unaccompanied by demonstration,⁵ is dead.

18 Now some one may say, "Thou hast faith, and I have works." I reply, "Prove to me what your faith amounts to, without corresponding deeds, and I will prove the worthiness of my faith by my deeds.

19 Thou believest that there is but one GOD; thou doest well: the devils also, however, believe and tremble.

20 But do ye desire, O vain mortal, to know why faith without demonstration is dead?⁶

21 Was not Abraham, our forefather, pronounced righteous because he demonstrated his faith by offering Isaac, his own son, upon the altar?

22 Seest thou not, therefore, how his faith⁷ was accompanied by his actions, and through his actions his faith was perfected?

23 Thus the Scripture was verified which saith, "*Abraham believed GOD, and his faith was accounted to him as righteousness*," (Gen. 15:6) and he was called, "*The Friend of GOD*." (2nd. Chron. 20:7; Isa. 41:8).

24 Ye see, then, that it is because of our actions that we are pronounced righteous, and not because of mere blind faith.

25 In like manner was not Rahab the harlot pronounced righteous because she demonstrated

1 adultery.] See Exp. Index under headings "Idolatry," and "Adultery."

2 Thou shalt not kill.] See Exp. Index under headings "Warfare," "Resistance versus non-resistance," "Patriotism," "Fatherland," and "Brotherhood."

3 judgment.] See Exp. Index for helpful treatise on this subject.

4 actions.] See Exp. Index under headings "Faith," "Righteousness," "Proof."

4 faith.] Compare Romans 4:5, 1st Cor. 13:2, with James 2:22-26.

5 if unaccompanied by works.] See Exp. Index under headings "Proof," "Righteousness," and "Atonement and at-one-ment."

6 is dead.] i.e., amounts to nothing

her faith by welcoming the messengers, and enabling them to escape by another way?

26 For as the body without the spirit is dead, so faith unexpressed by actions, is dead also.

CHAPTER 3

1 Do not many of you become teachers, my brethren, knowing that we shall be judged by a higher standard.

2 For in many ways we all make mistakes. If any one offend not in his speech, he is perfect, and able to control every member of his body.

3 Behold, we put bits in the horses' mouths to make them obey us, and so are able to control their whole body.

4 Behold, in like manner the ships,—large though they be, and driven by fierce winds—yet they are controlled by a very small rudder, and steered whithersoever the helmsman chooseth.

5 Even so the tongue¹ is but a small member, and yet it boasteth great things. Behold how tiny a spark it takes to start a great conflagration!

6 And the tongue is like fire, a

world of iniquity! It is like fire in its relation to the other members, for it defiles the whole body, inflames the course of nature, and is set on fire by Gehenna.

7 For every species of wild beasts and birds, and serpents, and things in the sea, are tameable, and hath been tamed by mankind,

8 but the tongue no man can tame.¹ It is an unruly evil, full of deadly poison.

9 With it we bless GOD, the FATHER, and with it we curse men, who are made in the likeness² of GOD.

10 Out of the same mouth proceedeth both blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth from the same opening both sweet water and bitter?

12 Can the fig tree, my brethren, bear olives? or a vine, figs? No. Neither can salt water yield fresh.

13 Is anyone wise and intelligent among you? Let him demonstrate it in his life then by honorable conduct, with meekness of wisdom.

14 But if ye harbor bitter jeal-

1 tongue.] Neither the tongue nor the voice can rightly be described as the seat of evil, for both are mortal instruments, and have no causative principle of action within themselves. To the so-called carnal or mortal mind, with its supposed seat in material brain matter, we must look for the seat of the liar and father of all lies—although our search will reveal the fact that there is no mind there, nor ever was, but only a false belief concerning mind. The Divine MIND reflected by Christ Jesus was, and is sufficient to subdue any and every

evil thought or action, even the erroneous belief that there is such a thing as an atomic mind center. See Exp. Index under heading "MIND."

2 likeness.] A mortal man, such as is described in Gen. 2:6, 7 was never the likeness of GOD, SPIRIT, although spiritual man as described in Gen. 1:1, to Gen. 2:5 is so. Both the above facts have been fully elucidated by a prophet of this present age in another work. See Exp. Index under headings "Adam," "Genesis," "Mortals," and "Immortals."

ousy and competition¹ in your hearts, do not boast, and do not lie against the truth.

15 That is not the wisdom which cometh from above, but is earthly, sensual, demoniacal.

16 For where jealousy and competition exist, there is discord and every phase of evil.

17 But the wisdom from above is first of all pure, then peaceable, gentle, open to conviction, full of compassion and good deeds, and free from partiality and hypocrisy.

18 The fruit of righteousness² is sown in peace, by those who practice peace.

CHAPTER 4

1 From whence cometh wars and the fighting spirit³ among you? Are they not caused by the passions which are always warring within your members?

2 Ye crave, and have not; ye kill and are envious, yet cannot obtain; ye fight and make war, yet do not receive, because ye do not ask.

3 Ye ask, yet receive not, because ye ask amiss,—your object being to gratify the lusts of the senses.

4 Ye adulterers and adulteresses,⁴ know ye not that the friendship of the world⁵ is enmity with GOD? Whoever therefore desires

to be a friend of the world, maketh himself an enemy of GOD.

5 Think ye that the Scripture saith in vain, "*the spirit that dwelleth in us yearns jealously over us.*"

6 But it also bestows abundant favor. Hence the saying, "*GOD resisteth the proud, but giveth grace to the humble.*" (Prov. 3:34).

7 Submit yourselves therefore to GOD. Resist the devil, and he will flee from you.

8 Draw nigh to GOD, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts ye double-minded.

9 Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the LORD, and He will lift you up.

11 Speak not evil of one another, brethren. Whoever speaketh evil of his brother-man, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a demonstrator of the law, but a judge.

12 There is one lawgiver and judge, even He who is able to save and to destroy: but who art thou to sit in judgment on thy neighbor?

13 Come now, ye who say, "To-

1 competition.] i.e., selfish rivalry. Co-operation alone fulfills the law of LOVE, and hence is mutually beneficial. Competition encourages the thought of man *against* man. Co-operation is man *co-operating* with his brother man to the mutual benefit of all.

2 righteousness.] See Exp. Index under this heading.

3 war spirit.] See Exp. Index un-

der headings "Warfare," "Resistance versus non-resistance," "Prince of Peace," "Panoply," "Preparedness," and "Righteousness."

4 adulterers and adulteresses.] It is well to note that both are classed the same. See Exp. Index under headings "Adultery," and "One Standard."

5 world.] See Exp. Index under headings "World (carnal)," "Matter," and "Mortal."

day or to-morrow we will go to such a city and remain there a year, and will buy and sell, and get rich!"¹

14 (when in fact ye know not what will happen on the morrow! For what is mortal existence anyway? It is merely a vapour; appearing for a little while, and then disappearing).

15 instead of which ye ought to say, "If the LORD² will, we shall live, and do this or that."

16 But now ye boast in your presumption. All such boasting, however, is evil.

17 If, therefore, ye know what is right,³ and yet fail to do it, to you it is sin.

CHAPTER 5

1 Come now, ye rich men,¹ weep and lament for the miseries that are coming upon you!

2 Your riches are tainted, and your superfluity of rich apparel is moth-eaten from disuse.

3 Your gold and silver have become rusted, and the rust thereof will be used for a witness against you, and shall consume your bodies like fire. Ye have hoarded up riches in these last days.

4 Behold the wages which ye have dishonestly withheld from the laborers who have gathered harvests for you, crieth aloud, and the cries of the workers of the world have entered into the ears of the LORD of HOSTS.

5 Ye have lived on earth a life of luxury and wantonness; ye have fattened yourselves in times of disaster.

6 Ye have condemned, ye have killed the righteous one. He offereth no resistance.²

7 Be patient therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, waiting patiently until the early and latter rains have fallen.

8 Be ye also patient; establish your hearts, for the coming of the LORD is nigh.

9 Do not criticise each other, brethren, lest ye yourselves be condemned: behold the judge standeth at the door.

10 My brethren, take the prophets who have spoken in the name of the LORD for an example of patient endurance when suffering affliction.

11 Behold, we esteem them blessed who patiently endure. Ye have heard of the patience of Job, and have seen the purpose the LORD had in view, for the LORD is very compassionate and merciful.

12 But above all things, my brethren, swear not, either by Heaven, or by the earth, or with any other oath: but let your yea, mean yea, and your nay, mean nay, lest ye fall under condemnation.

¹ rich. See Exp. Index under headings "Riches," and "Reality."

² LORD.] This word is only capitalized when it refers directly to GOD, the FATHER.

³ right.] See Exp. Index under heading "Righteousness."

¹ ye rich men.] See Exp. Index under heading "Riches."

² resistance.] See Exp. Index under headings "Resistance versus non-resistance," "Warfare," and "Patriotism."

13 Is any among you afflicted? Let him pray.¹ Is any happy? Let him sing psalms;

14 Is any sick among you? Let him call for the elders of the congregation, and let them pray over him, anointing him with oil² in the name of the Lord;³

15 and the prayer of understanding faith will heal the sick,⁴ and the LORD will raise him up; and if he hath committed sins they will be forgiven him.

16 Confess your faults to one another,⁵ and pray for one another, that ye may be healed. The heartfelt, fervent prayer of a righteous man availeth much.

17 Elijah was a man similar to ourselves, and he earnestly prayed that it might not rain; and it rained not on the earth for a period of three years and six months.

18 And again he prayed, and the clouds gave rain, and the earth brought forth her fruit.

19 Brethren, if any one among you wander from the truth, and one of you turn him back,

20 let him know that he who turns a sinner from the error of his ways, will save a soul from death, and throw a veil over a multitude of sins.

1 let him pray.] See Exp. Index under heading "Prayer."

2 anointing with oil.] A symbol having a spiritual significance. See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

3 LORD.] The word "LORD," is only capitalized thus when it refers directly to GOD, the FATHER.

4 prayer of understanding faith shall heal the sick.] See Exp. Index under headings "Prayer," and "Healing the sick."

5 to one another.] A Spanish manu-

script reads "Confess your sins to the LORD." True confession is not mere lip confession. To reach high heaven it involves a complete repudiation of the error, as well as reformation in the life. GOD hears all true confession regardless to whom it is addressed. GOD never singled out anyone particularly to hear confession, for "all mankind have sinned and come short." See Exp. Index under headings "Atonement and At-onement," "Righteousness," "Service," "Ministry," and "Ecclesiasticism versus Religion."

SUBSCRIPTION. BY JAMES.

FIRST EPISTLE¹ OF PETER

CHAPTER 1

1 Peter, an apostle of Christ Jesus, to the sojourners of the dispersion scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 who were chosen according to the fore-knowledge of GOD the FATHER, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Christ Jesus.² Grace and peace be multiplied to you.

3 Blessed be the GOD and FATHER of our Lord Jesus Christ, Who, according to His abundant mercy hath begotten in us anew the hope of immortal life, through the resurrection of Christ Jesus³ from the dead,

4 to an inheritance incorruptible, undefiled, and which fadeth not away, reserved in Heaven for you,

5 to those who are kept by the power of GOD, through faith, for a salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, even though now for a short time, if need be, ye are distressed by manifold trials,

7 that the proof of your faith, (being much more precious than gold which perisheth), though

tested with fire,⁴ may be found resulting in praise and glory and honor, at the revelation of Christ Jesus;

8 whom, though not having seen, ye love; whom, though now ye see him not, yet believing, ye rejoice with joy inexpressible and glorious:

9 receiving the fulfillment of your faith, namely, the salvation of your souls.

10 Concerning which salvation, the prophets have inquired and searched diligently, who prophesied of the grace that should come to you:

11 searching as to what, and at what period the spirit of Christ within them referred to, when it foretold the sufferings of Christ Jesus, and the glorious results that should follow:

12 unto whom it was revealed that not for themselves, but for you, they ministered, concerning the things which have now been announced by those who have proclaimed the Glad Tidings⁵ to you through the holy SPIRIT-truth⁶ sent down from Heaven. Truths which even the angels earnestly desire to comprehend.

13 Therefore gird up the loins of your mind, be sober minded, and

1 epistle.] I.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," and "Canonization."

2 blood of Christ Jesus.] See Exp. Index under headings "Blood of Christ," and "Synabolism."

3 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

4 tested by fire.] See Exp. Index under heading "Baptism (of fire)."

5 Glad Tidings.] See Exp. Index under "Glad Tidings," "Gospel," and "Atonement and At-one-ment."

6 SPIRIT-truth.] See Preface and Exp. Index under heading "Holy Ghost."

1st PETER

fix your hope perfectly on the blessing that is brought to you, in the revelation of Christ Jesus;

14 as obedient children, not conforming your lives to the former cravings of the carnal nature in your ignorance;

15 but as He who hath called you is holy, so be ye holy in all your conduct;

16 for it is written,—*"be ye holy; for I am holy."* (Lev. 11:44, 19:2).

17 And if ye call on the FATHER, who with absolute impartiality judgeth everyone according to their deeds, then pass the time of your sojourning here in reverential love¹;

18 inasmuch as ye know that ye were not redeemed from your purposeless life by perishable things,² such as silver and gold;—handed down to you from your forefathers—

19 but by the precious blood of Christ,³ as of a lamb without spot or blemish.

20 For he verily was foreknown before the foundation of the mortal world,⁴ but was manifested in these last times for your sake,

21 who through him do believe in GOD who raised him from the dead⁵; and gave him glory, so that

your faith and hope might be in GOD.

22 Seeing, therefore, that ye have purified your lives by obedience to the spirit of truth to express brotherly love,—see that ye love one another fervently with a pure heart;

23 being born again, not from corruptible seed, but from incorruptible, even by the thought of GOD who liveth and abideth forever.

24 *"For all mortal existence is like the herbage; and all its glory like the flower thereof. The herbs wither, and their flowers fall,*

25 but the word of GOD abideth throughout the ages. (Isa. 40:6, 8). Now this is the teaching which is proclaimed to you as Glad Tidings.⁶

CHAPTER 2.

1 Putting away, therefore, all malice, and all pretence; and hypocrisy and envy, and all evil speaking,

2 as newborn babes, earnestly desire the pure spiritual milk, that ye may grow thereby unto salvation;

3 if so be that ye have tasted, that the Lord⁷ is indeed gracious.

4 To whom drawing near as

1 reverential love.] The word "reverence," is a synonym of the word "fear," and the word "love" is a synonym of the word "reverence." True love of GOD is not, nor ever can be, inspired by fear. Fear in its lower sense signifying dread. See Preface. See Exp. Index under headings "Riches," "Matter," and "SPIRIT."

3 blood of Christ.] Symbolic of the Divine LIFE which animated him. This chapter alone should be sufficient to dispel the superstition as to a vicarious atonement. See Exp. In-

dex under headings "Blood of Christ," "Vicarious Atonement," and "Atonement and at-one-ment."

4 world.] See Exp. Index under headings "World (carnal)," and "Mortal."

5 raised from the dead.] See Exp. Index under heading "Raising the dead."

6 Glad Tidings.] See Exp. Index under this heading.

7 Lord.] Only given full capitalization when the word refers to GOD, the FATHER.

1st PETER

unto a living stone, rejected indeed of mankind, but chosen of GOD and very precious,

5 be ye yourselves also built up as living stones into a spiritual house,¹ an holy priesthood; to offer spiritual sacrifices acceptable to GOD through Christ Jesus.

6 For there is a passage in the Scriptural writings which reads, "*Behold I lay in Zion a foundation cornerstone, chosen and precious: and whosoever putteth his trust in it,² shall not be put to shame.*" (Isa. 28:16).

7 Honor, therefore, to those who believe in it, but to the unbelievers, "*the stone which the builders rejected, the same is become the very cornerstone.*" (Ps. 118:22).

8 and it shall be to them a stumbling-block, and a rock that giveth offence." (Isa. 8:14). Even to those who stumble at the truth because of their unbelief, being disobedient, whereunto they were destined.³

9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye might shew forth the virtue of him who called you out of darkness into his marvelous light;

10 who in times past were not

a people, but are now the people of GOD: who had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I entreat you, as strangers and sojourners, to abstain from fleshly lusts, which war against the spiritual life:

12 conducting yourselves uprightly among the Gentiles, that whereas they speak against you as evil doers, yet they may as a result of beholding your good deeds, glorify GOD in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to a king as supreme ruler,

14 or to governors, as to those who are sent by him for the punishment of evildoers, and for the praise of those who do well;

15 for this is the will of GOD, that with well doing ye may silence the ignorance of foolish men;

16 as being free, yet not using your liberty as a cloak for all forms of wickedness, but as those who serve GOD.

17 Show honor to everyone: love the brotherhood:⁴ revere⁵ GOD: honor the king.

1 spiritual.] See Exp. Index under headings "Spiritual," and "Spirit."

2 it.] Not "him;" not a person. A very vital distinction. See American and English Revised Versions. This "foundation cornerstone" referred to, is the cornerstone of SPIRIT, GOD, whose essence is spiritual, not material. See Exp. Index under headings "Spiritual," and "Meta-Physical."

3 destined.] Various writers of so-called sacred literature sometimes attribute to the will of GOD, or of Christ, that which is but the reflex activity of evil, allas mortal mind; which activity does not proceed from

GOD, although it appears to human sense that it does, or did; but rather is the effect produced by turning from GOD. See Exp. Index under headings "Judgment," and "Wrath." See Ezekiel, 18th chapter and James, 1st chapter.

4 brotherhood.] See Exp. Index under headings "Brotherhood," and "Sovereignty."

5 revere.] Reverence is a synonym of fear, and love is a synonym of reverence. Love of GOD can never be inspired by fear, but only by love and reverence. See Exp. Index under headings "Revere," and "Love."

1st PETER

18 Servants, be submissive to your employers, and respectful; not alone to those who are great and good, but also to those who are unreasonable;

19 For this is well pleasing, if—conscious of GOD'S presence—ye endure oppression, even though suffering wrongfully.

20 For what credit is due you, if when ye are punished for your faults ye take it patiently? But if when ye do what is right and have to suffer for it, ye take it patiently, this is well pleasing to GOD.

21 For to this ye were called: because Christ Jesus suffered on your behalf, leaving you an example, that ye should follow in his footsteps;

22 even he who committeth no sin,¹ neither was there any guile found in his mouth;

23 who, when he was reviled, reviled not in return,² when he suffered, uttered no threat; but committed himself to Him who judgeth righteously;

24 who himself bore our sins in his own body upon the tree, that we, having died to sin, should live to righteousness:³ by whose stripes ye are healed.

25 For ye were like sheep going astray; but have now returned to the shepherd and overseer of your souls.

1 committed no sin.] See Preface for treatise on this subject. See Exp. Index also under heading "Jesus" also see treatise in Preface.

2 reviled not again.] See Exp. Index under headings "Resistance versus non-resistance." Also Rom. 12:21.

3 righteousness.] See Exp. Index under heading "Righteousness."

CHAPTER 3.

1 In like manner, ye wives, be submissive¹ to your husbands; so that if any of them obey not the teaching, they also, even though living apart from the teaching, may be won over by the spiritual conduct of their wives,

2 beholding with reverence your chaste manner of life.

3 Whose adornment should not consist of mere outward ornamentation, such as braiding the hair, wearing of jewelry, or of putting on of fine apparel;

4 but rather the hidden adornment of spiritual individuality, with that which is incorruptible,—a meek and quiet spirit, which is very precious in the sight of GOD.

5 For after this manner the holy women of olden time also adorned themselves, being submissive to their husbands; even as Sarah obeyed Abraham,

6 calling him lord: whose descendants ye are, as long as ye do well, and do not allow anything to terrify you.

7 Likewise, ye husbands, dwell with your wives according to wisdom, bestowing honor upon the wife, as unto a weaker vessel; and because of being heirs together of the gift of life, so that your prayers may not be hindered.

8 Finally, be ye all of one mind; be sympathetic, loving one another

1 submissive.] See Preface. See Page 42 for refutation of this erroneous doctrine concerning the suppositional inferiority of women. See Exp. Index under headings "Sovereignty," and "Spiritual individuality versus human personality." See Footnote to 1st Corinthians 14:35, 36.

1st PETER

as brethren, be compassionate, be humble minded.

9 Not returning evil for evil, nor abuse for abuse; but on the contrary, blessing; for to this purpose ye were called, so that ye might yourselves inherit a blessing.

10 For, *"he who would enjoy life and see happy days, let him refrain his tongue from evil, and his lips from speaking guile.*

11 *Let him turn from evil, and do good, let him seek peace and pursue it.*

12 *For the eyes of the LORD¹ are upon the righteous, and His ears are open to their prayers. But the face of the LORD is against those who do evil."* (Ps. 34:12-16).

13 And who is he that shall be able to harm you, if ye be followers of that which is good?

14 But even if ye suffer for righteousness sake, count yourselves blessed. Let no fear of them terrify you, nor trouble you;

15 but sanctify the LORD GOD² in your hearts, and be always ready to give, with meekness and reverence, an answer to everyone who asketh you for a reason for the hope which is in you:

16 having a clear conscience; so that whereas they malign you as evil doers, they may become ashamed, who falsely accuse your good Christian conduct.

17 For it is better—if it be GOD'S will—that ye suffer for doing good, than for doing evil.

18 For even Christ³ Jesus suffered on account of sin,—the just suffering in behalf of the unjust—so that he might lead us to GOD; his mortal body indeed being put to death,⁴ but his spiritual individuality quickened in SPIRIT;

19 by which SPIRIT he also went and proclaimed the G l a d Tidings⁵ to the imprisoned spirits;

20 who aforetime were disobedient, when GOD waited patiently in the days of Noah, while the Ark was being prepared; in which a few (namely eight persons), were brought safely through the waters.

21 And baptism,⁶ a corresponding symbolic figure, now saves you: not signifying merely the cleansing of the body, but the purifying of a good conscience seeking after GOD, through the resurrection of Christ Jesus:

22 who ascended into Heaven, and is at the right hand of GOD; angels and authorities and powers being made subject to him.

CHAPTER 4.

1 Inasmuch then, as Christ Jesus hath suffered in the flesh in our behalf, arm yourselves also with the same Mind, for he who hath suffered in the flesh, hath ceased from sin;

2 that ye no longer live the rest

1 LORD.] The word is only given full capitalization when it refers directly to GOD, the FATHER.

2 against those who do evil.] See footnote to 1 Peter 2:8.

3 LORD GOD.] as in Revised Version. Some manuscripts read, "anointed Lord," meaning Christ.

4 Christ, or Anointed.] See Preface,

and Exp. Index under this heading.

5 death.] See Exp. Index under headings "Death," and "Raising the dead."

6 Glad Tidings.] See Preface, and Exp. Index under this heading.

7 baptism.] See Exp. Index under headings "Baptism," "Symbolism," "Circumcision," and "How to Interpret the Scriptures."

1st PETER

of your mortal life in the flesh according to the lusts of men, but according to the will of GOD.

3 For we have spent time enough in the past, living as the Gentiles live, when we indulged in licentiousness, lust, drunkenness, revelling, banqueting, and abominable forms of idolatry;

4 wherein they think it strange that ye do not now indulge with them the same dissolute course of profligacy, speaking evil of you:

5 but they will have to render an account to Him who is ready to judge the quick and the dead.

6 For to this purpose was the Glad Tidings² proclaimed to those who are dead, so that they might indeed be judged in the flesh, according to mankind, but might live in spirit, according to GOD.

7 But the end of all things is at hand:³ be ye therefore sober, and vigilant in prayer.⁴

8 But above all things have fervent love for one another,⁵ for love will cover a multitude of sins.

9 Bestow hospitality upon one another, without grudging.

10 According as each one hath received the free gift, even so minister⁶ the same to benefit each

other, as good stewards of the manifold grace of GOD.

11 If any speak, let it be as the oracles of GOD; if any serve, let them do so with the ability bestowed by GOD: that GOD in all things may be glorified through Christ Jesus, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial⁷ which is to test you, as though some strange thing was befalling you:

13 but rejoice, inasmuch as ye are partakers in the sufferings such as Christ Jesus endured, that when his glory is revealed ye may rejoice also with exceeding joy.

14 If ye be reproached for the name of Christ,⁸ happy are ye; for the spirit of glory and of GOD resteth upon you: for on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer through committing murder,⁹ or for stealing, or for not minding your own business well.

16 But if any suffer because of his being Christian, let him not be ashamed but glorify GOD because of it.

1 idolatry.] See Exp. Index under headings "Idols," and "Idolatry."
2 Glad Tidings.] See Exp. Index. See also under headings "Dogma," and "Vicarious Atonement."

3 end of all things.] See Exp. Index under headings "End of the world," "Mind," and "Matter."

4 prayer.] See Exp. Index under this heading.

5 fervent love for one another.] See Exp. Index under headings "Love," "Brotherhood," and "Universal Love."

6 minister.] i.e., to serve. All are truly "ordained ministers" who serve GOD and their fellow men with rev-

erence and love. See Exp. Index under headings "Service," "Ministry," and "Ordination."

7 fiery trial.] See Exp. Index under headings "Baptism (of fire)," and "Symbolism."

8 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

9 committing murder.] Applying to every form of murder whether disguised as righteous and patriotic war, or otherwise. The GOLDEN RULE applies to all, and is the rule of GOD. See Exp. Index under headings "Resistance versus non-resistance," and "Warfare." See Rom. 12:21, and James 4:1.

1st PETER

17 For the time is come for judgment¹ to begin at the house of GOD: and if it first began by calling us to account, what will be the end of those who obey not the Glad Tidings² of GOD?

18 For if the righteous person³ scarcely be saved, what will become of the ungodly and the sinner?

19 Wherefore let those who suffer because of acting in accordance with the will of GOD, devote their lives to doing good, as to a faithful CREATOR.

CHAPTER 5.

1 The elders⁴ who are among you I exhort, I myself being a fellow elder, and a witness of the suffering of Christ,⁵ and also a partaker of the glory that is about to be revealed,—

2 shepherd the flock of GOD which is among you; overseeing not reluctantly, but voluntarily; not for filthy lucre, but with a ready spirit;

3 not as lords over those you have charge of, but as examples to the flock.

4 Then when the chief shepherd appeareth, ye will receive a crown of glory that will not fade away.

5 In like manner, ye young people, show deference to your elders, and be clothed with true humility; for GOD is opposed to the proud, and giveth grace to the humble.

6 Humble yourselves, therefore, beneath the mighty hand of GOD, that He may exalt thee in due time;

7 casting all your anxiety upon Him, for He careth for you.

8 Be self-controlled, be vigilant, because your adversary,⁶ the devil, walketh about like a roaring lion, seeking whom he may devour:

9 withstand him steadfastly, firm in the faith, knowing that the same afflictions are being endured by your brethren who are in the world.

10 And the GOD of all grace, who hath called us unto eternal glory through Christ Jesus (who himself for a time suffered,⁷ to complete his demonstration) will Himself perfect, establish, strengthen you.

11 To Him be the glory and the dominion forever and ever. Amen.

12 By Silvanus, a faithful brother to you,—for so I regard him—I have written briefly, exhorting and testifying that this is the true grace of GOD wherein ye stand.

13 The sister congregation in Babylon, elected together with you, sendeth greetings, and so does Mark, my son.

14 Greet one another with a kiss of love. Peace be to all those who are in Christ.

1 judgment.] See Exp. Index for helpful treatise on this subject.

2 Glad Tidings.] See Preface, and Exp. Index under this heading.

3 righteous person.] See Exp. Index under heading "Righteousness."

4 elders.] See Exp. Index under this heading.

5 Christ, or Anointed.] See Preface, and Exp. Index under this heading for fuller meaning of this title.

6 adversary.] Devil—evil—error. See Preface. Also Exp. Index under headings "Devil," and "Evil."

7 who himself for a time suffered.] See "Emphatic Diaglott," by Wilson.

SUBSCRIPTION. FIRST OF PETER.

SECOND EPISTLE¹ OF PETER

CHAPTER 1.

1 Simon Peter, a servant and an apostle of Christ Jesus, to those who have obtained like precious faith with us through the righteousness of GOD, and the Saviour Christ² Jesus;

2 may grace and peace be multiplied to you through a knowledge of GOD, and of Jesus our Lord;

3 for the divine power of GOD hath given us all things that pertain to life and godliness,³ through the knowledge of him who called us by his reflection of divine glory and virtue;

4 through whom exceeding great and precious promises have been bestowed upon us; so that through these ye might become partakers of the Divine Nature, having escaped from the corruption that is in the mortal world through lust.

5 For this very reason, therefore, giving all diligence, — add virtue to your faith, and to virtue, understanding;

6 to understanding add self-control, and to self-control, patience; and to patience, godliness;

7 to godliness add brotherly kindness, and to brotherly kindness, love.

8 For if these virtues be yours and abound in you, they will not result in inactive or unfruitful

lives in the knowledge of our Lord Jesus Christ;

9 but whosoever lacketh these virtues is blind, being short sighted, having forgotten that he was purged of his past sins.

10 Therefore in preference, brethren, earnestly endeavor to make GOD'S calling and election of you assured: for in demonstrating those virtues ye shall never fall;

11 for thus a triumphant entrance into the eternal kingdom of our Lord and Saviour Christ Jesus will be freely granted you.

12 Therefore I will not be negligent to continually remind you of these things, even though ye are already aware of them, and are firmly established in the present truth.

13 But I think it right, as long as I remain in this mortal tent,¹ to arouse you by thus reminding you;

14 knowing that before long I must put off this mortal tent, even as our Lord Jesus Christ hath declared to me.

15 I will also do my best to have you reminded of these truths after my departure.

16 For we were not following cunningly devised fables, when we made known to you the power and

1 epistle.] i.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," and "Canonization."

2 Christ, or Anointed.] See Preface, and Exp. Index under this heading.

3 godliness.] See Exp. Index under

heading "Righteousness."

1 tent.] The original Tabernacle was in tent form. A tent symbolizing the temporary nature of the mortal habitation. See Exp. Index under headings "Mortal," "Man (mortal)," "Matter," and "Symbolism."

2nd PETER

presence of our Lord Jesus Christ,¹ but were eye-witnesses of his majesty.²

17 For he received from GOD the FATHER, honor and glory,—when a voice from out the divine glory spake unto him these words, —“*This is My beloved son in whom I am well pleased.*”

18 And this voice from Heaven we heard, when we were with him on the holy mount.

19 And we have here a confirmation of the prophetic Scripture, to which ye will do well to take heed as to a light that shineth in a dark place, until the day dawn and the day star arise in your hearts;

20 knowing this primarily, that no true prophetic Scripture³ is ever self-inspired.

21 For the prophecies of olden time came not by human will: but holy men spake as they were inspired by the holy SPIRIT-truth.⁴

CHAPTER 2.

1 But there were false prophets also among the people, even as there will be false teachers among you, who will secretly introduce destructive heresies, even denying the Lord⁵ who bought them, and bringing upon themselves swift destruction.

2 And many will follow their licentious practices; by reason of

whom the way of truth⁶ will be maligned;

3 also through their covetousness they will trade upon your confidence with feigned honesty: whose judgment from of old lingereth not, and their destruction slumbereth not.

4 For if GOD spared not the angels who sinned, but casting them down to Tartarus, confined them in chains of darkness to be reserved for judgment.⁷

5 And of old spared not the world, but preserved Noah, a herald of righteousness together with seven others, bringing in the deluge upon the world of the ungodly;

6 and reducing to ashes the cities of Sodom and Gomorrha, condemned them by their overthrow, making them an example to those who in future should lead godless lives;

7 but delivered righteous Lot, who was vexed with the immoral behaviour of the wicked.

8 (for that righteous man, dwelling among them, was daily tormented by seeing and hearing their lawless deeds;)

9 the LORD knoweth how to deliver the godly from temptations, and to reserve the ungodly for the day of judgment to be punished:

10 but especially those who abandon themselves to indulging the defiling passions of sensuality,

1 Christ, or Anointed.] See Preface and Exp. Index.

2 majesty.] See Exp. Index under headings “Master-men,” and “Sovereignty.”

3 true prophesy.] See Preface under heading “Intuition,” and “Mind.”

4 SPIRIT-truth.] See Preface. Also Exp. Index under heading Holy Ghost.”

5 Lord.] i.e., Christ Jesus.

6 way of truth.] See Exp. Index under headings “Truth,” “Science (true),” “Spirit,” “Spiritual,” “Relative and Absolute Truth.”

7 judgment.] See Exp. Index for helpful treatise on this subject under headings “Wrath of God,” and “Judgment.” Also footnote to 1 Peter 2:8

2nd PETER

and despising all control. Presumptuous are they, self-willed, who are not afraid to speak evil of dignities;

11 whereas the angels—who are greater in power and might—bring no railing accusation against them before the LORD;

12 but these, like irrational brute beasts, made to be taken and destroyed, revile things which they do not understand, and shall utterly perish through their own corruption;

13 and shall receive the penalty due to unrighteousness, like those who count it pleasure to revel luxuriously in the day time. Spots are they, and blemishes; revelling in their own self-deception,¹ while they feast with you;

14 having eyes full of adultery,² and unrestrained from sin; enticing unstable souls: having a heart trained to seductive practices: accursed children:

15 who have forsaken the right way and have gone astray, following the way of Balaam, the son of Bosor, who loved the reward of wickedness;

16 but was rebuked for his iniquity: the dumb ass speaking with a human voice, restraining the madness of the prophet.

17 These are springs without water; mists driven along by a tempest; for whom dense darkness is reserved.

18 For whilst speaking arrogant words of vanity, they allure

through the sensual lusts and immorality, those who are but just escaping from the evil influence of those who live in error;

19 while promising them liberty, they themselves are the slaves of corrupt practices: for by whatsoever anyone is overcome, by the same is he enslaved.

20 For if, having escaped the pollutions of the world, through the knowledge of our Lord and Saviour Christ Jesus, they are again entangled and overcome, their last state is worse than the first.

21 For it would have been better for them not to have known the way of righteousness, than after having known it, to turn back from the holy commandment delivered to them.

22 But what has happened to them is in accord with the true proverb, "The dog returns to his own vomit, and the hog that is washed, to wallow in the mire."

CHAPTER 3.

1 This second epistle,¹ beloved, I write you, and in both epistles I stir up your pure minds by way of remembrance:

2 that ye may recall the words spoken aforetime by the holy prophets, and the commandment of our Lord and Saviour Jesus Christ, given you through the apostles.²

3 But first of all, remember that in the last days scoffers will come, walking according to their own passions, and saying,

4 "Where is his promised pres-

¹ self-deception.] Vatican manuscript reads "love feasts." See Exp. Index under various definitions of love.

² adultery.] See Exp. Index under

this heading.

¹ epistle.] I.e., letter.

² apostles.] Equivalent to missionaries, in the broadest meaning of the term.

2nd PETER

ence? For since the forefathers fell asleep, all things continue the same as they were since the beginning of the creation."

5 For they willfully ignore the fact that of old the heavens existed, and the earth, both above and below the water, by the word of GOD,

6 by means of which things the people of that period,¹ being overwhelmed by a deluge, perished.

7 But the heavens and the earth which now exist by the same word, are reserved for fire, being kept against the day of judgment and destruction of the ungodly.

8 But beloved, be not ignorant of this one fact, that one day is in the sight of the LORD as a thousand years; and a thousand years as one day.

9 The LORD is not slow concerning His promises,—as some people count slowness—but is long-suffering to us-ward, not willing that any should perish, but that all should come to reformation.²

10 But the day of the LORD will come as a thief in the night, in which the mortal heavens will pass away with a great crash, and the elements will dissolve with fervent heat; the earth also and the works thereon will be consumed.

11 Seeing then that all these things will be dissolved, what kind of persons ought ye to be in re-

spect to holy conduct and godliness?—

12 looking forward to, and hastening the coming of the day of GOD, wherein the heavens, being on fire, will be dissolved,³ and the elements will melt with fervent heat.

13 Nevertheless, according to His promise, we look for new heavens and a new earth,⁴ wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of GOD, living in peace, spotless and blameless:

15 accounting the long-suffering of our Lord as salvation; even as our beloved brother Paul, according to the wisdom given him, hath also written you;

16 as also in all his epistles, speaking concerning these things; wherein are some things, hard to be understood; which those who are unlearned and unstable pervert, as they do also the other writings to their own destruction.

17 Do ye therefore, beloved, seeing that ye are forewarned, beware lest ye also be led astray by the error of the wicked, and fall from your own steadfastness;

18 but grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and until the realization of eternity. Amen.

1 people of that period.] i.e., the so-called mortal heavens and earth. See Exp. Index under headings "World carnal," "Mortal," "Matter," "Heaven," and "Kingdom of Heaven."

2 reformation.] See Exp. Index under headings "Repent," and "Atonement and at-one-ment."

3 will be dissolved.] See Exp. In-

dex under headings "End of the World," "Matter," "Meta-Physical," and "Ontology."

4 new heaven and new earth wherein dwelleth righteousness.] i.e., the spiritual heavens and earth, wholly meta-physical. See Exp. Index under headings "Spirit," "Spiritual," "Matter," "Mind," "Heaven," and "Reality."

SUBSCRIPTION. SECOND OF PETER.

FIRST EPISTLE' OF JOHN

CHAPTER 1.

1 It is concerning that which emanated from original being, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled, it is about the GOD-idea¹ of Life, that we are now writing,

2 (for the Life was manifested, and we have seen and now bear witness, and declare to you the eternal Life, which was with the FATHER, and was manifested to us);

3 that which we have seen and heard, we now declare to you, that ye also may have fellowship with us: and truly our fellowship is with the FATHER, and with His Son Christ Jesus.

4 And we write you concerning these things that your joy may be full.

5 This then is the Glad Tidings³ which we have heard from him, and announce to you,—that GOD is light, and in Him is no darkness at all.

6 If we say that we have fellowship with Him, and yet walk in darkness, we lie, and are not demonstrating the truth.

7 But if we walk in the light,

as He is in the light, we have fellowship with one another, and the blood of Christ Jesus,⁴ His Son, cleanseth us from all sin.

8 If we say that we do not commit sin, we are self deceived, and the truth is not in us.

9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him out to be a liar, and His word is not in us.

CHAPTER 2.

1 My dear children, these things I write to you, that ye may not sin. Yet if anyone sins, we have an advocate with the FATHER, Christ Jesus¹ the righteous.

2 He is the propitiation² for our sins, and not for our sins alone, but also for the sins of the whole world.

3 And hereby we know that we know him, if we keep his commandments.

4 Whosoever says, "I know him," and keepeth not his commandments is a liar, and the truth is not in him.

5 But whosoever obeyeth his

1 epistle.] i.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," and "Organization."

2 GOD-idea.] Generally translated "Word," or "Logos." See Exp. Index under heading "Logos," and "In the Beginning."

3 Glad Tidings.] See Exp. Index under this heading.

4 blood of Christ Jesus.] In this, as in all similar passages, the body and blood of Christ symbolizes the Divine LIFE which animated him. See Exp. Index under headings "Blood and body of Christ," "Salvation (The way of)," "Atonement and At-one-ment," and

"Vicarious Atonement (so-called)."

1 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ."

2 propitiation.] The word propitiation has a dual meaning which is very important to understand. Its primary meaning is at-one-ment, reconciliation, and this at-one-ment is the only atonement possible. As a reconciling factor exemplifying the means whereby at-one-ment with GOD is possible, Christ Jesus is indeed our Saviour, Wayshower, Exemplar. See Exp. Index under headings "Vicarious Atonement," and "Righteousness."

word, verily in him is the love of GOD perfected. By this we know that we are in Him.

6 Whosoever says he abideth in Christ, oblige himself to live even as he lived.

7 Brethren, I write no new commandment to you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye had from the beginning.

8 Yet again a new commandment I write unto you, a commandment which is manifest in both Christ's life and your own; because already the darkness is passing away, and the true light now shineth.

9 Whosoever saith he is in the light and yet hateth his brotherman, is in darkness even until now.

10 Whosoever loveth his brotherman abideth in the light, and there is no occasion for stumbling in him.

11 But whosoever hateth his brotherman is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, dear children, because your sins are forgiven you in the name¹ of Christ.

13 I write to you fathers, because ye have known him from the beginning. I write to you young men, because ye have overcome the

evil one. I write to you little children, because ye have known the FATHER.

14 I have written unto you fathers, because ye have known Him from the beginning. I have written to you young men, because ye are strong, and the word of GOD abideth in you, and ye have overcome the evil one.¹

15 Love not the mortal mind,² neither the things that are in the mortal world. If any one love the mortal world, the love of the FATHER is not in him.

16 For all that is in the mortal world,—the lust of the flesh, the lust of the eyes, and the pretensions of life; emanate not from the FATHER, but emanate from the world.

17 And the mortal world passeth away and the lusts thereof: but whosoever doeth the will of GOD abideth forever.

18 Dear children, it is the last time: and as ye have heard that anti-Christ shall come, so even now many anti-Christ's have appeared. By this we know that it is the last hour.

19 They went out from us, but they were never of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be manifested that not all who profess are of us.

1 name.] See Exp. Index under heading "Name."

2 evil one.] one evil-devil-alias-error. See Exp. Index under headings "Devil," and "Evil." Devil alias Evil is always impersonal. We should hate or reject evil to the point of nullifying it, but at the same time may obey the command to love without ceasing those who are victims of evil, and so

help them overcome its enslavement of them.

1 evil one.] i.e., the one evil. See Exp. Index under heading "Evil," and "Devil."

2 mortal world.] See Exp. Index under headings "World (carnal)," "Mortal," "Matter," "Heaven," "Spirit," and "Reality."

20 But ye have an anointing from the holy one, and ye comprehend all things.

21 I have not written to you because ye know not the truth,¹ but because ye know it, and because no lie is of the truth.

22 Who is a liar, but he who denieth that Jesus² is the Christ?³ He is anti-Christ who denieth the FATHER and the Son.

23 Whosoever denieth the Son, the same hath not the FATHER, but whosoever acknowledgeth the Son, hath the FATHER also.

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye also will abide in the Son and in the FATHER.

25 And this is the promise which he hath promised us, — life throughout the ages.

26 These things I have written to you, concerning those who would seduce you.

27 But the anointing which ye have received from him abideth in you, and ye need not that anyone should teach you: but as the same anointing teacheth you concerning all things, and is true, and is not

a lie,—so, even as it hath taught you, abide in him.

28 And now, dear children, abide in him, that when he shall appear we may have confidence, and not be ashamed in his presence.

29 If ye know that he is righteous, ye know that every one that doeth righteousness⁴ is born of him.

CHAPTER 3.

1 Behold, what manner of love¹ the FATHER hath bestowed upon us, that we should be called the children of GOD, and such we are: for this reason the world knoweth us not, because it knew Him not.

2 Beloved, now are we children of GOD,² and it doth not yet appear what we shall be; but we know that when Christ³ shall be manifested, we shall be like him, for we shall see him as he is.

33 And every one who hath this hope in him, purifieth himself, even as Christ is pure.

4 Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

5 And ye know that Christ was manifested to take away our sins; and in Christ there is no sin.

1 truth.] See Exp. Index under headings "Truth," "Spirit," "Science (True)," and "Relative and Absolute truth."

2 Jesus.] See Exp. Index under heading "Jesus."

3 Christ, or Anointed.] See Exp. Index under headings "Son of GOD," "Christ," and "Christ of GOD."

4 righteousness.] i.e., the righteousness that is the reflection of divine righteousness; not mortal, carnal righteousness, so-called, which is indeed as filthy rags in the sight of SPIRIT, GOD. See Exp. Index under headings "Righteousness," "Salvation

(The way of)," and "Atonement and at-one-ment."

1 love.] See Exp. Index under headings "Love," "Brotherhood," and "Universal Love."

2 children of GOD; Son of GOD.] Christ Jesus was teaching the spiritual fact that spiritual man, not mortals, are GOD'S own children; made in the image and likeness of SPIRIT, GOD. He taught divine sonship and exemplified it in spite of the temporary mortal garb he appeared in.

3 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ."

6 Whosoever abideth in Christ, cannot live in sin. Whosoever liveth in sin hath neither seen him, nor known him.

7 Dear children, let no one deceive you: whosoever liveth righteously is righteous, even as he is righteous.

8 Whosoever liveth in sin is of the devil,¹ for the devil sinneth from the beginning. For this purpose the Son of GOD was manifested, that he might destroy the works of the devil.

9 Whosoever is born of GOD, doth not live in sin; because His seed abideth in him: and he cannot live in sin because he is born of GOD.

10 Hereby we distinguish between the children of GOD, and the children of the devil. Whosoever doth not live righteously, is not of GOD, neither is anyone who loveth not his brother-man.

11 For this is the message ye have heard from the beginning — that ye should love one another:

12 not as did Cain,² who was possessed by the evil one, and slew his brother-man. And for what reason slew he him? Because his own deeds were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have al-

ready passed out of death³ into life, because we love our brother man. Whosoever loveth not his brother-man, abideth in death.

15 Whosoever hateth his brother-man is a murderer:² and ye know that no murderer hath age lasting life abiding in him.

16 Hereby we perceive what love³ is, because Christ Jesus laid down his life on our behalf: and we ought also to lay down our lives on behalf of our brothers.

17 But whoso hath this world's goods, and seeth his brother-man in need, and shutteth up his bowels of compassion against him, how dwelleth the love of GOD in him?

18 My dear children, let us not love in word, neither in tongue; but in deed and in truth.

19 And by this we shall know that we are of the truth, and shall assure our hearts in His presence.

20 For if our conscience condemn us, GOD is greater than our conscience, and knoweth all things.

21 Beloved, if our conscience condemn us not, then have we perfect confidence toward GOD.

22 And whatsoever we ask, we receive from Him, because we keep His commandments, and do those things which are pleasing in His sight.

23 And this is His commandment, "That we should believe in

1 devil.] Whatever is mortal, hence must come to an end, is not of GOD and is not properly termed reality in the absolute meaning of the word. See Exp. Index under headings "Devil," "Evil," and "Non-reality of evil."

2 Cain.] See Exp. Index under headings "Warfare," "Resistance versus non-resistance." See also verse 10 and 10-16.

1 death.] See Exp. Index under this heading.

2 murderer.] See Exp. Index under headings "Warfare," and "Resistance versus non-resistance."

3 love.] See Exp. Index for spiritual meaning of this term.

4 Christ, or Anointed.] See Preface and Exp. Index for fuller meaning of this term.

the name¹ of His Son Christ Jesus, and love one another,² as He gave us commandment.

24 And whosoever keepeth His commandments, dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the spirit which He hath given us.

CHAPTER 4.

1 Beloved, believe not every thought to be inspired,³ but test the thoughts whether they be inspired from GOD; because many false prophets have gone forth into the world.

2 By this ye may know what is inspired of GOD. Every thought that acknowledgeth that Christ Jesus appeared in the flesh⁴ is of GOD:

3 and every thought that acknowledges not Jesus, is not of GOD: and this is the spirit of the anti-Christ, which ye have heard was coming, and is even now in the world.

4 Ye are of GOD, dear children, and have overcome them, because greater is He who is in you, than he who is in the world.

5 They are of the world;⁵ there-

1 believe.] Equivalent to believing as true the message comprehended in the Christ nature, as exemplified by Jesus in his life. See Exp. Index under headings "Believe," and "Name."

2 love one another.] See Exp. Index under headings "Brotherhood," and "Service."

3 inspired.] See Exp. Index under headings "Inspiration," "Intuition."

4 appeared in the flesh.] Compare Romans 8:3, 8, 21, 23. 2nd Cor. 5:4-6, 8, 16.

5 of the world.] i.e., of the so-called world. See Exp. Index under heading "World (carnal)," and "Matter."

6 LOVE.] See Exp. Index under this heading.

fore speak they of the world, and the world heareth them.

6 We are of GOD: whosoever knoweth GOD, heareth us: whosoever is not of GOD, heareth us not. By this we can distinguish between the spirit of truth, and the spirit of error.

7 Beloved let us love one another, for love is of GOD; and every one who loveth is born of GOD, and knoweth GOD.

8 Whosoever loveth not, knoweth not GOD; for GOD is LOVE.⁶

9 In this was manifested the love of GOD toward us,—in that GOD sent His only begotten Son into the world, so that we might live because of him.

10 Herein indeed is love; not that we loved GOD, but that He loved us, and sent His Son to effect reconciliation,⁷ because of our sins.

11 Beloved, if GOD so loved us, we ought also to love one another.

12 No mortal hath ever seen GOD at any time. If we love one another, GOD dwelleth in us and His love is perfected in us.

13 By this we know that we dwell in Him, and He in us, be-

7 reconciliation.] Theology, representing this word as explanation, propitiation, or atonement, has caused Christendom to go sadly astray. The word properly signifies reconciliation, at-one-ment, or bringing into agreement, and must be so understood in order to begin to comprehend the Saviour's message. Accepting the secondary meaning of the word has led to the belief that vicarious atonement, through mere blind belief, will open Heaven's gates to any one. See Preface and Exp. Index under headings "Propitiation," "Reconciliation," "Glad Tidings," "Vicarious Atonement," and "Atonement and at-one-ment." See footnote on Romans 3:25 and Heb. 9:5.

cause He hath imparted to us His spirit.

14 And we have seen and do testify that the FATHER sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Christ Jesus¹ is the Son of GOD,² GOD abideth in him.

16 And we have known and believed the love that GOD hath for us. GOD is Love; and he that dwelleth in Love, dwelleth in GOD and GOD in him.

17 Herein hath Love been perfected in us, that we may have confidence in the day of judgment: because as Christ is, so also are we in this world.

18 There is no fear³ in Love, but perfect Love casteth out fear; because fear involves torment. Whosoever feareth is not perfected in Love.

19 We love, because GOD first loved us.

20 If anyone saith, "I love GOD," and yet hateth his brother man, he is a liar; for whosoever doth not love his brother-man, whom he hath seen, how can he love GOD whom he hath not seen?

21 And this commandment we have from Him, that whosoever loveth GOD, love his brother-man also.

CHAPTER 5.

1 Whosoever believeth that

Jesus is the Christ, is born of GOD, and whosoever loveth GOD who begat, loveth him also who is begotten of Him.

2 By this we know that we love the children of GOD, when we love GOD, and keep His commandments.

3 For the love of GOD meaneth this,—that we keep His commandments: and His commandments are not grievous.

4 For whatsoever is born of GOD overcometh the mortal world:⁴ and this is the victory that overcometh the mortal world, even our faith.

5 Who are they who overcome the mortal world but those who believe that Christ Jesus is the Son of GOD?

6 This is he who came by water and blood,—Christ Jesus; not by water only, but by water and blood.⁵ And it is the SPIRIT that beareth witness, because the SPIRIT is the truth.

7 'For there are three that bear record in heaven, the FATHER, the GOD-idea, and the holy SPIRIT-truth,' and these three are one.

8 And there are three that bear witness on earth, the SPIRIT, and the water, and the blood, and these three agree in one.

9 If we accept the testimony of

1 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ."

2 Son of GOD.] See Exp. Index under this heading.

3 fear.] The word fear as used in Ps. 128:1, and similar instances, where it says, "Blessed is everyone who feareth the LORD," primarily means reverence, or love. The dictionaries give "reverence" as a syno-

nym of fear. Love alone can inspire with love. See Exp. Index under heading "Love."

4 world.] i.e., the mortal so-called world. See Exp. Index under headings "World (carnal)," "Matter," "Meta-Physics," and "Ontology."

5 water and blood.] Symbolic figures. See Exp. Index under headings "Symbolism," and "How to interpret the Scriptures."

1st JOHN

men, the testimony of GOD is greater: for GOD'S testimony is this,—that He hath borne testimony concerning His Son.

10 Whosoever believeth on the Son of GOD, hath the witness within himself. Whosoever believeth not GOD hath made Him out to be a liar; because he believeth not the testimony of GOD concerning His Son.

11 And the testimony is this,—that GOD hath given to us Life immortal, and this Life is exemplified in His Son.

12 Whosoever hath the Son, hath Life; whosoever hath not the Son of GOD, hath not Life.

13 These things I have written to you, that ye may know that ye already possess life immortal,¹ even you who believe on the name² of the Son of GOD.

14 And this is the confidence which we have in Him, that if we ask anything according to His will, He heareth us:

15 and if we know that He heareth us, whatsoever we ask, we know that we have whatever we have asked from Him.

16 If anyone see his brother man sin a sin which is not unto death, he shall ask, and GOD will give him life—to those who sin not unto death. There is a sin, the penalty of which is death: I do not say that anyone should make request concerning it.

17 All unrighteousness is sin; and there is sin, not penalized by death.

18 We know that whosoever is born of GOD, doth not live in sin; but whosoever is born of GOD, guardeth himself, and that evil one³ toucheth him not.

19 And we know that we are of GOD, and the whole mortal world⁴ lieth under the spell of evil.

20 And we know that the Son of GOD hath come, and hath given us spiritual discernment⁵ to know the true nature of GOD, and that we are at-one with the true GOD,⁶ through at-one-ment with His Son Christ Jesus. This is the true GOD, and life everlasting.

21 Dear children, guard yourselves against every form of idolatry.⁷

1 LIFE immortal.] See Exp. Index under heading "Life."

2 Name.] See Exp. Index under this heading.

3 evil one.] devil-evil-error. See Exp. Index under headings "Devil," "Evil," and "Non-reality of Evil."

4 world.] i.e., the so-called mortal world. See Exp. Index under heading

"WORLD (carnal)."

5 spiritual discernment.] i.e., spiritual intuition, or GOD-consciousness.

6 GOD.] See Exp. Index, under headings "GOD," "Father," "Spirit," "Mind," "Life," "Love," and "Truth."

7 idolatry.] See Exp. Index under headings "Idols," and "Idolatry."

SUBSCRIPTION. FIRST OF JOHN.

SECOND EPISTLE' OF JOHN

CHAPTER 1.

1 The elder, to the elect lady and her children, whom I love in the truth and not I only, but also all those who have known the truth,

2 on account of the truth¹ which abideth in us, and shall be with us throughout the ages.

3 Grace, mercy, and peace shall be with you from GOD the FATHER, and from the Lord Jesus Christ, the Son of the FATHER, in truth and love.

4 I rejoice greatly that I found some of thy children walking in truth, according to the commandment we received from the FATHER.

5 And now I beseech thee, lady,—not as though I wrote a new commandment to thee, but one which we have had from the beginning,—that we love one another.

6 And this is love,²—to walk in obedience to His commandments. This then is the commandment, as ye have heard it from the beginning, that ye should walk in obedience to it.

7 For many deceivers have entered into the world, who confess not that Christ Jesus appeared in the flesh.⁴ This is the deceiver and the anti-Christ.

8 Look to yourselves, that ye may not lose those things which we have gained, but that ye may receive a full reward.

9 Whosoever transgresseth, and liveth not according to the Christ³ teaching, hath not GOD. Whosoever liveth in obedience to the Christ teaching, he hath at-onement with both the FATHER and the Son.

10 If anyone come to you, and bring not this teaching, welcome him not to your house, nor wish him success.

11 For whosoever wisheth him success, is partaker in his evil deeds.

12 Having many things to say to you, I would rather not write them, but I trust to come to you and speak face to face, so that your joy may be complete.

13 The children of thy elect sister send greetings to thee.

1 epistle.] I.e., letter. See Exp. Index under headings "Text of Old Covenant," and "New Covenant," "Scriptures," "Bible," and "Canonization."

2 truth.] See Exp. Index under heading "Truth."

3 love.] See Exp. Index under heading "Love" as to dual meaning of this term.

4 appeared in the flesh.] The spirit-

ual explanation of this whole subject is one of the deep things of GOD, which spiritual or meta-physical truth unfolds. See Exp. Index under headings "Spirit," "Matter," "Man (spiritual)," "Man (mortal)," "Spiritual individuality versus human personality," "Reality," and "Christ."

5 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ."

THIRD EPISTLE¹ OF JOHN

CHAPTER 1.

1 The elder, unto the well beloved Gaius, whom I love in truth.

2 Beloved, I desire above all things that thou mayest prosper and be well, even as thy life prospereth.

3 For I greatly rejoiced when the brethren came and testified concerning thy fidelity to the truth, even as thou livest in accordance with the truth.

4 I have no greater joy than to hear that my children live in obedience to truth.²

5 Beloved, thou art doing faithfully whatsoever thou doest for the brethren, and also for strangers;

6 they have borne testimony of thy love before the congregation:³ and thou wilt do well if thou wilt forward them on their journey in a manner worthy of GOD.

7 Because it is for His name's sake⁴ they went forth, accepting nothing from the Gentiles.

8 We ought therefore to show hospitality to such, that we might be fellow-helpers in the further-

ance of truth.

9 I wrote to the congregation, but Diotrephes, who loveth to be pre-eminent, doth not welcome us.

10 Therefore if I come, I will remember his misdeeds,—prating against us with malicious words, and not being satisfied with this he doth not even receive the brethren, but expelleth from the congregation those who desire to do so.

11 Beloved, imitate not that which is evil, but that which is good. Whosoever doeth good is of GOD: but whosoever doeth evil⁵ hath not seen GOD.

12 Demetrius is well spoken of by all, and of the truth itself; yea, and we also bear record, and ye know that our record is true.

13 I had many things to say to you, but will not put them in writing;

14 but trust I will see thee before long, and we shall speak face to face. Peace be to thee. Greetings to the friends. Greet the friends individually.

1 epistle.] I.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," "Scriptures," "Canonization," and "Bible."

2 truth.] See Exp. Index under headings "Truth," "Spirit," and "Spiritual."

3 congregation.] See Exp. Index under heading "Church."

4 name's sake.] See Exp. Index under headings "Name," and "GOD."

5 evil.] See Exp. Index under headings "Devil," "Evil," "Non-reality of evil," "Origin of evil," and "Righteousness."

SUBSCRIPTION. THIRD OF JOHN.

AN EPISTLE' OF JUDE

CHAPTER 1.

1 Jude, a servant of Christ Jesus, and a brother of James, to those who are beloved by GOD the FATHER, and preserved and called by Christ Jesus;

2 may mercy, and peace, and love be multiplied to you.

3 Beloved, when I gave all diligence to write to you concerning the subject of our common salvation, I was constrained to write and earnestly exhort you to contend for the faith which was once delivered unto the disciples.

4 For certain men have crept in unawares, who were of old predestined to this condemnation; ungodly men, turning the grace of our GOD into an excuse for licentious immorality, and denying the only SOVEREIGN² and our Lord Jesus Christ.

5 I will therefore remind you, although ye already knew this, — how that the LORD,¹ having saved the people out of the land of Egypt, afterward destroyed those who believed not.

6 And those angels who maintained not their original estate, but deserted their own rightful place, He hath kept continually shackled, in dense darkness, unto the great day of judgment;³

7 even as Sodom and Gomorrha,

and the neighboring cities, who in similar manner to these men, gave themselves over to all forms of immorality, — going after strange flesh—were set forth as an example, suffering the fiery torment of an age-continuing retributive justice.

8 In like manner also these dreamers defile the flesh, despise law and order, and speak evil of dignities.

9 Yet even Michael, the archangel, when contending with the devil,⁴ and disputing with him about the body of Moses, presumed not to accuse him in reviling terms, but said, "The LORD rebuke thee."

10 But these men rail at those things which they do not understand: but in the passions which they know of through brute instinct, like irrational beasts, they defile themselves.

11 Alas for them! for they have walked in the way of Cain;⁵ and have plunged headlong into the error of Baalam for the sake of material gain;⁶ and have perished as did Korah, through rebellion.

12 These men are hidden rocks in your LOVE¹ feasts; feasting in your midst without fear, feeding only themselves; clouds are they without rain, driven along by the

1 epistle.] i.e., letter. See Exp. Index under headings "Text of Old Covenant and New Covenant," and "Canonization."

2 sovereign: LORD.] i.e., GOD, the FATHER.

3 judgment.] See Exp. Index for helpful treatise on this subject under headings "Wrath of GOD," and "Judgment."

4 devil.] See Exp. Index under headings "Evil," and "Devil."

5 Cain.] See Exp. Index under headings "Warfare," and "Resistance versus non-resistance."

6 material gain.] See Exp. Index under heading "Riches."

7 Love.] See Exp. Index under this heading.

wind; leafless trees, unfruitful, twice dead, plucked up by the roots;

13 raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackest darkness throughout the ages.

14 Enoch also, the seventh from Adam prophesied concerning these, saying, "Behold the LORD¹ cometh with His holy myriads,

15 to execute judgment² upon all, and to convict all those who are ungodly of their wicked deeds which they have sinfully committed, and of all the hard sayings which impious sinners have spoken against Him."

16 These men are murmurers, fault finders. They follow where their own passions lead them; their mouths are filled with boastful arrogance; while they bow down to personality, in order to gain advantage over others.

17 But do ye beloved, remember the words which were previously spoken by the Apostles of our Lord Jesus Christ;

18 how they told you that in the

last time there would be mockers, who would walk according to their own ungodly passions.

19 These are they who cause divisions. They are sensual, unspiritual.

20 But do ye, beloved, building up yourselves in your most holy faith, and praying in the holy SPIRIT-truth³

21 keep yourselves in the love of GOD, looking for the mercy of the Lord Jesus Christ, to bring you to the Life immortal.

22 Have compassion upon some of those who come to you, making a distinction between them,

23 and save others with caution, snatching them out of the fire, detesting even the garment spotted by the flesh.

24 Now unto Him who is able to keep you from stumbling, and to present you faultless in the presence of His glory with exceeding joy;

25 to the only GOD,¹ our Saviour, through Christ Jesus our Lord, be glory and majesty, dominion and power, both now and throughout the ages. Amen.

1 LORD.] This word is only capitalized thus when it refers to GOD, the FATHER.

2 judgment.] See Exp. Index under headings "Holy Ghost," and "Comforter."

1 only GOD.] This version follows the text. The word "wise" is interpolated in the King James' version and the words "through Jesus Christ our Lord," are omitted. See both the American and English Revised Versions.

SUBSCRIPTION. OF JUDE.

APOCALYPSE
or
REVELATION OF JOHN

CHAPTER 1.

1 A revelation of Christ Jesus, which GOD unfolded to him that he might make known to His servants those things which must shortly come to pass; and which Jesus imparted through his angel,² by means of imagery and symbols,³ unto His servant John.

2 Who bare record of the word of GOD and of the testimony of Christ Jesus, even of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and observe those things that are written therein; for the time is at hand.

4 John, to the seven churches which are in Asia: grace and peace be unto you,—from Him who is, and Who was, and Who is to come, and from the seven spirits which are before His throne,

5 and from Christ' Jesus, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To him who loveth us, and freed us from our sins by his own blood,⁶

6 and hath established for us a

kingdom,⁸—priests to his GOD and FATHER; to him be glory and dominion throughout the ages. Amen.

7 Behold! he cometh in the clouds; and every eye shall see him, and they also who pierced him; and all the nations of the earth shall mourn because of him,—even so, Amen.

8 *"I am the ALPHA and the OMEGA," the beginning and the ending, saith the LORD' GOD; "the ONE who is, and the ONE who was, and the ONE who is to come, the ALMIGHTY."*

9 I, John, your brother and sharer in the affliction;⁸ and in the kingdom, and in the patience of Christ Jesus, was upon the isle called Patmos, on account of the word of GOD, and for bearing witness for Christ Jesus.

10 I was in SPIRIT on the LORD'S day, and heard behind me a loud voice like the blast of a trumpet, saying,—

11 *"I am ALPHA and OMEGA, the first and the last; and what thou seest write upon a scroll and send it to the seven congregations;*

1 Apocalypse, or Revelation of John.] The ancient manuscripts gave no title to this chapter. The title and prefix of "Saint" was introduced by later copyists. See Exp. Index under heading "Saints."

2 angel.] i.e., his spiritual character selfhood. See Mathew 18:11. See Exp. Index under headings "Mind," "Fourth Dimension," "Intuition," and "Angel."

3 by means of imagery and symbols.] The literal meaning of the Greek word *esemanen*, translated "he signified" in the Authorized Version,

is "he showed by signs," i.e., by means of imagery and symbols.

4 Christ, or Anointed.] See Preface, and Exp. Index under heading "Christ," for meaning of this term.

5 blood.] See Exp. Index under headings "Blood of Christ," and "Symbolism."

6 kingdom.] See footnote to Matt. 3:2.

7 LORD.] This word is only given full capitalization when it refers to GOD, the FATHER.

8 affliction.] i.e., mortal pressure of one kind or another which impelled him Spiritward.

REVELATION

—to *Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.*"

12 And I turned to see from whence came the voice which spake unto me; and having turned, I saw seven golden candlesticks,

13 and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment reaching to his feet, and girt about the breasts with a golden girdle;

14 his head and his hair was white like wool, as white as snow, and his eyes were like flaming fire:

15 and his feet like unto refined brass, when it is molten in a furnace; and his voice was like the sound of many waters;

16 and he had in his right hand, seven¹ stars; and out of his mouth went a sharp two-edged sword; and his appearance was as the sun shining in its strength.

17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, "Fear not; I am the first and the last,

18 even I who was dead;² and behold I am alive forever and ever, and have the keys³ of death and of Hades.

19 Write down, therefore the things which thou hast seen, and the things which are now happening, and the things which are about to take place,

20 concerning the symbolical meaning of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: and the seven stars are the angels of the seven congregations;⁴ and the seven candlesticks are the seven congregations.

CHAPTER 2.

1 To the angel of the congregation at Ephesus write,—“Thou saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labor, and thy patience, and how thou canst not endure those who are evil: and that thou hast tested those who say they are apostles, but are not; and hast found them liars:

3 and has patiently borne and labored for my name's sake,¹ and hast not grown weary.

4 Nevertheless I have somewhat against thee, because thou hast forsaken thy first love.

5 Remember therefore from what thou hast fallen, and reform,² and do the works³ that ye did at first; or else I will come quickly and will remove thy candlestick out of its place, unless thou reform.

6 But thou hast this in thy favor: thou hatest the doings of the Nicolaitanes, which I also abhor.

7 Whosoever hath an ear, let¹

1 seven.] See Exp. Index under headings "How to Interpret the Scriptures," and "Symbolism."

2 dead.] i.e., mortally, but not spiritually. See Exp. Index under headings "Death," and "Life."

3 keys.] i.e., the solution of the problems of death and Hades. See Exp. Index under headings "Hell," and "Hades."

4 congregations.] See Exp. Index

under headings "Church (militant)," and "Church (triumphant)."

1 name's sake.] See Exp. Index under heading "Name."

2 reform.] See Exp. Index under heading "Repent."

3 works.] See Exp. Index under headings "Proof," and "Righteousness."

4 congregations.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

REVELATION

him hear what the SPIRIT saith unto the congregations. Whosoever overcometh, I will give to eat of the tree of Life, which is in the paradise of GOD.

8 And to the angel of the congregation at Smyrna write, — "Thus saith the first and the last; he who was dead, and yet liveth.

9 I know thy works, and thy affliction and poverty, (nevertheless thou art rich) and I know the blasphemy of those who say they are Jews, but are not, but are of the assembly of satan.¹

10 Fear none of the things which thou art about to suffer: behold the devil² will cast some of you into prison, that ye may be tested; and ye will be afflicted ten days: be thou faithful even unto death,³ and I will give thee the crown of Life.

11 Whosoever hath an ear to hear, let him hear what the SPIRIT saith unto the congregations; whosoever overcometh shall not be hurt by the second death."

12 And to the angel of the congregation at Pergamos write, — "Thus saith he who hath the sharp two-edged sword.

13 I know thy works, and where thou dwellest,—even where satan⁴ is enthroned: and that thou holdest fast to my name,⁵ and hast not denied thy faith in me, even dur-

ing those days when Antipas was my faithful witness,—who was slain in your midst; where satan dwelleth.

14 Yet I have a few things against thee, because ye have among you those who hold to the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, both in partaking of things sacrificed to idols,⁶ and in committing fornication.⁷

15 So in like manner, thou hast also among you, some who hold to the teachings of the Nicolaitanes, which things I abhor.

16 Reform therefore, or else I will come to thee quickly, and will fight against them with the sword of my mouth.

17 Whosoever hath an ear, let him hear what the SPIRIT saith unto the congregations. To him who overcometh, I will give to eat of the manna which hath been hidden, and will give him a white stone, and in the stone a new name,⁸ written, which only those who attain to, can comprehend and appreciate."

18 And the angel of the congregation at Thyatira write,—"Thus saith the Son of GOD, he whose eyes⁹ are as a flame of fire, and his feet like molten brass.

19 I know thy works, and thy

1 satan.] i.e., adversary of GOOD, GOD.

2 devil.] i.e., accuser, evil, error. See Exp. Index under headings "Evil," "Devil," and "Symbolism."

3 death.] i.e., so-called mortality. See Exp. Index under headings "Death," "Life," and "Reality."

4 satan.] i.e., adversary, evil, error. See Exp. Index under headings "Devil," and "Evil."

5 to my name.] i.e., holds fast to the Christ spirit and nature.

6 idols.] See Exp. Index under heading "Adultery."

7 fornication.] See Exp. Index under headings "Warfare," and "Resistance versus non-resistance."

8 name.] The true significance of the term "name" in such a connection, is nature, or "character." See Exp. Index under heading "Name."

9 eyes.] Symbolic types. See Exp. Index under heading "Symbolism," and "How to Interpret the Scriptures."

REVELATION

love, and faith, and service, and patient steadfastness, and that thy later works are better than the first.

20 Notwithstanding I have this against thee, because thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to partake of things sacrificed to idols.

21 And I gave her time to reform, but she is not willing to reform from her fornication.

22 Behold I will cast her, and those who commit adultery with her into a bed—into a great tribulation, except they reform from their deeds.

23 And I will kill her children with death, and all the congregations shall know that I am he who searcheth the inward motives and the hearts of men; and I will requite to everyone according to his deeds.

24 But I say unto you, — and unto the rest of you in Thyatira, as many as do not practice their teaching, and who have not 'sounded the depths of satan,' as they are wont to call it—I will lay upon you no other burden.

25 But that which ye already have, hold fast until I come.

26 And whosoever overcometh,¹ and liveth according to my teaching to the end,—

27 to him I will give authority over all nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I have received authority from my FATHER.

28 And I will give to him the morning star.

29 Whosoever hath an ear, let him hear what the SPIRIT saith to the congregations.

CHAPTER 3.

1 And unto the angel of the congregation at Sardis write,—“Thus saith he who possesseth the seven¹ spirits of GOD, and the seven stars: I know thy works, thou who art called living, but art dead.⁴

2 Become vigilant, and strengthen that which remaineth, but which is well nigh dead; for I have not found thy works perfect in the sight of GOD.

3 Remember therefore how thou didst receive and hear the teaching, and lay it to heart, and reform.⁵ If however thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee.

4 But there are a few among you, even in Sardis, who have not defiled their garments; and they shall be clothed in white⁶ raiment, for they are worthy; and I will not

1 satan.] adversary, depravity, evil, error. See Exp. Index under headings “Devil,” and “Evil.”

2 overcometh.] i.e., in the Christ way and by the divine, or meta-physical law. See Exp. Index under headings “Atonement and At-one-ment,” “Righteousness,” and “Vicarious Atonement,” so-called.

3 seven.] A symbolic number, figurative of spiritual perfection. See

Exp. Index under headings “Symbolism,” “Parables,” and “How to Interpret the Scriptures.”

4 dead.] i.e., mortal. See Exp. Index under headings “Death,” and “Life.”

5 reform.] See Exp. Index under heading “Repent.”

6 white.] A symbolic figure typifying SPIRIT-purity.

REVELATION

blot out his name from the book of Life, but I will confess his name before my FATHER, and before His Angels.

6 Whosoever hath an ear, let him hear what the SPIRIT saith unto the congregation."¹

7 And unto the angel of the congregation at Philadelphia write,—
"Thus saith the holy one, the one who is true; he who hath the key of David: he who openeth, and no man can shut; and shutteth and no man can open.

8 I know thy works: behold I have opened a door to thee, and no man can shut it: for thou hast a little spiritual dominion, and hast kept faith with my teaching, and hast not denied my name."²

9 Behold I will cause those of the assembly of Satan,³ who say they are Jews, but are not, but who lie,—behold I will cause them to come and pay homage at thy feet, and to know that I have loved thee.

10 Because thou hast kept my word with patient endurance, I will also keep thee from the hour of temptation which shall come upon all the world, to test those who dwell upon the earth.

11 Behold I come quickly, hold fast that which thou hast, so that no man take thy crown.

1 congregation.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

2 my name.] i.e., have not denied the Christ spirit and nature in their own lives. See Exp. Index under heading "Name."

3 satan.] adversary-evil-error. See Exp. Index under headings "Evil," and "Devil."

4 name.] The spiritual significance of this term is *nature*, or *character*.

12 Whosoever overcometh, I will make a pillar in the temple of my GOD, and he shall never more leave it: and I will write upon him the name of the city of my GOD, the *New Jerusalem*, which cometh down out of Heaven from my GOD: and I will write upon him my new name.⁴

13 Whosoever hath an ear, let him hear what the SPIRIT saith unto the congregations.⁵

14 And unto the angel of the congregation at Laodicea write,—
"Thus saith the Amen, the faithful and true witness, the beginning of the creation of GOD:

15 I know thy works, that thou art neither cold nor hot: I would that thou wert either cold or hot.⁶

16 So then, because thou art neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich,⁷ and my wealth is increased, and I have need of nothing; and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked,

18 I counsel thee to buy of me gold,⁸ tried in the fire that thou mayest indeed be rich; and white raiment, that thou mayest be clothed; that the shame of thy nakedness may not be apparent: and ointment to annoint thine eyes, that thou mayest see.

See Exp. Index under heading "Name."

5 congregations.] See Exp. Index under headings "Church (militant)," and "Church (triumphant)."

6 either cold or hot.] i.e., lukewarm.

7 I am rich.] See Exp. Index under heading "Riches."

8 gold tried in the fire. A figurative type. See Exp. Index under headings "Symbolism," "Parables," "How to Interpret the Scriptures," and "Baptism (of fire)."

REVELATION

19 As many as I love, I rebuke and discipline:¹ be zealous therefore and reform.²

20 Behold I stand at the door and knock: if anyone hear my voice and open the door, I will come in to him and will sup with him, and he with me.

21 Whosoever overcometh, I will grant to sit enthroned with me, even as I also overcame, and sat down with my FATHER on His throne.

22 Whosoever hath an ear, let him hear what the SPIRIT saith unto the congregations."

CHAPTER 4.

1 After this I looked, and behold a door was opened in Heaven: and the voice which I previously heard—resembling the blast of a trumpet—again spake unto me, saying, "Come up hither and I will make known to thee the things which are to take place in the future.

2 And immediately I was in SPIRIT: and behold a throne was set in Heaven, and ONE sitting on the throne.

3 And the ONE who sat thereon was like in appearance to a jasper, and a sardius: and a rainbow encircled the throne, in appearance like unto an emerald.³

4 And encircling the throne were four and twenty other

thrones: and upon the thrones I saw four and twenty elders sitting, clothed in white⁴ raiment, with crowns of gold upon their heads.

5 And from the throne issued forth flashes of lightning, and thunder, and voices; and before the throne were seven blazing torches which are the seven spirits of GOD.

6 And before the throne there was a sea of glass, like unto crystal, and in the midst of the throne, encircling the throne, were four living figures full of eyes in front and behind.

7 And the first living figure resembled a lion, and the second living figure resembled an ox,⁵ and the third living figure had the face of a man, and the fourth resembled an eagle in flight.

8 And each of the four living figures had six wings, and round about and within they were full of eyes, and they rest not day and night, saying, "Holy, Holy, LORD!⁶ GOD OMNI-POTENT, Who was, and Who is, and Who is to come."

9 And when these living figurative beings shall give glory, and honor, and thanks, to the ONE sitting upon the throne, Who liveth throughout the ages,

10 the four and twenty elders will bow down before Him who liveth throughout the ages, and will

1 discipline.] See Exp. Index under heading "Judgment."

2 reform.] See Exp. Index under heading "Repent."

3 emerald.] Flinders Petrie thinks that the *smarados* was a greenish rock crystal, which produces by its refraction all the prismatic colors. See Hastings's Bible Dictionary.

4 white.] Symbolic of SPIRIT-purity and perfection. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

5 ox.] not calf. See Ezek. 1:10 See Modern Speech, New Testament.

6 LORD.] This word is only capitalized in full when it refers to GOD, the FATHER.

REVELATION

cast their crowns before the throne, saying,

11 "Thou art worthy, O LORD, to receive the glory, and the honor, and the power: for Thou hast created all things, and by Thy will they are and were created."

CHAPTER 5.

1 And I saw in the right hand of Him¹ who sat upon the throne a scroll, written both within and without, and sealed with seven² seals.

2 And I saw a mighty angel proclaiming in a loud voice—"Who is worthy to open the scroll, and to loose the seals thereof?"

3 And no one in Heaven, nor on earth, nor under the earth was able to open the scroll, nor to look within it.

4 And I wept bitterly, because no one was found worthy to open the scroll, nor to look within.

5 And one of the elders said unto me,—“Weep not, behold the Lion of the tribe of Judah, the root of David, hath prevailed in opening the scroll, and in loosing the seven seals thereof.

6 And I saw in the midst of the throne and of the four living figures, and in the midst of the elders, a Lamb, standing as if slain, having seven horns and seven eyes, which are the seven spirits of GOD sent forth into all the earth.

7 And he came and took the

scroll from the right hand of the ONE who sat upon the throne.

8 And when he had taken the scroll, the four living figures and the four and twenty elders prostrated themselves before the Lamb, having every one of them a harp and golden bowls full of incense, which are the prayers of the saints.

9 And they sang a new song, saying, “Thou art worthy to take the scroll, and to open the seals thereof; for thou wast slain, and hast redeemed us to GOD by thy blood,⁴ out of every tribe and language, and people, and nation,

10 and hast made us kings and priests⁵ unto our GOD, and we shall reign upon the earth.”

11 And I beheld, and I heard the voice of many angels round about the throne, and about the living figures and the elders: and the number of them was myriads of myriads, and thousands of thousands; saying with a loud voice,

12 “Worthy is the Lamb who was slain, to receive dominion, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

13 And every created thing which is in Heaven, and on the earth, and under the earth, and on the sea, and all that therein is, I heard saying, “Blessing, and honor, and glory, and dominion, be unto the ONE who sitteth upon

1 created.] See Gen. 1:1. See Exp. Index under headings “Son of GOD,” “Adam,” and “Genesis.” GOD, the only Creator.

2 Him.] i.e., GOD.

3 seven.] A symbolic figure typifying SPIRIT-perfection. See Exp. In-

dex under headings “Symbolism,” and “How to Interpret the Scriptures.”

4 blood.] See Exp. Index under headings “Blood of Christ,” and “Symbolism.”

5 king and priests.] See Exp. Index under headings “Minister,” “Sovereignty,” and “Master-men.”

REVELATION

the throne, and unto the Lamb,¹ throughout the ages!"

14 And the four and twenty living figures said, "Amen." And the four and twenty elders prostrated themselves and did homage.

CHAPTER 6.

1 And I saw when the Lamb¹ opened the first seal, and I heard as with a voice of thunder, one of the four living figures saying, "Come and see!"

2 And I looked, and behold a white horse: and he who sat upon him had a bow; and a crown was given to him, and he came forth conquering and to conquer.

3 And when he had opened the second seal, I heard the second living figure say, "Come and see."

4 And there went forth another horse, a red one; and power was given to him who sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third living figure say, "Come and see." And I looked, and behold a black horse; and he who sat thereon held a pair of scales in his hand.

6 And I heard a voice in the midst of the four living figures say, "A measure of wheat for a denarius, and three measures of barley for a denarius, and see thou

hurt not the oil and the wine."²

7 And when he had opened the fourth seal, I heard the voice of the fourth living figure say, "Come and see."

8 And I looked, and behold a pale horse: and the name of him that sat thereon was Death,³ and Hades⁴ followed after him; and power was given unto him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by the wild beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of those who were slain because of the word of GOD, and because of the testimony which they had given.

10 And they cried with a loud voice, saying, "How long, O LORD,⁵ holy and true, dost Thou delay judgment and the avenging of our blood upon those who dwell upon the earth?"

11 And white robes were given to every one of them; and they were bidden to wait patiently for a time until their fellow-servants and their brethren who should be killed, even as they had been, should finish their course.

12 And I beheld, and lo, when he had opened the sixth seal there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

1 Lamb.] Symbolic of Christ perfection and innocence. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

2 oil and the wine.] Symbolic of spirituality and inspiration.

3 death.] See Exp. Index under headings "Death," "Life," and "Reality."

4 Hades.] See Exp. Index under this heading.

5 LORD.] Meaning GOD, the FATHER.

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13 and the stars of Heaven fell to the earth, even as a fig tree casteth her unripe figs when it is shaken by a mighty wind.

14 And the heavens departed, as when a scroll is rolled up, and every mountain and island was moved out of its place.

15 And the kings of the earth, and the great men, and the rich men, and the commanders, and the mighty men, and every slave, and every freeman, hid themselves in the caves and under the rocks of the mountains;

16 and cried to the mountains and the rocks, saying, "Fall on us, and hide us from the face of the ONE who sitteth upon the throne, and from the wrath¹ of the Lamb;"

17 for the great day of His wrath is come, and who shall be able to stand?"

CHAPTER 7.

1 And after these things had occurred, I saw four angels standing upon the four corners of the earth, restraining the four winds of the earth; so that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living GOD: and he cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying,

3 "Harm not the earth nor the

sea, nor the trees; until we have sealed the servants of our GOD on their foreheads."

4 And I heard the number of those who were sealed—a hundred and forty four thousand—out of every tribe of the children of Israel.

5 Out of the tribe of Judah were sealed twelve thousand. Out of the tribe of Reuben were sealed twelve thousand. Out of the tribe of Gad were sealed twelve thousand. Out of the tribe of Asher were sealed twelve thousand. Out of the tribe of Naphtali were sealed twelve thousand. Out of the tribe of Manasseh were sealed twelve thousand.

7 Out of the tribe of Simeon were sealed twelve thousand. Out of the tribe of Levi were sealed twelve thousand. Out of the tribe of Issachar were sealed twelve thousand.

8 Out of the tribe of Zebulun were sealed twelve thousand. Out of the tribe of Joseph were sealed twelve thousand. Out of the tribe of Benjamin were sealed twelve thousand.

9 And after this I looked, and behold a great multitude which no man could number: from out of every nation, and tribe, and people, and language, stood before the throne and before the Lamb, clothed with white robes, and with palms in their hands.

10 And they cried with a loud voice, saying, "Salvation be as-

¹ wrath.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

² Lamb.] Figurative of Christ perfection and Innocence. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

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cribed to our GOD who sitteth upon the throne, and to the Lamb."

11 And all the angels stood round about the throne, and about the elders and the four living figures, and prostrated themselves before the throne and worshipped GOD, saying,

12 "Amen: Blessing, and glory, and wisdom, and thanksgiving, and power, and might, be to our GOD throughout the ages. Amen."

13 And one of the elders addressed me, saying, "Who are these who are arrayed in white robes, and whence came they?"

14 And I said unto him, "My lord, thou knowest." Then he said unto me, "These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

15 For this reason they are before the throne of GOD, and serve Him day and night in His temple: and He who sitteth upon the throne will dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun smite them, nor the heat.

17 For the Lamb, who is in the midst of the throne will tend them, and will lead them unto fountains of living waters: and GOD will wipe away all tears from their eyes."

CHAPTER 8.

1 And when he had opened the seventh² seal, there was silence in

Heaven³ for about the space of half an hour.

2 And I saw the seven angels who stand before GOD, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the holy people upon the golden altar which was before the throne.

4 And the smoke of the incense mingled with the prayers of the holy people, ascended out of the hand of the angel, in the presence of GOD.

5 Then the angel took the censer and filled it with fire from the altar, and cast it upon the earth: and there were voices, and thunder, and flashes of lightning, and an earthquake.

6 Then the seven angels who had the seven trumpets, prepared themselves to sound.

7 And the first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth: and a third part of the earth was consumed, and a third part of the trees were consumed, and all the green herbage was consumed.

8 And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea: and a third part of the sea became blood.

9 And a third of the creatures which were in the sea, which had life, died; and a third part of the

1 white.] A symbolic type of SPIRIT-purity. See Exp. Index under heading "Symbolism."

2 seventh.] A symbolic number typifying perfection.

3 Heaven.] See Exp. Index under this heading.

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ships were destroyed.

10 And the third angel sounded, and there fell a great star from the heavens, aflame like a torch. It fell upon a third part of the rivers and upon the springs of water.

11 The name of the star is called, "wormwood," and a third part of the waters became wormwood; and many people died from drinking the water because they had been made bitter.

12 And the fourth angel sounded, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars; so that the third part of them was darkened; so that for a third of the day and of the night there was no light.

13 Then I saw, and heard an eagle¹ flying through the midst of Heaven, crying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, because of the trumpets of these three angels which are about to sound.

CHAPTER 9.

1 And the fifth angel sounded: and I saw a star which had descended from Heaven to the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and smoke ascended out of the pit like the smoke of a great furnace; so that the sun and the air were darkened by reason of the smoke from the pit.

3 And there came forth from the midst of the smoke, locusts upon

the earth: and power was given to them like unto the power which earthly scorpions possess.

4 And they were commanded not to injure the grass of the earth, neither any green thing, nor any tree; but only those men who have not the seal of GOD in their foreheads.

5 They were told not to kill anyone, but were ordered to torment these people for five months; and their torment was like the agony inflicted by a scorpion, when it stingeth one.

6 And in those days, people will seek death, and not find it; and will desire to die, but death will flee from them.

7 The appearance of the locusts was like that of horses equipped for battle: on their heads they wore what appeared to be golden crowns, and their faces were as the faces of men.

8 They had hair like the hair of women, and teeth like the teeth of lions.

9 They wore breastplates, as it were of iron; and the sound of their wings was like that of many horses and chariots rushing into battle.

10 Their tails were like the tails of scorpions, having stings in their tails, and they had authority to hurt these people five months.

11 And the locusts had a king over them, even the angel of the bottomless pit, whose name in Hebrew is Abaddon;¹ while in the Greek his name is Apollyon.²

12 The first woe is past; behold

¹ eagle.] not "angel," as translated in Authorized Version. See Revised Version.

¹ Abaddon.] ruin.

² Apollyon.] destroyer.

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there are two more woes to come.

13 The sixth angel then sounded his trumpet, and I heard a voice from the four horns of the golden altar which is before GOD,

14 saying to the sixth angel which had the trumpet, "Loose thou the four angels which are bound in the great river Euphrates."

15 And these four angels were loosed, who had been prepared for that hour, and day, and month, and year; so that they might kill the third part of mankind.

16 And the number of the army of horsemen was two myriads of myriads; and I heard the number of them mentioned.

17 And thus I beheld the horses which I saw in the vision, and those who sat upon them, having breastplates of fire; of hyacinth, and of brimstone. The horses' heads were like the heads of lions; and fire and smoke and brimstone issued forth from their mouths.

18 By these three plagues, the third part of these people were killed,—by the fire, and by the smoke, and by the brimstone which issued forth from their mouths.

19 For the power of the horses is in their mouths, and in their tails, for their tails are like serpent's heads, and with them they inflict injury.

20 And the remainder of those who were not killed by these plagues reformed not from the worship of the things which their own hands had made; that they should not worship the demons,¹ and the idols² of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk;

21 neither did they reform from their murderous acts, nor from their enchantment with drugs,³ nor their fornication, nor their thefts.

CHAPTER 10.

1 And I saw another mighty angel come down from Heaven, clothed with a cloud: and a rainbow⁴ encircled his head. His face was like the sun, and his feet like pillars of fire.

2 In his hand he held a little book open; and he set his right foot upon the sea, and his left foot upon the earth;

3 and cried with a loud voice,

1 demons.] not devils. evil-error. See Exp. Index under headings "Devils," and "Evil."

2 Idols.] See Exp. Index under headings "Idols," and "Idolatry."

3 enchantment with drugs.] Gr. *pharmakeia*. According to Young's Bible Concordance, the proper translation of this word is "*enchantment with drugs*." According to Strong's Bible Concordance, the Greek *pharmakeia*, in the twenty-first verse, means "pharmacy, or medication," and in the dual meaning of the word which also signifies sorcery, (hypnotism), the use of the term "*enchantment of drugs*" in this connection is justified. The following is taken from Burke's abridgment of English History, pub-

lished in 1757: "Medicine was always joined with magic; no remedy was administered without mysterious ceremony and incantation." "Enchantment is the use of a formula of words, spoken or chanted, to produce a magical effect; the utterance of a spell or charm." See Oxford Dictionary. Vol. 5, Page 142. See Exp. Index under headings "Hypnotism," "Medicine," "Materia medica," "Public Health Service," and "Pharmacy."

Rainbow.] The rainbow appears in the form of a broken arc, only because the earth cuts off the full circle from our vision. The bow of promise is a perfect circle. Thus the rainbow is the perfect Christ symbol of GOD-manifest, set in the sky to inspire us to return to perfection. See Exp. In-

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as when a lion roareth: and when he cried out, the seven thunders gave utterance to their voices.

4 And when the seven thunders had spoken, I was about to write down what they had said, when I heard a voice from Heaven, saying, "Seal up that which the seven thunders have said, and write them not."

5 Then the angel which I saw standing upon the sea, and upon the earth, lifted up his hand to Heaven,

6 and swore by Him who liveth throughout the ages, — Who created the heavens and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that time should cease to exist:

7 but in the days when the voice of the seventh angel shall begin to sound, the mystery concerning GOD shall be ended, in accordance with the Glad Tidings announced to His servants, the prophets.

8 Then the voice which I heard from Heaven again spake unto me, saying, "Go, take the little book which is open in the hand of the angel, who standeth upon the sea, and upon the earth.

9 So I went to the angel, and said unto him, "Give me the little book." And he said unto me, "Take it, and eat it up; it will make thy stomach bitter, but in thy mouth it will be as sweet as honey."

10 Then I took the little book out of the angel's hand and ate it

up; and while it was in my mouth, it was as sweet as honey, — yet as soon as I had eaten it, my stomach became bitter.

11 And a voice said to me, "Thou must further prophesy in the fall of many peoples, and nations, and languages, and kings.

CHAPTER 11.

1 And there was a reed given unto me like unto a rod, and a voice said, "Arise, and measure the temple of GOD, and the altar, and those who worship therein.

2 But omit the outer court of the temple; measure it not, for it was given to the nations: and for forty two months they will trample the holy city under foot.

3 And I will endow my two witnesses, and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4 These witnesses are the two olive trees, and the two candlesticks, who stand in the presence of the LORD¹ of the earth.

5 And if any should desire to injure them, fire proceedeth out of their mouth, and devoureth their enemies; and if anyone desire to injure them, in this manner he must inevitably perish.

6 These witnesses have power to close the heavens, so that it rain not during the days of their prophecy. And they have power over the waters to turn them to blood, and to smite the earth with every plague as often as they choose.

dex under headings "Symbolism," and "How to interpret the Scriptures."

1 LORD.] Meaning GOD, the

FATHER. See Preface, and Exp. Index under heading "LORD."

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7 And when they shall have completed their testimony, the beast which ascendeth out of the bottomless pit will make war upon them, and will overcome them and kill them.

8 And their dead bodies will lie in the street of the great city, which figuratively is designated as 'Sodom,' and 'Egypt,' where indeed their Lord was crucified.

9 And those among the peoples, and tribes, and languages, and nations will see their dead bodies for three days and a half, and will not permit their dead bodies to be laid in a tomb.

10 And those who dwell upon the earth will rejoice over them, and make merry, and send gifts to one another, because these two prophets tormented those who dwell upon the earth.

11 And after three days and a half, the breath² of life from GOD will return to them, and they will stand upon their feet, and great fear will fall upon all those who saw them."

12 And these two witnesses heard a great voice from Heaven, saying unto them, "Come up hither." And they ascended up to Heaven in a cloud; and their enemies beheld them as they vanished from sight.

13 And during that same hour there was an earthquake, and a tenth part of the city fell, and seven thousand names of men³ were destroyed by the earthquake; and the rest became terrified, and gave glory to the GOD of Heaven.

14 The second woe is past,—behold the third woe cometh quickly.

15 And the seventh angel sounded his trumpet, and loud voices were heard in Heaven, saying, "The Kingdoms of this world have become the kingdoms of our LORD, and of His Christ,⁴ and He will reign throughout the ages."

16 And the four and twenty elders who sat upon their thrones in the presence of GOD, prostrated themselves, and worshipped GOD, saying,

17 "We give thanks to Thee, O LORD GOD ALMIGHTY, the ONE who art, and wast, and art to come; because Thou hast taken Thy great power and hast reigned.

18 And the nations were angry, and Thy wrath⁵ fell, and the time came for the judgment of the dead, and to give the reward to Thy servants the prophets, and to the saints, and to those who reverence⁶ Thy name, both small and great, and to destroy those who destroy the earth.

19 Then the temple of GOD was

1 Lord.] Meaning Christ Jesus. See Preface, and Exp. Index under heading "Lord."

2 breath.] Spirit, breath, wind, are defined by the same word in the Greek.

3 names of men.] See margin of both the Authorized and Revised Versions, and Greek text.

4 Christ, or Anointed.] See Preface. Also Exp. Index under heading "Christ."

5 wrath.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

6 reverence.] One definition of reverence is fear, but this is not the true meaning in this instance, as the primary meaning of the word fear, is to dread, or to be afraid of; whilst to reverence, means, to love, and reverence is a synonym of the word love in the highest meaning of this term.

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opened in Heaven, and in His temple was seen the Ark of His Covenant:¹ and there were flashes of lightning, and peals of thunder, and voices, and an earthquake, and great hailstones.

CHAPTER 12.

1 And a great figurative sign² appeared in Heaven, — a woman clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head.

2 And she being with child, cried aloud in the travail and agony of childbirth.

3 Another figurative sign also appeared in Heaven. Behold a great fiery red dragon, having seven heads, and ten horns; and seven crowns upon his head.

4 And his tail drew a third part of the stars of the sky, and hurled them to the earth. And the dragon stood before the woman who was about to be delivered, in order to devour her child as soon as it was born.

5 And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught away to GOD, even to His throne.

6 And the woman fled into the wilderness, where she hath a place prepared by GOD, that she might

be nourished a thousand two hundred and threescore days.

7 And there was war³ in Heaven: Michael and his angels fought against the dragon, and the dragon fought, together with his satellites,

8 but prevailed not, neither was there any room found thenceforth for them in Heaven.

9 And the great dragon was cast out, that old serpent called, the devil,⁴ and Satan,⁵ who deceiveth the whole world: he was cast down to the earth, together with his satellites.

10 And I heard a loud voice in Heaven, saying, "Now is come salvation and strength, and the kingdom of our GOD, and the power of His Christ,⁶ for the accuser of our brethren is cast out, who accused them day and night in the very presence of GOD.

11 But they gained the victory over him through the blood of the lamb,⁷ and by the Glad Tidings⁸ to which they bare testimony; loving not their mortal lives, even to death.

12 Therefore rejoice, ye Heavens, and ye that dwell therein! Woe to the earth and the sea! for the Devil is come down to you having great wrath, because he

1 Covenant.] See Exp. Index under headings "Covenant," and "New Covenant."

2 sign.] And so in the Greek; not "wonder," as given in the Authorized Version.

3 war.] See Exp. Index under headings "Warfare," "Resistance versus non-resistance," "Prince of Peace," and "Preparedness."

4 devil.] evil, error, the accuser.

5 satan.] The adversary, devil, evil, the serpentine lie, ever at the

heel of Truth. See Exp. Index under headings "Evil," and "Devil."

6 Christ, or Anointed.] See Exp. Index for fuller meaning of this term.

7 blood of the Lamb.] See Exp. Index under headings "Blood of Christ," and "Symbollam."

8 Glad Tidings.] The truth regarding the true nature of SPIRIT, GOD, and His spiritual creation. See Exp. Index under this heading.

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knoweth that he hath but a short time."

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man child.

14 And to the woman was given the two wings of a great eagle, that she might fly into the desert to her place; there to be nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast forth water from his mouth like a flood after the woman, that he might cause her to be carried away by the deluge.

16 But the earth helped the woman, and the earth opened her mouth and swallowed up the deluge which the dragon had cast forth from his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remainder of her offspring who keep the commandments of GOD, and hold fast to the testimony of Christ Jesus. And the dragon stationed himself upon the sand of the sea.

CHAPTER 13.

1 And I saw a wild beast¹ rise up out of the sea, having seven heads and ten horns, and having ten crowns upon his horns, and upon his heads were blasphemous names.

2 The wild beast which I saw was like unto a leopard; his feet were like the feet of a bear; and

his mouth was like the mouth of a lion: and to the dragon he owed his power, and his throne, and his great authority.

3 And I saw that one of his heads was mortally wounded, but yet the mortal wound was healed: and the whole world followed after the beast, wondering.

4 And they worshipped the dragon which gave power to the beast, and they did homage to the beast, saying, "Who can be compared with the beast, and who is able to fight against him?"

5 And a mouth was given unto him to speak great and blasphemous things; and he was given authority to make war forty and two months.

6 And he opened his mouth in blasphemy against GOD, to blaspheme His name, and His dwelling place, and those who dwell in Heaven.

7 And authority was given him to make war with the disciples, and to overcome them: and power was given him over every tribe, and people, and nation, and language.

8 All who dwell on the earth will pay homage to him, whose names are not written in the scroll of life of the lamb, — slain since the foundation of the material world.

9 Whosoever hath ears, let him give heed.

10 Whosoever leadeth others into captivity, shall go into captivity himself: whosoever killeth with the sword,³ must himself die by the

1 devil.] The accuser-evil-the serpentine lie-error, which ever dogs the heel of TRUTH. See Exp. Index.

2 wild beast.] Greek "*tharion*."

3 sword.] See Exp. Index under

headings "Warfare," "Resistance versus non-resistance," "Prince of Peace," "Panoply," "Preparedness," "Fatherland," "Brotherhood," "Spiritual Powers," and "Master-men."

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sword. Here is where the patient endurance and understanding faith comes in.

11 Then I beheld another wild beast come out of the earth, and he had two horns like a lamb, but spake like a dragon.

12 And he exercised all the power of the first beast which preceded him, and caused the earth and those who dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders,¹ so that he maketh even fire to come down from the heavens to the earth in the sight of men.

14 And by means of these phenomena which he has power to manifest, he deceiveth those who dwell upon the earth; telling those who dwell upon the earth to make an image of the beast, who had been mortally wounded by the sword, and yet lived.

15 And he had power to give breath to the image, so that the image should both speak, and cause those who would not pay homage to it to be killed.

16 And he causeth all, both small and great, rich and poor, freeman and slave, to stamp themselves² upon their right hands, or upon their forehead:

17 so that no one might be allowed to buy or sell, unless he bear the mark, or the name of the beast, or the number which his name represents.

18 Here wisdom is needed. Let him who hath understanding compute the meaning of the number of the beast: for it is the number indicating a certain man, and his number is six hundred and sixty six.

CHAPTER 14.

1 And I looked, and behold the Lamb standing upon Mount Zion, and with him a hundred and forty four thousand, having his name³ and the name of his FATHER written on their foreheads.⁴

2 And I heard a sound issuing forth from Heaven, like as it were the sound of many waters, and like heavy peals of thunder: and the sound which I heard was like the music of harpists, playing upon their harps.

3 And they sang a new song before the throne and before the four living figures, and the elders: and no one was able to learn the song, except the hundred and forty four thousand who were redeemed from the earth.

4 These are they who were not defiled with women, for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits to GOD, and to the Lamb.

5 In their mouth, no guile was found, for they are without fault.

6 And I saw another angel fly in the midst of Heaven, having the

¹ wonders.] Seemingly miraculous phenomena, necromancy.

² stamp themselves.] Literally, that they should give to themselves.

³ name.] See Exp. Index under this heading.

⁴ "having his name and the," etc.] These words are omitted entirely from

the King James' Version, although they appear in the Revised Version. It appears to have been omitted in order to substantiate the dogma that Christ Jesus is GOD, and not as he himself said, the "son of GOD." See Exp. Index under headings "Son of GOD," "Christ," "Christ of GOD."

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Glad Tidings of immortality to proclaim unto those who dwell upon the earth, and to every nation, and tribe, and language, and people,

7 and proclaiming with a loud voice, "Love¹ GOD and give glory to Him; for the hour of His judgment² is come: and worship Him who made Heaven and earth, and the sea, and the springs of water."

8 And another, a second angel followed, saying, "Babylon is fallen, is fallen,—that great city; because she hath made all nations drink of the wine of the wrath of her fornication."

9 And a third angel followed them, proclaiming with a loud voice, "If anyone pay homage to the beast and his image, and receive the mark on his forehead, or on his hand,

10 even that one shall drink of the wine of the wrath³ of GOD, which is poured out undiluted into the cup of His indignation: and he will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb!"

11 And the smoke from their torment ascendeth up throughout the ages: and they have no rest, day nor night, who pay homage to the beast, and to his image, and those who receive the mark of his name.

12 Here is where the patient endurance of the saints is required, —those who keep the command-

ments of GOD, and the faith of Jesus."

13 And I heard a voice from Heaven, saying unto me, "Write,— 'Blessed are the dead who die in the Lord henceforth: yea, saith the SPIRIT, that they may rest from their laborious efforts: but their righteous works do follow them.'"

14 Then I looked, and behold a white cloud; and upon the cloud sat one like unto the Son of man, having a golden crown upon his head, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him who sat upon the cloud, "Thrust in thy sickle and reap, for the time for reaping has come; for the harvest of the earth is ripe."

16 And he who sat upon the cloud thrust in his sickle on the earth, and the earth was reaped.

17 Then another angel came out of the temple which is in Heaven, also having a sharp sickle.

17 And another angel came forth from the altar who had power over fire, and he cried with a loud voice to him who had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather in the clusters from the vine of the earth; for her grapes are fully ripe."

19 Then the angel thrust in his sickle into the earth and reaped the vine of the earth; and cast it

1 love.] i.e., revere, a synonym of fear. The word given in the Authorized Version carries both the meaning of reverence, or love, as well as the lower meaning of fear, or dread. Love of GOD can only be inspired by love, never by fear, for love and

fear are opposites.

2 judgment.] See Exp. Index under headings "Wrath of God," and "Judgment."

3 wrath of GOD.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

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into the great wine-press of the wrath of GOD.¹

20 And the wine-press was trodden outside of the city; and blood streamed forth from the wine-press reaching up as high as the horses' bridles, and extending for a distance of a thousand and six hundred furlongs.

CHAPTER 15.

1 Then I beheld another wonderful and marvelous symbolic portent in Heaven,—there were seven angels having the seven last plagues: because in them the wrath is summed up.

2 And I beheld as it were a sea of glass mingled with fire; and standing upon the sea with the harps of GOD in their hands were those who had come out victors over the beast, and over his image, and over his mark, and over the number of his name.

3 And they sang the song of Moses the servant of GOD, and the song of the Lamb, saying, *"Great and marvelous are Thy works, O LORD GOD, OMNIPOTENT. Just and righteous are Thy ways, THOU KING of all nations."*

4 *Who shall not love² THEE, O*

1 wrath.] See Liddell and Scott's Greek Lexicon. See Exp. Index under headings "Wrath of GOD," and "Judgment," for helpful treatise on this subject. The divine ardor, or nature of GOD, has continually the effect of separating good from evil, and of destroying evil, even as it is the very nature of light to destroy darkness.

2 love THEE.] The definition of "fear" carries both the meaning of reverence, or love, as well as the lower meaning of fear, or dread. Love of GOD can only be inspired by love, never by fear, for love and fear are

LORD,³ and glorify Thy name? For Thou alone art holy. All nations will come and pay homage before Thee, because Thy righteous judgments are made manifest."

5 After this I looked, and beheld the temple of the Tabernacle of the Covenant⁴ was opened.

6 And out from the temple came the seven⁵ angels, having the seven plagues; clothed in pure white linen, and girdled about the breasts with golden girdles.

7 And one of the four symbolic figures gave unto the seven angels the seven golden vials full of the wrath of GOD,⁶ Who liveth forever and ever.

8 And the temple was filled with smoke from the glory of GOD, and from His power: and no one was able to enter the temple until the completion of the seven plagues by the seven angels.

CHAPTER 16.

1 Then I heard a great voice out of the temple, saying to the seven⁷ angels, "Go forth and pour out the vials of the wrath of GOD¹ upon the earth."

2 And the first angel went forth and poured out his vials upon the

opposites. See Exp. Index under headings, "Love," "Fear," and "Revere."

3 LORD.] This word is only given full capitalization when it directly refers to GOD, the FATHER.

4 Covenant.] See Exp. Index under headings "Covenant," and "New Covenant."

5 seven.] Symbolic of the perfect number, or perfection.

6 wrath of GOD.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

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earth and a grievous and painful sore came upon those who have the mark of the beast, and upon those who worship his image.

3 And the second angel poured forth his vial upon the sea; and it became like the blood of a dead man: and every living creature in the sea died.

4 And the third angel poured forth his vial upon the rivers and springs of water, and they became blood.

5 And I heard the angel of the waters say, "Thou art righteous, O LORD, Who art, and wast, the HOLY ONE,¹ because Thou hast thus judged.

6 For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; thus they deserved."

7 Then I heard another voice from the altar say, "Even so, LORD GOD OMNI-POTENT, true and righteous are Thy judgments."

8 And the fourth angel poured forth his vial upon the sun; and power was given to it to scorch men with fire.

9 And mankind was scorched with great heat, and blasphemed the name of GOD who had power over these plagues: and they reformed not, to give Him glory.

10 And the fifth angel poured forth his vial upon the throne of the beast; and his kingdom became black; and they gnawed their tongues in anguish,

11 and blasphemed the GOD of Heaven because of their pains and their sores and reformed² not from their misdeeds.

12 And the sixth angel poured forth his vial upon the great river Euphrates, and the water therein was dried up so that a way might be prepared for the kings of the east.

13 Then I beheld three foul spirits issue forth from the mouth of the dragon, and from the mouth of the false prophet.

14 For they are the spirits of demons performing seeming miracles;³ spirits whose fame goeth forth to the kings of the earth, to gather them to the battle of that great day of GOD Almighty.

15 Behold I come as a thief. Blessed is he who keepeth watch and guardeth his raiment, lest he have to walk naked, and his shame be brought to light.

16 And He⁴ gathered them together at a place which is called in the Hebrew tongue Armageddon.

17 Then the seventh angel poured forth his vial into the air, and there came forth a great voice from out of the temple of Heaven, from the throne, saying, "It is finished!"

18 And there followed voices, and peals of thunder, and flashes of lightning, and a tremendous earthquake, such as has never been since mankind dwelt upon the

1 the HOLY ONE.] The Authorized Version translates this "and shalt be."

2 reformed.] See Exp. Index under heading "Repent."

3 seeming miracles.] i.e., demonstrating the phenomena of hypnotism,

spiritualism, magic, necromancy, etc.

4 He.] There is manuscript authority for both the singular and plural form of the verb, in verse 16. The Revised Version translates it "they."

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earth—so terrible was the earthquake, and so great.

19 And the great city was divided into three parts, the cities of the various nations fell: and Babylon the great was not overlooked by GOD; to give to her the cup of the wine of the fierceness of His wrath.¹

20 And every island fled away, and mountains disappeared.

21 And great hailstones weighing about a talent, fell upon mankind from heaven, and they blasphemed GOD, because of the plague of hail; for the plague thereof was exceedingly great.

CHAPTER 17.

1 Then there came one of the seven angels who had the seven vials, and talked with me, saying, "Come hither; I will shew thee the judgment² of the great whore who sitteth upon many waters;

2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

3 So he carried me away, in SPIRIT, into the wilderness: and I beheld a woman seated upon a scarlet colored beast, covered with blasphemous names, and having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and bedeck-

ed with gold, and precious stones, and pearls; and she held in her hand a golden cup full of abominations, and the filthiness of her fornication;

5 and upon her forehead was a title written, "*Mystery,³ Babylon The Great, The Mother of The Harlots and The Abominations of the Earth.*"

6 And I beheld the woman drunk with the blood of the saints, and with the blood of the witnesses of Christ Jesus: and when I looked upon her, I was filled with astonishment.

7 Then the angel said unto me, "Wherefore dost thou marvel? I will explain the mystery concerning the beast, which hath the seven heads and ten horns, upon which she is seated.

8 The beast which thou hast seen, exists, yet does not exist, and is about to come up out of the bottomless pit and go into perdition. Those who dwell upon the earth will marvel at the mystery, whose names are not written from the foundation of the universe in the book of Life—when they behold the beast that exists, yet does not exist, and yet seemeth to confront them.

9 Here is need for the mind which comprehendeth spiritual wisdom. The seven heads are seven

1 wrath.] No GOD of wrath. The Greek word "orge" commonly translated "wrath" signifies that GOD'S nature is destructive of evil, even as light dispels darkness, but not in any sense that our GOD who is LOVE, gets angry, i.e., loses control of Himself. GOD is of purer eyes than to behold evil. See Exp. Index under headings "Wrath of GOD," and "Judg-

ment." Also James, first chapter.

2 judgment.] See Exp. Index for helpful treatise on this subject.

3 mystery.] All sin is veiled in the mystery of ignorance, and mortal material creation, so-called, is the sum total of all ignorance. See Exp. Index under headings "Heaven," "World (carnal)," "Genesis," "Matter," "Adam," and "Mortal."

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mountains upon which the woman sitteth.

10 And there are seven kings: five of them have fallen, one is reigning, and the other is not yet come; and when he cometh, he must continue for a short space.

11 But the beast which exists, yet does not exist, even he is the eighth, yet is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which as yet have received no kingdom, but receive power as kings for one hour with the beast.

13 These have one purpose, and they give their power and authority to the beast.

14 These will make war against the Lamb; but the Lamb will overcome them: (for he is Lord¹ of lords, and King of kings,) and those who are with him are called, and chosen, and faithful."

15 And the angel then said unto me, "The waters which thou hast seen, upon which the whore sitteth, are peoples, and multitudes, and nations and tongues.

16 And the ten horns which thou hast seen, and the beast, — these will hate the harlot, and will make her desolate, and strip her naked, and will eat her flesh, and burn her with fire.

17 For GOD hath put it into their hearts to execute His purpose,—even to carry out a common purpose, and to give their kingdom to the beast, till the words of GOD shall be fulfilled.

18 And the woman which thou hast seen, is that great city, which holdeth sovereignty over the kings of the earth.

CHAPTER 18.

1 And after these things had taken place I saw another angel come down from Heaven, having great power; and the earth was illumined with his glory.

2 And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of demons,¹ and the haunt of every impure thought, and the haunt of every foul and detestable bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her luxuries."

4 Then I heard another voice from Heaven, saying, "Come out from her, my people, that ye be not partakers of her sins, and that ye may not receive her plagues.

5 For her sins have reached even unto Heaven, and GOD hath not forgotten her iniquities.

6 Reward her, even as she hath rewarded you, and repay double unto her, according to her works: in the cup which she hath mixed for you, mix for her a double portion.

7 To the extent which she hath glorified herself, and lived luxuriously, to that extent bring tor-

¹ Lord.] Referring to Christ. The word lord is only given full capitalization when it refers directly to GOD, the FATHER. See Exp. Index under

headings "LORD," and "Lord."

¹ demons.] devils-evil. See Exp. Index under headings "Devil," and "Evil."

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ment and sorrow upon her: for she hath said in her heart, 'I sit, a queen, and am no widow; and shall see no sorrow.'

8 Therefore in one day shall her plagues overtake her — death, and mourning, and famine; and she shall be utterly consumed with fire, for strong is the LORD GOD who judgeth¹ her.

9 And the kings of the earth who have committed fornication and lived in luxury with her, will mourn and lament over her downfall when they witness the smoke of her burning;

10 standing afar off, for fear of the torment, and saying, 'Alas! Alas! that great city Babylon, that mighty city! for in one hour hath judgment come upon thee.'

11 And the merchants of the earth weep and mourn over her; for no one buyeth their merchandise any more;

12 their merchandise of gold, and silver, and precious stones, and pearls; their merchandise of purple, of fine linen, of silk, of scarlet; of all kinds of aromatic woods, of all manner of ivory vessels, and all manner of vessels made of valuable wood, or brass, or iron, or marble;

13 their merchandise of cinnamon, of perfumes and ointments, of frankincense, of wine, of oil, of fine flour and wheat: of cattle and sheep, of horses, of chariots, and of the bodies and lives of men.

14 And the fruits which thy soul craveth after have departed

from thee, and all the dainty and luxurious things are lost to thee, and thou shalt not find them any more at all.

15 The merchants who dealt in these things; who were enriched by her, will stand afar off for fear of the torment she is undergoing, —weeping and wailing, and saying,

16 'Alas! Alas! that great city, which was clothed in purple and fine linen, and scarlet, and bedecked with gold, and precious stones, and pearls;

17 for in one hour, such great riches² have been brought to nought.' And all the shipmasters, and every voyager, and every sailor, and all those who earned their living from the sea, stood afar off,

18 and cried aloud, when they saw the smoke of the burning city, saying, 'What city can compare with this great city?'

19 And they threw dust upon their heads, and weeping and wailing cried, saying, 'Alas! Alas! that great city, whereby all who owned ships in the sea were enriched by reason of her magnificence! for in one hour is she made desolate.'

20 Rejoice over her, thou Heaven, and ye holy apostles³ and prophets, for GOD hath avenged you upon her."

21 And a mighty angel then took up a stone, like a great millstone, and cast it into the sea, saying, "Thus with violence will that great city Babylon be overthrown, and be found no more at all.

¹ judgeth.] See Exp. Index under headings "Judgment," and "Wrath of GOD."

² riches.] See Exp. Index under

headings "Riches," and "Matter."

³ apostles.] Equivalent to missionaries, in the broadest sense of the term.

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22 And the sound of the harpists, and of musicians, and of flute players, and of trumpeteers, shall never again be heard in thee; and no craftsman of any craft whatsoever, shall ever again be found in thee; nor shall the sound of a millstone ever again be heard.

23 The light of a lamp shall no more shine in thee; the voice of bridegroom and of bride shall no more be heard in thee: for thy merchants were the great men of the earth; for all nations were deluded by the phenomena of thy various enchantments.¹

24 And in her was found the blood of prophets, and of holy people, and all those who have been martyred upon the earth.

CHAPTER 19.

1 And after these things I heard a great voice, as from a vast multitude of people in Heaven, saying, "Hallelujah! salvation, and glory, and honor and power, unto the LORD² our GOD!

2 For true and righteous are His judgments:³ for He hath judged the great whore who corrupted the earth with her fornication, and avenged the blood of His servants shed by her hands."

3 And again they shouted, "Hallelujah!" And the smoke of her

burning ascended, throughout the ages.

4 Then the four and twenty elders, and the four symbolic figures bowed down and worshipped GOD, who sat upon the throne, saying, "Amen; Hallelujah!"

5 And a voice issued forth from the throne, saying, "*Praise our GOD, all ye His servants, and ye who love HIM, both small and great.*"

6 And I heard as it were the voice of a great multitude, and as the sound of many waters, and as the noise of mighty thunderings, saying, "Hallelujah! for the LORD GOD OMNI-POTENT, reigneth.

7 Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."

8 And to her it was granted that she should be arrayed in fine linen, clean and white: for the white linen⁴ signifies the righteousness⁵ of the holy.

9 Then the angel said unto me, "Write,—Blessed are those who are invited to the marriage supper of the Lamb," and he also said, These are the true sayings of GOD."

10 And I bowed down at his feet to worship him,—but he said unto me, "See that thou do it not: for

1 drug enchantments.] Gr. *pharmaketa*. In plain English, *pharmacy*. See any unabridged dictionary or Greek Lexicon. Drug compounders in ancient, as well as present times, combined their efforts to make their potions effective by spell-binding enchantments, i.e., use of accompanying suggestions, such as vigorous shaking, etc. According to Young's Bible Dictionary the full meaning of the Greek word *pharmaketa*, (translated sorcerers) is, *enchantment with drugs*. See Exp. Index under headings "Hypno-

tism," "Materia medica," "Pharmacy," "Medicine," and "Public Health Service."

2 LORD.] Referring to GOD, the FATHER.

3 judgments.] See Exp. Index under headings "Wrath of GOD," and "Judgment."

4 white linen.] Symbolic figure. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

5 righteousness.] See Exp. Index under heading "Righteousness."

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I am a fellow-servant like thyself, and one of thy brethren who have received the testimony of Jesus: worship GOD alone: for the testimony presented by Jesus is the spirit of prophecy."

11 Then I saw Heaven opened, and behold, a white horse; and he who sat thereon was called, "Faithful" and "True," and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire; upon his head were many crowns, and he bore a name which no one comprehendeth, save he himself.

13 And he was clothed with a garment dipped in blood: and his name is called, "The Logos¹ of GOD."

14 And the armies in Heaven followed him upon white horses,² clothed in fine linen;² white and clean.

15 And out of his mouth issueth a sharp two-edged sword with which to smite the nations: and he will rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of ALMIGHTY GOD.

16 Upon his vesture, and upon his thigh there was a name written, "King of kings, and Lord of lords."

17 And I beheld an angel standing in the sun; and he cried with a loud voice, saying to all the birds

that fly in the midst of Heaven, "Come and gather yourselves together to the great supper of GOD."

18 that ye may eat the flesh of kings, and the flesh of commanders; the flesh of mighty men; the flesh of horses, and the flesh of those who sit upon them: also the flesh of all mankind, both freeman and slave, both small and great."

19 Then I saw the beast, and the kings of the earth and their armies, assembled together to make war against him who sat upon the white horse, and against his army.

20 And the beast was captured, and with him the false prophet who performed the signs of necromancy⁴ in his presence, — with which he deluded those who received the mark of the beast and who pay homage to his image: these two were cast alive into a lake of fire, burning with brimstone.

21 And the remnant of them were slain with the sword of him who sat upon the white horse, whose sword issueth forth from his mouth: and all the birds of the air fed upon their flesh.

CHAPTER 20.

1 And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold upon the

¹ Logos.] i.e., God-Idea, or Christ. See Exp. Index under heading "Logos."

² white horses; fine linen.] Typical symbolic figures. See Exp. Index under headings "Symbolism," and "How to Interpret the Scriptures."

³ LORD.] The word LORD is only given full capitalization when it directly refers to GOD the FATHER,

but not as in this instance where it refers to the Son. See Preface and Exp. Index under headings "LORD," and "Lord."

⁴ necromancy.] synonymous with hypnotism-mesmerism-witchcraft - sorcery, etc. See under heading "Medicine," "Pharmacy," "Hypnotism," and "Materia-medica."

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dragon, (that old serpent, who is the devil,¹ or satan,) and bound him a thousand years,

3 and cast him into the bottomless pit, and shut him up, and set a seal upon it that he might deceive the nations no more until the thousand years should be ended: after which he must be loosed for a short period.

4 And I beheld thrones, and those who sat thereon: and judgment² was given them: and I saw the persons of those who were beheaded for bearing witness to Jesus, and to the message of GOD, —even those who had not bowed down to the beast, neither to his image, nor had received his mark in their foreheads nor on their hands; and they lived and reigned with the Christ for a thousand years.

5 But the rest of the dead lived not, until the thousand years were ended. This is the first resurrection.

6 Blessed and holy is he who hath part in the first resurrection: over such the second death hath no power, but they will be priests of GOD, and of Christ, and will reign with him for a thousand years.

7 And at the expiration of the thousand years, satan will be loosed from his prison,

8 and will go forth to deceive the nations which are in the four quarters of the earth — Gog and

Magog, to assemble them to battle: the number of whom is as the sand upon the seashore.

9 They went up over the whole breadth of the earth, and compassed about the camp of those who are holy, and the beloved city. Then fire came down from Heaven and consumed them.

10 And the devil who had deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they will be tormented day and night throughout the ages.

11 Then I saw a great white throne, and Him who sat thereon; from whose face the mortal earth and sky fled away, and there was found no place for either of them.

12 And I beheld the dead, both high and low, standing before GOD; and the books were opened: and another book was also opened, which is the book of Life: and the dead were judged by those things which were written in the books, according to their deeds.

13 The sea also gave up the dead which were in it; and death and hades gave up the dead which were in them: and everyone was judged according to his works.¹

14 Death and hades² were cast into the lake of fire. This is the second death—the lake of fire.

15 And whosoever was not found written in the book of Life, was cast into the lake of fire.

1 devil.] satan, accuser, adversary, evil, error; the serpentine lie which ever dogs the footsteps of Truth. See Exp. Index under headings "Devil," and "Evil."

2 judgment.] i.e., corrective power. See Exp. Index under heading "Judgment."

1 works.] See Exp. Index under headings "Righteousness," "Proof," "Atonement and At-one-ment," and "Vicarious Atonement."

2 hades.] the grave. See Exp. Index. Also under headings "Hell," and "Gehenna."

REVELATION

CHAPTER 21.

1 And I beheld a *New Heaven* and a *New Earth*,¹ for the former heaven and the former earth had vanished away; and the sea had ceased to exist.

2 And I, John, beheld the holy city, the *New Jerusalem*, coming down from GOD out of Heaven; prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying, "Behold the tabernacle of GOD is with men, and He will dwell with them, and they will be his people, and GOD Himself will be with them, and be their GOD.

4 And GOD will wipe away all tears from their eyes; and there will be no more death, neither sorrow, nor crying; neither will there be any more pain; because the former things have passed away."

5 Then He who sat upon the throne said, "Behold I make all things new." And He said to me, "Write; for these words are faithful and true."

6 He also said to me, "It is finished. I am ALPHA and OMEGA, the beginning and the end. To him who is athirst, I will give the water of Life freely.

7 Whosoever overcometh will inherit these things; and I will be his GOD, and he shall be My Son.

8 But the cowards and unbelievers, and degraded, and murder-

ers, and immoral, and drug enchanters,² and idolaters, and all liars will have their portion in the lake which burneth with fire and brimstone; which is the second death."

9 Then there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, and I will shew thee the Bride, the wife of the Lamb."

10 And he carried me away in Spirit to a great and high mountain, and shewed me that great city, the holy *Jerusalem*, descending out of Heaven from GOD, and

11 manifesting the glory of GOD. Her lustre was like that of a stone most precious, even like a jasper,—transparent as crystal;

12 and having a great high wall, in which were twelve gates. At these gates stood twelve angels, and upon the gates were names inscribed, which are the names of the twelve tribes of the children of Israel.

13 On the east were three gates, on the north three gates, on the south three gates, and on the west three gates.

14 The wall of the city had twelve foundations, and in them were the names of the twelve Apostles of the Lamb.

15 And he who spoke to me had a golden reed to measure the city.

1 New Heaven and New Earth.] See Exp. Index under headings "Spiritual," "Heaven," "Kingdom of Heaven," "World (carnal)," "Mortal," and "Matter."

2 drug enchanters.] The Greek *pharmakeus*, in plain English, *pharmacist*, or "an enchanter with drugs," as Young's Bible concordance translates

it. As enchantment, sorcery, or hypnotism, and the practice of medicine are but part of one system, the use of this phrase is well justified by the text, for medical practice is sorcery, neither more nor less. See Exp. Index under headings "Hypnotism," "Medicine," "Pharmacy," "Materia Medica," and "Public Health Service."

REVELATION

and its gates, and its walls.

16 The city itself lieth four-square, the length and breadth being the same. And he measured the city with the reed, and it measured twelve thousand furlongs. Her length, and breadth, and the height, being the same.

17 And he measured her wall,—an hundred and forty and four cubits¹ the measure of a man,—that is, of an angel.¹

18 And her wall was composed of jasper, and the city itself of pure gold, resembling transparent glass.

19 The foundations of the walls of the city were adorned with every kind of precious stone. The first foundation was composed of jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst.

21 The twelve gates were twelve pearls; each one of the several gates being a single pearl: and the street of the city was composed of pure gold, transparent as glass.

22 And I saw no temple therein; for the LORD GOD OMNIPOTENT, and the Lamb are the temple thereof.

23 And the city hath no need

of the sun, neither of the moon, to illumine her: for the glory of GOD illumines her, and the Lamb is the light thereof.

24 And the nations will walk by means of her light: and the kings of the earth will bring their honor and glory into her.

25 And her gates will not be shut at all by day: for there will be no night there.

26 And they will bring the glory and honor of the nations into her.

27 And there shall in no wise enter into her² anything that defileth, neither anything that is an abomination, nor any lie: but only those whose names are written in the Lamb's book of Life.

CHAPTER 22.

1 And he shewed me the river of the water of Life, in the midst of the street of the city, transparent as crystal, proceeding out of the throne of GOD, and of the Lamb.³

2 And on either side of the river was there a tree of Life, which bare twelve kinds of fruit, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there will be no more anything that is accursed: the throne of GOD and of the Lamb will be therein, and His servants will serve Him.

4 And they will see His face,

1 angel.] i.e., of a spiritual individuality. See Exp. Index under headings "Spiritual individuality versus human personality," "Christ," "Son of Christ," "Symbolism," and "Adam."

2 her.] Not "it." The *New Jerusalem* is described throughout the chapter in the feminine, by the word "her."

3 The original manuscript, having no punctuation, no spacing between words, and no verse and chapter divisions, explains the erroneous arrangement of verse 1 and 2, by careless transcribers. The above re-arrangement restores the literal sense of the verses. See John 9:3, 4.

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and His name¹ will be in their foreheads.

5 And there will be no night there, nor need of any lamps, or sunlight; for the LORD GOD will shine upon them, and they will reign throughout the ages.

6 Then the angel said unto me, "These sayings are faithful and true; and the LORD GOD of the holy prophets sent His angel to shew unto His servants the things which must shortly come to pass.

7 Behold! I come quickly: blessed are they who keep the words of the prophecy of this book."

8 And I John beheld these things and heard them. And when I had heard and seen them. I bowed down before the feet of the angel who had shewn me these things, to worship him.

9 Then he said unto me, "See that thou do it not; for I am thy fellow-servant, and a fellow-servant of thy brethren, the prophets, and of those who obey the teachings of this book. Worship GOD, and GOD only."

10 Then he said unto me, "Seal not the words of the prophecy contained in this book, for the time is at hand.

11 Whosoever is unjust, let him continue to be unjust; and whoso-

ever is filthy, let him continue to be filthy; and whosoever is holy, let him continue to be holy.

12 Behold! I come quickly, and my reward is with me, to render to everyone according to his works."

13 I am ALPHA and OMEGA, the beginning and the end, the first and the last.

14 Blessed are those who keep His commandments, that they may have right to the tree of Life, and may enter through the gates into the city.

15 For on the outside, are the impure, and the drug enchanters,² and the immoral, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify to you concerning these things in the various congregations. I am the root and the off-spring of David,—the bright and morning star.

17 And the SPIRIT and the Bride say, 'Come,' And let him that heareth say, 'Come.' And let him who is athirst come. And whosoever will let him drink of the water of Life freely."

18 I testify to everyone who heareth the words of the prophecy of this book, that if anyone add to them, GOD will add unto him

1 His name.] Referring to GOD. See Rev. 14:1 and footnotes. See Exp. Index under heading "Name."

2 drug enchanters.] Greek *pharmakos*. Lit., pharmacist, medical doctor. The Greek word *pharmakos*, translated, "sorcerers," signifies "enchanters with drugs," according to Young's Bible Dictionary, and according to Strong's Concordance this Greek word signifies a *Pharmacist* or one who treats medicinally. In ancient times

the so-called doctor and pharmacist were one, and various enchantments were and are supposed to add potency by spell binding. An enchanter is one who invests with magical powers or properties; hence a drug enchanter is a person who is supposed to invest or endow drugs with magical powers or properties. See Exp. Index under headings "Hypnotism," "Pharmacy," "Materia Medica," "Sorcery," and "Public Health and Service."

REVELATION

the plagues recorded in this book.

19 And if anyone take away from the words of the book of this prophecy, GOD will take away his portion in the tree of Life, and his portion out of the holy city, which have been described in this book.

20 He who testifieth concerning these things, saith, "Surely I come quickly." Amen. Even so, come, Lord Jesus.

21 The grace of our Lord¹ Jesus Christ be with you all. Amen.

¹ Lord.] The word is only given full capitalization when it directly re-

fers to GOD, the FATHER.

SUBSCRIPTON IN CODEX ALEXANDRUS.

APOCALYPSE OF JOHN.

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BROTHERHOOD
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ABEL. From the Hebrew, hebel, a breath, transitoriness.

As in the case of the word translated Adam and most other Hebrew proper names, the meaning of the word "Abel," mentioned in the Scriptural narrative, has a spiritual and figurative significance which is plainly intelligible to the pure in heart.

See also under headings "*Adam,*" *How to interpret the Scriptures,*" and "*Symbolism.*"

ABSOLUTION (of sins). See Exp. Index under headings "*Atonement and at-one-ment,*" "*Vicarious atonement,*" "*Sacrifice,*" "*Baptism,*" "*Salvation (The way of),*" "*Age lasting punishment,*" and "*Propitiation.*" See also "*Science and Health, with Key to the Scriptures*" by Mary Baker Eddy, page 339-40: 291-2:497:296.

ADAM. In the original text of the book of Genesis, in the second account of creation, beginning with Chapter 2, Verse 6, appears the Hebrew word *adham*, usually preceded by the Hebrew definite article "the." This word literally means "red earth." The translators have sometimes rendered it "the man," and sometimes "Adam." It may be positively affirmed that the word was never originally intended to be used as a proper name, but rather as an appellative noun. As history unfolded, the word *adham* was utilized as a proper name, but its primary significance of "red earth," i.e., dust, is what we desire to call to the attention of our readers.

In ancient days there was no punctuation used in manuscript writings, no verse or chapter divisions, no spacing between words; hence it was but an arbitrary decision of a scholar of a later century which caused the chapters of the Scriptural Writings to be divided as they now appear in the so-called Authorized Version.

The first account of creation is the spiritual record, and properly ends at Genesis 2:5, where the division between Chapters I and II should have been made. It is well to note carefully this fact in seeking spiritual light on this most important subject, lest we confuse the second, or material record of creation, with the first account, and so lose our way in the labyrinth of materialism. The origin, nature, and characteristics of spiritual man, and the explanation of the phenomenon known as mortal, material, physical man, are definitely described under various Exp. Index headings.

See chapter on "Genesis" and Creation," in "*Science and Health, with Key to the Scriptures,*" by Mary Baker Eddy.

See Exp. Index under headings "Man (mortal)," "Man (spiritual)," "*Eden,*" "*Matter,*" "*Reality,*" "*Punctuation,*" "*Spiritual individuality versus Human personality,*" "*Ontology,*" "*Abel,*" and "*Carnal selfhood.*"

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ADULTERY. Adultery in its broadest sense means to adulterate, or to debase. The law of GOD is "*Thou shalt not commit adultery.*" In other words, Thou shalt not will to adulterate or debase anything that GOD has made. This law applies equally to men and women. If it is bad to be an adulteress, it is *equally* bad to be an adulterer; both are in the same class and state of consciousness. It is evidently necessary for men particularly to recognize this fact, especially regarding sexual phases of adultery. In the sight of GOD there can be and is but one standard of purity and righteousness.

Moreover adultery should be just as much condemned among married people as among those who are unmarried. Humanly speaking, marriage is not for the purpose of licensing people to become sensualists. A new and more spiritual conception of marriage must replace the old.

Adultery has many phases; sexual adultery is but one form of it. Any thing conceived of as opposite to SPIRIT, GOD, GOOD, may be described as adultery. Adultery in its fuller sense signifies whatever debases or adulterates. Whatsoever is unlike SPIRIT-GOD and His spiritual manifestation may be described as adultery whether it be in thought, word or deed.

"Blessed are the pure in heart for they shall see GOD," i.e., see only SPIRIT, GOOD.

See also under headings "*Spiritual individuality versus Human personality,*" "*Reality,*" "*Truth,*" "*Spirit*" and "*Spiritual.*"

AGE CONTINUING PUNISHMENT (Gr. Aionian). Not "everlasting" or "eternal punishment" as in the so-called Authorized Version.

"The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness."

(From "Science and Health with Key to the Scriptures" by Mary Baker Eddy, P. 339: Lines 1-4.)

"Science unfolds the eternal verity, that man is the spiritual, eternal reflection of GOD.

"Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal.

"The so-called pleasures and pains of matter perish, and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must lose all satisfaction in error and sin in order to part with them.

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"Whether mortals will learn this sooner or later, and how long they will suffer the pangs of destruction, depends upon the tenacity of error."

(From "Science and Health with Key to the Scriptures" by Mary Baker Eddy. P. 296, Lines 2-21.)

"And Philip said, 'Must men and women suffer in the flames because they have not found the way of life?'"

"And Jesus said, 'The fire purifies. The chemist throws into the fire the ores that hold all kinds of dross.'"

"The useless metal seems to be consumed; but not a grain of gold is lost."

"There is no man that has not in him gold that cannot be destroyed."

"The evil things of men are all consumed in fire; the gold survives."

"Among the Jews were many who had been waiting for the Christ to come, and they regarded John as Christ."

"But to their questions John replied, 'In water I do cleanse, symbolic of the cleansing of the soul; but when he comes who is to come, lo, he will cleanse in Holy Breath' and purify in fire."

"His fan is in his hand, and he will separate the wheat and chaff; will throw the chaff away, but garner every grain of wheat."

"As many as confessed their sins, and turned from evil ways to ways of right, the harbinger baptized, symbolic of the blotting out of sins by righteousness." *

1 Holy Breath.] Holy Ghost, i.e., holy SPIRIT-truth. See Exp. Index under heading "Holy Ghost."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The refining process of the gold, and the threshing process of the wheat goes on throughout the ages of time, and continues until the purging is complete from the dross and the chaff, but in no case does it signify a never ending punishment, or that the gold or wheat are ever touched by the fire.

Various writers of so-called sacred literature sometimes attribute to the will or activity of GOD, or of Christ, that which is but the reflex activity of evil, alias mortal mind; an activity that does not proceed from GOD, even though it may appear to human sense to do so; rather is it the effect produced by turning from GOD, like the dire distress that befell the prodigal son when he turned from his father. See Exp. Index also under headings "Wrath of God," "Judgment," "Atonement and At-One-Ment," "Hell," "Gehenna," "Righteousness," and "Hades."

See Exp. Index also under headings "Salvation (The Way of)" and "Atonement and At-one-ment."

APOSTLE. One sent by another. The meaning of "apostle" is

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equivalent to missionary in the broadest sense of that term; it signifies one sent forth to serve whenever there is work to be done.

APPOINT—APPOINTED. The word "ordain," as indicating a rite of ordination, is not correctly used in connection with the supposed ordination of apostles and elders, or to institute ritual observances.

The King James' Version often uses the term "ordain," although the word in the Greek merely signifies appoint.

In the formation of the early Christian assemblies Paul no doubt selected in some instances certain of the Christian believers who were fitted to fill the various positions necessary to organized work, such as presiding elder or chairman, etc. It is evident that he did not do even this in many instances, as the records show that elections were made by the people themselves by means of a democratic vote. See also under headings "Ordination," "Elders" and "Canonization."

AQUARIAN GOSPEL OF JESUS THE CHRIST (THE). "Who wrote 'The Aquarian Gospel,' so extensively quoted in this Explanatory Index? In the publishers foreword to The Aquarian Gospel this answer to the query is given. 'Levi: by this name the writer was known. To the masters he was a master; to the world he was known as an independent thinker, a seer, and a preacher of righteousness.'

"From whence came the information which enabled Levi to write this book? This is the most difficult of all the questions to answer for the comprehension of people not familiar with spiritual law, but those who have entered into spiritual consciousness will comprehend."

(From Publishers Foreword.)

This book is a spiritually inspired answer to many questions over which professing Christendom has split itself into contending factions; and so Christlike is it in its clear and simple presentation of scientific and religious truth that any question involving its historical accuracy is of minor importance.

It is a recognized fact among meta-physicians that the past, present, and future may be read by Seers, and the writer has no reason to doubt the inspiration of a considerable portion of the writings as set forth in this Gospel.

It may be said however, that The People's New Covenant Version of the Scriptural writings is based on the premise of "The Scientific Statement of Being," as given in "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 468, which reads as follows, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for GOD is All in All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is GOD, and man in His image and likeness. Therefore man is not material; he is spiritual."

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No person or organization however has authorized this translation of the New Covenant or is responsible for the views set forth therein.

The translator does *not* accept the Aquarian Gospel in its entirety, or the deductions made by its author on *many* subjects, but whenever he finds truth, he is glad to recognize it and profit by it.

There are a large number of books on philosophy and mysticism, scientific articles, and other works of interest, which present many ideas which have permanently helped humanity to a higher realization of GOD and His spiritual universe.

Such portions of these books, as are truthful, are helpful. They help the student to leave the winding paths in which they have been losing their way, and to get on the straight and narrow road, the royal road to Truth.

When one knows the truth about GOD and man, one will find in such a book as "The Aquarian Gospel of Jesus the Christ," teachings that inspire, enlighten and heal, even if every word be not inspired.

ATONEMENT AND AT-ONE-MENT. The word atonement, (from *Katallagee*, reconciliation) is found only once rendered "atonement" in the King James' Version (Rom. 5:11), and evidently has the old English sense of at-one-ment attached to it.

The word however has a dual significance. The atoning sacrifice which was part of the Old Covenant ritual, indicates that the letting go, or sacrifice of whatever separates us from GOD, enables us to realize our spiritual at-one-ment with GOD, thus revealing the dual meaning of the word atonement. This at-one-ment constitutes the only possible absolution of sin. Sin is condemned, as in the symbolic sin offering, and is cast out into the wilderness of error. In no sense does the word "atonement," as used in the Scriptures, signify a vicarious sacrifice or atonement.

The Master Metaphysician's teaching indicates that we should "work out our own salvation," and that each and every one of us should take up his own cross and follow him back to our original spiritual estate by the metaphysical way which he indicated.

Complete consecration of oneself to GOD and His manifestation (symbolized in the Old Covenant ritual by the meat and burnt offering), brings about the realization of at-one-ment with GOD, and this is the only reconciliation acceptable to GOD.

There is no judgment, present or future, to one who is fully panoplied in the shining armor of spiritual righteousness. Too long has the fallacy that mankind are saved through a vicarious atonement been allowed to obscure spiritual truth.

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The Saviour came to demonstrate the sovereign possibilities of spiritual man through obedience to GOD'S metaphysical and ethical law; mortality, the cross, and the grave were the problems to be overcome through this spiritual law: the human Jesus came voluntarily face to face with death, and proved by demonstration that death is not of GOD, but of evil.

The vicarious atonement theory is that salvation can be won through blind belief in a crucified saviour—as an atoning sacrifice—a theory long promulgated by orthodox ecclesiasticism and accepted by many as a very easy and ready means of salvation. This dogma, however, totally disregards the command of Christ Jesus, that those who would follow him must work out their salvation individually, by taking up their own cross and following in his footsteps up to the throne of glory, and so bring about their complete transformation through individual demonstration. By utilization of the spiritual, metaphysical law and the ethics of GOD'S Golden Rule, the errors of sin, sickness and ultimately death itself can be relegated to oblivion.

Therefore it can readily be seen how fallacious a dogma vicarious atonement is, for it encourages man to attempt to shirk his individual responsibility and shift his lack of demonstration of sovereignty on one who long ago showed us how we can and must do our own work. Confession and absolution in their absolute spiritual meaning are synonymous with complete reformation from not only sin but from mortality itself.

"And Jesus said to them, 'With much delight I speak to you concerning life—the brotherhood of life.

"'The universal GOD is one, yet He is more than one; all real things are GOD; all things are one.'"

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The true comprehension of GOD, reveals GOD as expressed in manifestation, i.e., in spiritual man and universe, but not in so-called material man and nature.

"The idea of atonement is now altering. No longer does a view of GOD as a jealous, one may almost say a savage GOD, sacrificing his dearly beloved Son, appeal to us."

(From "Life Understood" by F. L. Rawson, M. I. E. E., of London, P. 47.

"The time is not distant when the ordinary theological views of atonement will undergo a great change,—a change as radical as that which has come over popular opinions in regard to predestination and future punishment."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy, Page 24, Lines 15-19.)

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"Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement—in the *at-one-ment* with GOD,—for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy. P. 19, Lines 17-24.)

See Exp. Index under headings "Vicarious atonement," "Resurrection," "Propitiation," "Dogma," "Gospel," "Glad Tidings," "Panoply," "Righteousness," "Salvation (the way of)," "Repentance," "Metaphysics," and "Ontology." See Preface also on this subject.

AUTHORSHIP. In vain, O Author, you suppose you are the author of your productions.

Eternally their truths have been around us, and you are only the instrument by which they passed into our understanding.

Alexei Tolstoi

BAPTISM (OF FIRE). The "baptism of fire," mentioned in the Scriptures is a figurative symbol of the fiery ordeal which mortals pass through before the "Old man and his deeds" are put off. Like "silver tried in the fire, purified seven times," it symbolizes the cleansing of the soul.

It is necessary that the dross of mortal sense and materiality be purged away in order that the reality of spiritual character may be found clad in the divine likeness. This fiery baptism, however, is only to be understood in its symbolic sense, although the symbolic figure has direct reference to actual fiery experiences of every description, which, to sense testimony, seem very real.

It is just as logical to demand that one undergo a literal baptism of fire, as to believe that one's salvation depends upon a literal baptism of water. Nevertheless the "baptism of fire" means exactly what it implies.

Straining out gnats and swallowing camels is too often indicative of ritualistic religion, and this phase of Pharisaism has been the bane of Christendom.

"And Phillip said, 'Must men and women suffer in the flames because they have not found the way of life?'

"And Jesus said, 'The fire purifies. The chemist throws into the fire the ores that hold all kinds of dross.'

"The useless metal seems to be consumed; but not a grain of gold is lost.'

"There is no man that has not in him, gold that cannot be destroyed.

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"The evil things of men are all consumed in fire; the gold survives." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Baptism of Water," "Baptism of SPIRIT-truth," and "Baptism of SPIRIT."

BAPTISM (OF WATER). Symbol of purity and righteousness. To immerse in water.

A symbolic, or figurative ritual indicating the necessity for purification, or cleansing from sin, or mortality.

All must be purged from the mortal sense of things (as this symbol indicates) before salvation is possible, and this can only be realized as we let go of all that is false and follow in the *Christ way* up to the throne of glory.

The only real baptism is the purification resulting from immersion in the water of LIFE, of SPIRIT, GOD. Hence symbolic baptism, like other rituals, is but the figurative reminder of a spiritual reality—and only helpful as spiritual living is the outcome.

A ritual of itself is mere mockery, if the spiritual condition it symbolizes be lacking. (See Matt. 25.)

Jesus himself submitted to this symbolic rite, in the ascending scale out of symbolic ritualism into the realm of reality, of SPIRIT, GOD.

He, however, baptized no one, if the Scriptural record be true, although his approval of it was given as a "suffer it to be so" reminder.

The Great Teacher himself (having passed out of the symbolic stage, so far as he was concerned) baptized with the Holy Ghost, i. e., SPIRIT-truth.

To be spiritually baptized is to possess the actual qualities signified by the symbol. In this baptism "the old man (of mortality) and his deeds" entirely disappears,—and not until this is accomplished is the baptism complete.

However, until the new birth of SPIRIT has dawned upon one, the ritualistic symbolic reminder may doubtless serve a useful purpose,—unless the letter of the ritual be confounded with Christly living.

It is, therefore of paramount importance to realize that "as we rise the symbols disappear," and they must disappear if we would rise.

Baptism, as well as communion and circumcision, must be of the heart, and not a mere symbolic rite, if it is to be of any avail.

To this fact all Christendom should agree, and so be united in the spiritual brotherhood of men. Then there would be no need of any controversy between Christian brethren respecting the rite of baptism, or should there be of any other ritualistic reminder, for too long have zealots, bestowing undue importance for or against certain symbolic rites, contended with brother Christians,—crucifying afresh the Divine Ideal or Christ.

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Let those who wish utilize the symbols which they may find helpful along the way, and assuredly one's own consciousness is alone able to determine what is helpful and when,—then as they rise spiritually, the symbolic rites will give place to that which they typify.

"This rite of cleansing is a preparation rite and they who thus are cleansed comprise the Church of Purity.

"And you shall say, 'You men of Israel, hear; Reform and wash; become the sons of purity, and you shall be forgiven.'

" 'This rite of cleansing and this church are but symbolic of the cleansing of the soul by purity in life, and of the kingdom of the soul, which does not come with outward show, but is the church within.' "

"Among the Jews were many who had been waiting for the Christ to come, and they regarded John as Christ.

"But to their questions John replied, 'In water I do cleanse, symbolic of the cleansing of the soul; but when he comes who is to come, lo, he will cleanse in Holy Breath (Holy SPIRIT-truth) and purify in fire. His fan is in his hand, and he will separate the wheat and chaff; will throw the chaff away, but garner every grain of wheat.' "

*From "Aquarian Gospel," etc., page 4, Exp. Index.

(1) Note. The words in brackets are interpolated. See Exp. Index also under heading "Holy Ghost."

"When John saw Jesus standing with the throng he said, 'Behold the King who cometh in the name of GOD.'

"And Jesus said to John, 'I would be washed in water as a symbol of the cleansing of the soul.'

"And John replied, 'You do not need to wash, for you are pure in thought, and word, and deed. And if you need to wash I am not worthy to perform the rite.'

"And Jesus said, 'I come to be a pattern for the sons of men, and what I bid them do, that I must do; and all men must be washed symbolic of the cleansing of the soul.'

"Now Jesus went his way, and John preached to the multitude.

"As many as confessed their sins, and turned from evil way to ways of right, the harbinger baptized, symbolic of the blotting out of sins by righteousness." *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

"And again, I John, asked the Lord: "Can man be saved through the baptism of John without your baptism?" And the Lord answered: "Unless I shall baptize in forgiveness of sins, no one can see the kingdom of heaven by the baptism of water; because I am the bread of life descending from the Seventh heaven, and whoever eats my flesh and drinks my blood shall be called the sons of God."

And I asked the Lord and said, "What is meant by the phrase, "To eat my flesh and drink my blood?" And the Lord said to me, "Before the fall of the devil and his army from the Father's glory, in praying they used to glorify the Father in their prayers by saying, "Our Father who art in heaven," and so all their praises went up before the Father's throne; but when they had fallen they could not praise the Father in such prayer."

And I asked the Lord, "How do all receive John's baptism but all do not receive your baptism?" And the Lord answered, "Because their works are evil and they do not come to the light. The disciples of John marry and are given in marriage, but my disciples neither marry nor are given in marriage but are as the angels in heaven."

*From an Apocryphal book of St. John (Liver S. Joannis Apocryphus.) Translated Codex Aprocryphus Noni Testamenti op. st. Jo. Car. Thilo. Leipzig, 1836-864-896. Boston Public Library 6018.11. Translated into English by Kenneth B. Elliman. This book ascribes the whole phenomena of material creation to Satan, not to GOD.

See Exp. Index also under headings "Symbolism," "Ritualism," "Circumcision," "Holy Ghost," "How to interpret the Scriptures," "Baptism (of fire)," "(of holy SPIRIT-truth)," "(of SPIRIT)," and "Discipleship."

*From "Aquarian Gospel," etc., page 4, Exp. Index.

BAPTISM (of the holy SPIRIT-truth). Holy SPIRIT-truth, (generally translated "Holy Ghost" in orthodox versions), Paraclete, or Divine Comforter, is the spirit of Truth itself. It is scientific, absolute, Meta-physical truth. The descent of the holy SPIRIT-truth is the influx of the GOD-consciousness in one's consciousness and can come only as one has attuned one's heart to GOD, by letting go that which is unlike GOD, SPIRIT. Then one begins to comprehend the supernal realities, and so to realize one's GOD-like nature, attributes, and sovereignty.

See also under headings "Holy Ghost," "Symbolism," "How to interpret the Scriptures," "Baptism (of water)," "Baptism (of fire)," and SPIRIT-truth."

BAPTISM (OF THE SPIRIT). This baptism signifies complete submergence in SPIRIT, GOD consciousness, wherein is no consciousness of aught but GOD, SPIRIT, and its infinite joys of beauty, harmony, and holiness.

"The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of GOD,—has come

with some measure of power and grace to all prepared to receive Christ, Truth."

(From "Science and Health with Key to Scriptures" by Mary Baker Eddy. P. 333. Lines 16-26.)

See also under headings "Symbolism," "Ritualism," "How to Interpret the Scriptures," "Circumcision," "Baptism (of fire)," "(of water)," "(of holy SPIRIT-truth)," and "Holy Ghost."

BEING SAVED In both 1 Cor. 1:18 and 15:2, Paul has reference to the progressive steps of *being saved*, through following in the footsteps of the divine Exemplar.

The wording in the Greek in not "*saved*," but "*being saved*." The translators of the King James' Version probably rendered it as "*saved*" in order to support the vicarious atonement theory, but a correct rendering of the text dispels this erroneous dogma.

See also under headings, "Atonement and At-one-ment," "Righteousness," "Vicarious Atonement (so-called)," "Salvation (the way of)," and "Religion."

BELIEVE. The Greek rendering of the verb "to believe," is inadequate to express the true Hebrew meaning of the word, which involves the idea of being firm, or being steadfast, as well as mere blind belief.

One may believe a thing which is absolutely false, yea, one may even have faith in that which is wholly false, but only when a fact is both demonstrably understood and in accord with absolute SPIRIT-truth, is our belief and faith founded on the rock of *truth*.

This higher state of consciousness is absolutely necessary to salvation; consequently more than mere blind belief in GOD and His Christ is necessary. The sooner Christendom is rid of its man-made vicarious dogma superstition, the sooner will it be ready to apprehend the metaphysical or spiritual nature of the great Teacher's words and works. Mortal or carnal righteousness is truly defined in the Scriptural Writings as "filthy rags"; but the "righteousness that is of GOD," such as Jesus demonstrated, is indeed necessary for us to have if we would realize spiritual sovereignty and heavenly joy in our experience, either now or hereafter.

The widespread belief that future salvation is obtainable through merely believing that the sacrifice of Christ Jesus on the cross served to propitiate the wrath of GOD, and so saved mankind from their sins, is a hideous dogma that originated in the early centuries. It is founded on an entire misconception of what the Great Wayshower and his disciples were teaching regarding the need for believing in him.

Many of the Scriptural passages have been mistranslated and interpolated in order to sustain the vicarious atonement theory, which has resulted in confusion worse confounded throughout all Christendom.

It is the divine nature or character which animated him; the spiritual truth which he voiced, and the meta-physical law which he demonstrated which we are asked to believe in and conform to. Could anything be plainer than these words of Jesus on the subject "if any man will come after me, let him deny himself and take up his cross and follow me." This denial of self involves not merely the denial of carnal selfishness, but the repudiation of all the phantasmagoria of so-called mortal existence. To take up the cross and follow him is not a question of belief but of taking up the problem of mortal existence, and solving it by following his teaching and example; yea, even to overcoming the last enemy called death, so that for ourselves mortality may be swallowed up of immortality.

See also under headings "Faith," "Atonement and at-one-ment," "Vicarious atonement (so-called)," "Salvation (The way of)," "Propitiation," "Gospel," "Ontology," "Meta-physics," "Mind," "Matter," and "Man (mortal)."

BIBLE. The word "Bible," in common usage, is the title given to the Jewish and Christian Scriptural Writings; it is derived from the Greek word "Biblia" originating in Biblos, the inner bark of Paprus (paper)—and literally means "Little books." Biblia is also the Greek translation of the Hebrew word for "books," which is the oldest designation for the Jewish Scriptural Writings, as a collection.

This term does not appear as the title of the present compilation of Scriptural Writings before the 5th century, when it was employed by the writers of the Greek church in their lists of so-called canonical books. The word first appears in English form in the 14th century.

The Jewish Bible consists of the Old Covenant (Testament) Scriptural Writings. Nothing has been added to it since the Christian era.

The orthodox Protestant Christian Bible consists of the Old Covenant (Testament) and the New Covenant (Testament). Apocraphal Writings are included in some of the old versions.

The Roman Catholic Bible contains the Old Covenant (Testament) and the New Covenant (Testament) together with many of the so-called Apocraphal Writings of both Old and New Covenants.

These Scriptural and Apocraphal Writings so-called have been autocratically pronounced to be Holy Writ by the Roman Catholic hierarchy since the Council of Trent; which council was convened by the Pope. From this it is evident that there is no universal agreement as to what is Scriptural and canonical.

The title "Testament," applied to either Old or New Covenant Scrip-

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tural Writings is unfortunate and incorrect, since the word testament really signifies, *A will*. It appears to be derived from the Latin word "Testamentum, A will," which is the translation of the Greek word *dialtheke*, in the classics also meaning "A will."

However the Septuagint translation employs the Greek word as the translation of the Hebrew word *borith*, a word meaning "Covenant." Therefore the word "Testament" in the Biblical sense really means Covenant; hence the two parts of the Bible are the Old Covenant and the New Covenant. See Hasting's Dictionary of the Bible.

The question as to how this Book of books came to be limited to the present list or lists of writings, and the consequent and dire effect on Christendom is commented upon at length in the Preface to this work.

See Exp. Index also under headings "Canonization," "Scriptures," "Punctuation," and "How to interpret the Scriptures."

BIRTHRIGHT. The birthright of spiritual man is to reflect spiritual sovereignty, under GOD, over all His universe.

Christ Jesus taught this GLAD TIDINGS and the wondrous possibilities of man, and exemplified *the way* through his meta-physical demonstrations of the spiritual or meta-physical law of SPIRIT, GOD, and the ethics of divine love.

A great seer of this age has said, "The voice of GOD in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of GOD, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

GOD has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of "on earth peace, good-will toward men."

Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself."

From "Science and Health with Key to the Scriptures," by Mary Baker Eddy. P. 226. See Exp. Index also under headings "Sovereignty," "Conscience," "Fatherland," "Master-men," "Christ," and "Son of GOD."

BODY AND BLOOD OF JESUS CHRIST "The blood of Christ Jesus cleanseth us from all sin."

The meaning of these words as used in 1 John: 1-7, and elsewhere in the New Covenant (Testament) Scriptural Writings, can only be

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rightly comprehended by recognizing the fact that they were used purely in a metaphorical sense, and as symbolical of the actual spiritual life.

This life when partaken of, cleanseth us from all sin, but not in any vicarious sense. The spiritual interpretation of this phrase has been given in practical form to this age by Mary Baker Eddy, in her book "Science and Health, with Key to Scriptures."

The master Meta-physician and Wayshower exemplified this spiritual Christ-life, and *the way* of salvation back to man's original estate and sovereignty.

The term "blood of Christ," in the passage, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," is totally incomprehensible and conveys no rational meaning whatsoever, if taken literally.

It is not until the spiritual meaning of the metaphor is understood, and the demand upon each and every one to partake of the spiritual life is obeyed, that we recognize the paramount importance of gaining the spiritual significance of the Scriptural and other writings.

When the metaphorical and spiritual significance of Jesus' words and works are recognized, it becomes readily understandable how Christ Jesus, the Great Exemplar, may indeed be the Saviour of the world through exemplifying to us the saving way, but not in the vicarious sense as misinterpreted by orthodox ecclesiasticism.

Christendom has laid too much emphasis on the ritualistic letter; too much emphasis on the mummery of dead letter prayers; too much emphasis on organized service holding, and has thereby neglected the weightier questions of the need for individual Christ-like service, i. e., of justice, equity, and love, in every phase of life.

It is because the true Christian spirit has been despised and rejected that Christendom today presents a divided front to evil.

Christ is continually crucified afresh in a thousand different forms by those whose hearts are hardened by the love of self, and who persistently reject the Golden Rule of LOVE.

The life example of Christ Jesus has been rejected in word and deed and mere ritualistic forms have been substituted for spiritual living in the daily life, and this mockery of religion is labelled Christianity.

Finally to work out our own salvation according to the Christ or meta-physical way of divine ethics and meta-physics is the primary call for each and everyone, and only as this is done can we partake of his blood and of his body, i. e., his life.

Then Jesus took a loaf of bread that had been broken not and said, "This loaf is symbol of my body; and the bread is symbol of the bread of life;

"And as I break this loaf, so shall my flesh be broken as a pattern

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for the sons of men; for men must freely give their bodies up in willing sacrifice for other men.

"And as you eat this bread, so shall you eat the bread of Life, and never die.' And then he gave to each a piece of bread to eat.

"And then he took a cup of wine and said, 'Blood is the life; this is the life-blood of the grape; it is the symbol of the life of him who gives his life for men.

"And as you drink this wine, if you shall drink in faith, you drink the life of Christ.'

"And then he supped and passed the cup, and the disciples supped; and Jesus said, 'This is the feast of Life, the great pass-over of the sons of men, the supper of the Lord, and you shall often eat the bread and drink the wine.

"From henceforth shall this bread be called Remembrance bread; this wine shall be Remembrance wine; and when you eat this bread and drink this wine remember me." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index. See also number headings "Bread and the Wine," "Symbolism," "Ritualism," "How to interpret the Scriptures," and "Baptism."

BORN AGAIN. See the important difference in the rendering of the passage supposed to contain this phrase "born again," in John 3: 3-8. Both the American and English revised versions render this in footnotes as "born from above," i. e., born of SPIRIT, not of the flesh. Spiritual immortal beings are children of GOD. In the language of Paul, "they which are the children of the flesh, these are not the children of GOD." Romans 9:8. And again "flesh and blood cannot inherit the kingdom of GOD."

Christ Jesus had reference to the spiritual fact that all that is truly born is the spiritual character selfhood, whose life is not dependent upon nor subject to mortal birth, growth, maturity, or decay.

The mortal, fleshly embodiment is not the conception of GOD, SPIRIT, but an imposed phenomenon of carnal, mortal thought. David truly said, "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Did not Jesus say, "Call no man on earth your father, for one is your FATHER who is in Heaven?" and again with direct reference to all mortal relationships, "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life, also he cannot be my disciple?" The greatest exemplar of the Golden Rule of love to GOD and love to man was assuredly not advocating a gospel of hate towards anyone, but he was indicating that mortal, carnal selfhood is not GOD'S child at all, so that even one's own carnal selfhood must be denied or repudiated if one

is to realize his immortal spiritual individuality as child of SPIRIT, GOD.

This is a hard doctrine for mortals to accept, yet quite understandable and reasonable when the meta-physical is comprehended and the mortal nature of all so-called material objects are taken into consideration. So let us not forget that spiritual man exists in spite of the fleshly veil, which only withholds from our vision and experience the Heavenly realities, and that at any time we can rend this veil apart as did Jesus, but only as we fulfil the law of love and live the spiritual life as did the Great Wayshower before us.

The demand upon us is not to love GOD and His manifestation less, but to cease from believing that the mortal death creation has any relation to the divine creation of SPIRIT.

Hence "Cease ye from man whose breath is in his nostrils for wherein is he to be accounted of."

"And Jesus said, 'Except a man be born again he cannot see the king; he cannot comprehend the words I speak.'

"And Nicodemus said, 'How can a man be born again? Can he go back into the womb and come again to life?'

"And Jesus said, 'The birth of which I speak is not the birth of flesh.'

"'Except a man be born of water and the Holy Breath' he cannot come into the kingdom of the Holy one.'

"'That which is born of flesh is child of man; that which is born of Holy Breath is child of GOD.'

"The ruler said, 'I do not understand; pray tell me plainly what you mean.'

"And Jesus said, 'The kingdom of the Holy One is in the soul; men cannot see it with their carnal eyes; with all their reasoning powers they comprehend it not.'

"'It is a life hid deep with GOD; its recognition is the work of inner consciousness. The kingdoms of the world are kingdoms of the sight; the kingdom of the Holy One is that of faith; its king is love.'

"The common people gladly listened to his words, and many left their all of carnal things and followed him." *

'Holy Breath, i. e., holy SPIRIT-truth.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Carnal selfhood," "Spiritual individuality versus human personality," "Meta-physics," "Matter," "Mind," "Adam," "Jesus," "Christ," "Relative and absolute truth," and "Holy Ghost."

BREAD AND THE WINE. Symbolic reminders of "the flesh and blood" of the Saviour, which in turn are symbols of his inspired life, which we are called upon to partake of in spirit and in truth.

A symbol is simply a reminder of some underlying spiritual truth. If this truth is unknown and unrealized in demonstration, the mere observance of a ritualistic rite becomes a farce. "The letter killeth, the spirit giveth life."

Partaking spiritually of this inspired life involves communion with GOD, and this is the only communion of any real value to us.

As we come into at-one-ment with the Christ ideal, we find our at-one-ment with GOD is already established. Sin is expunged, and salvation is realized to some extent even here and now.

See also under headings "Body and blood of Jesus Christ," "Communion," "Baptism," "Circumcision," "Atonement and at-one-ment," and "Ritualism."

BROTHERHOOD. Spiritual brotherhood has nothing whatsoever to do with so-called human ties or blood kinship. GOD'S children are born from above, born of GOD, "not of the will of the flesh, nor of the will of man, nor of blood;" and GOD is the only true FATHER and MOTHER of His children.

Spiritual individuality has its origin in GOD, and is immortal. Mortal personality is a carnal conception.

GOD'S children are spiritual character beings, not mortal flesh and blood, physical beings.

"They which are the children of the flesh," says Paul, "these are not the children of GOD." Not until we apprehend ourselves spiritually, even as character entities, and as such immortal,—in spite of the fleshly veil which appears to enshroud us in a so-called mortal body—can we comprehend the true meaning of brotherhood.

So long as we conceive of the fleshly body as person, and the grey matter of the brain as mind, we can neither obey the command in full to love one another, nor give it free and full expression, because of human law and the physical problems incidental to fleshly being. Any concept of brotherhood that is based on mortal parentage and ties of brotherhood is wholly false, and completely obscures the spiritual bond that eternally exists.

Those who have risen from the dead, i.e., mortality, rejoice in the glorious comprehension that spiritual selfhood is meta-physical, non-physical, and that divine spiritual love is the very atmosphere of heaven.

"And Jesus preached to them the gospel of good will, and peace on earth. He told them of the brotherhood of life, and of the inborn powers of man, and of the kingdom of the soul."*

"And one, a sudras, spoke and said, 'May we who are but slaves, who are cut down like beasts to satisfy the whims of priests—may we

have hope that one will come to break our chains and set us free?

"And Jesus said, 'The Holy One has said, that all His children shall be free, and every soul is child of GOD.'

"The sudras shall be free as priest; the farmer shall walk hand in hand with king; for all the world will own the brotherhood of man.' " *

"And Jesus said, 'I am one come to break away the wall that separates the sons of men. In Holy Breath (Holy Ghost, i. e. holy SPIRIT-truth)' there is no Greek, nor Jew, and no Samaritan; no bond, nor free; for all are one.' " *

'The words in brackets are interpolated.

"And Jesus said, 'The holy brotherhood of right must stand united in the stirring conflicts of the hour.

"No matter whether they be Jews, Samaritans, Assyrians, or Greeks, they must tramp down beneath their feet all strife, all discord, jealousy and hate, and demonstrate the brotherhood of man.' " *

"And Jesus said, 'Who is my mother? and my brothers, who are they?'

"And then he spoke a word aside unto the foreign masters and the twelve; he said, "Behold, men recognize their mothers, fathers, sisters, brothers, here in flesh; but when the veil is rent and men walk in the realms of soul,

The tender lines of love that bind the groups of fleshly kin in families will fade away. "Not that the love for anyone will be the less; but men will see in all the motherhood, the fatherhood, the sisterhood, the brotherhood of man.

"The family groups of earth will all be lost in universal love and fellowship divine.'

"Then to the multitudes he said, 'Whoever lives the life and does the will of GOD is child of GOD, and is my mother, father, sister, friend.'

And he went aside to speak to his mother and his other kindred in the flesh.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"It's coming yet for a' that,

That man to man the world o'er.

Shall brothers be for a' that."—Robert Burns.

See Exp. Index also under headings "Fatherland," "Caste," "Spiritual individuality versus human personality," "Patriotism," "Man (mortal)," and "Immortals."

CAIN. Kain, (Heb. *Kahyin*, a lance or spear, denoting acquisition by human will or force, exemplified by the violent means used by Kain)

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Possibly, as in the rendering of the word Adam (Adham), the word Kain was an appellative noun, not a proper name, as it appears in the Authorized Version.

See also under headings "Adam," "Abel," "How to Interpret the Scriptures."

CAIPHAS. In believing that it was expedient for Christ Jesus to be crucified in behalf of the people in order to fulfil a divine decree, Caiphas was not inspired of GOD as many have believed, for if so, was not GOD'S will performed in every move that the malicious carnal mind devised when bringing about the crucifixion?

Caiphas but foresaw what the ancient Hebrew seers foretold would happen, i. e., the crucifixion and persecution of the Christ ideal of GOD at the hands of sinful mortals. He very possibly believed it to be a divine decree and a fulfillment of divine prophecy, that they, as well as himself, were but predestined instruments in the hands of GOD to bring about this shameful tragedy, whereas in reality it was the very opposite of GOD'S will. This attack upon Christ Jesus was, however, but an opportunity to demonstrate GOD'S good will, and man's sovereign power to nullify the claims of sin, pain, and death.

In resigning himself to the will of evil, alias carnal mind, to the extent he did, Jesus for the time being lost his full consciousness of sovereignty, which accounts for the agony experienced, and his words, "My GOD, my GOD, why hast thou forsaken me?"

Doubtless wisdom dictated his permitting the carnal mind to do its worst, in order to demonstrate man's spiritual supremacy, and his sovereign right to overcome sin, sickness, and death. In anticipation and experiencing agony of thought and body, however, he allowed evil to become a substantial reality to him, whereas in *absolute truth* there is

"Let no man say when he is tempted; I am tempted of GOD; for

"GOD is of purer eyes than to behold evil and can not look on iniquity." Heb. 1:13.

no evil, however real it may appear to be in mortal experience.

GOD cannot be tempted with evil, and HE Himself tempteth no man." Jas. 1:13.

See Exp. Index also under headings "Vicarious atonement (so-called)," "Atonement and at-one-ment," "Propitiation," "Matter," "Metaphysics," and "Ontology." Also see Preface.

CANON. (Of the King James or so-called authorized Version of the Bible.)

See Hasting's Dictionary of the Bible under heading "English Versions," and "Canon of the Old Testament and New Testament."

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See also Popular and Critical Bible Dictionary under headings "Canon, and Deutero-Canonical Books." Also see Preface for further views on this subject.

CANONIZATION. At various stages in Christian history the burning question of Scriptural canonization has arisen, and many have endeavored to solve it.

As a matter of fact the question "What is canonical Scripture, and what is not?" are questions that cannot be answered except by stating that there is no such thing. Because certain councils of men in past ages have arbitrarily presumed to designate certain writings as canonical, does not necessarily make them so.

It is pure presumption for any group of human beings to attempt to limit divine revelation and inspiration to the writings of any particular period or periods. This has been done, however, and anathemas breathing out threatenings and slaughter have been issued by pope and prelate to enforce the decrees of these councils; but the fact remains that the Word of GOD cannot be limited to the narrow confines of any book or books, nor ever will be.

Whatever has been truly set forth by seers in any age is true, but to limit the infinite revelations of truth to certain prescribed writings is to attempt the impossible. Present day history contains just as significant spiritual lessons for us, as any records of the past. Furthermore Christ Jesus drew spiritual lessons from every phase of life. Some events are of inspirational value, others are helpful for doctrine, for reproof, or for instruction in righteousness. History, both past and present, may be to any one the "hand writing on the wall," for inspiration or reproof. The voice of GOD still thunders through consciousness "Choose ye this day whom ye shall serve;" and history continues to record the answer.

The deadly nature of canonization lies in the fact that it has served to close the door to inspired vision and prophetic utterances ever since it was imposed upon Christendom: yet truth is revealed to the inspired soul in every age, whenever the heart is prepared to receive it.

The consequence has been that Christendom has been deprived for centuries of the unfolding revelations of SPIRIT-truth, and in its stead a monstrous vicarious atonement dogma has been evolved which has in great measure put to naught the Great Wayshower's teaching that whosoever would come after him, must take up his cross and follow him, i. e., follow his example in the ethics of divine Love, and the metaphysics of SPIRIT.

When this is done the way is open for ever expanding vision, wondrous in beauty and goodness, and the demonstrable dynamics of SPIRIT-power.

For centuries the hierarchy of the Roman Catholic Church has

vainly endeavored to canonize certain apostolic writings and epistles and it is only by the most persistent efforts that it has succeeded to the extent it has in canonizing such writings as now comprise the Roman Catholic Bible. The so-called "Catholic" Bible is different in many respects from the so-called "Protestant" Bible. And the Jewish Scriptural Writings differ from both.

The history of the Council of Trent, convened by the pope in 1545-53 to further crystalize the dogma of canonization, and to stem the tide of reformation started by Luther, is well worth reading if one wishes to have a correct idea why certain writings were accepted and others rejected.

In conclusion it may be positively stated that while the compilation termed the Bible does contain information and truth of vital importance, when translated spiritually, yet if accepted as a whole as canonical "Holy Writ," or "Word of GOD," it becomes merely a storm centre for endless contention.

See Hasting's Dictionary of the Bible," under headings "English Versions," and "Canon of the Old Testament and New Testament."

See also "Popular and Critical Bible Dictionary" under headings "Canon," and "Deutero-Canonical Books." Also see Preface for further treatise on this subject.

See Exp. Index under headings "Scriptures," "Bible," "New Covenant," and "Old Covenant."

CARNAL OR MORTAL MIND. So-called brain or grey matter. This is the generally accepted teaching of the materialistic schools concerning the whereabouts of the seat of man's intelligence. It is however but a materialistic, pantheistic concept of mind, which continues (as a mistaken concept of MIND, GOD,) to dog the footsteps of Truth.

As a matter of absolute scientific fact there is no physiological mind composed of atomic particles of matter; no intelligence or thought factory, so to speak, in the head or in any other portion of the human body. The whole physiological theory and teaching of the schools on this subject is fallacious, without a shred of truth in it.

When Ontology or Meta-physics as Christ Jesus understood it is comprehended, the whole physiological dogma relating to mind and substance is exposed, and the nature of GOD'S spiritual creation becomes apparent.

MIND is an appellative name for GOD, and all intelligence (that is truly intelligent) emanates from HIM. Because humanity seems to be conscious in the region of the cranium, man has concluded that intelligence must be derived therefrom. This erroneous belief gives rise to the pernicious teaching that there are innumerable minds, or physiological springs of intelligence. Belief in this doctrine of the devil causes every

man's hand to be raised against his brother. Until this carnal or materialistic dogma concerning the nature and seat of intelligence is dethroned, humanity can make no great progress toward truth or peace. Relatively speaking, this false doctrine concerning MIND is undoubtedly the very seat of satan.

The revelation and demonstrable proof that all true intelligence is resident in GOD has been revealed to this age in the book "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. In this text book the author has ably set forth the underlying meta-physical principle whereby Christ Jesus and his followers demonstrated so-called miracles. Modern scholars are agreed that the term "miracles" does not appear in the Greek text of the oldest manuscripts.

The definition of "mortal mind," as set forth by Mrs. Eddy reads as follows:

"MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of GOD, or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death."

From Science and Health with Key to the Scriptures by Mary Baker Eddy. Page 591-26 to 592-10.

And Jesus said, . . . 'The senses were ordained to bring into the mind mere pictures of the things that pass away; they do not deal with real things; they do not comprehend eternal law.

But man has something in his soul, a something that will tear the veil apart that he may see the world of real things.

We call this something, SPIRIT-consciousness; it sleeps in every soul, and cannot be awakened till the Holy Breath (SPIRIT-truth)¹ becomes a welcome guest.

This Holy Breath (SPIRIT-truth)¹ knocks at the door of every soul, but cannot enter in until the will of man throws wide the door. There is no power in intellect to turn the key: [material]¹ philosophy and science both have toiled to get a glimpse behind the veil; but they have failed.

The secret spring that throws ajar the door of soul is touched by nothing else but purity in life, by prayer and holy thought.' " *

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1 The words in brackets are interpolated. See Exp. Index under "Holy Ghost."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Mind," "Spirit," "Spiritual," "Ontology," "Meta-Physics," "Pure in Heart," "Matter," and "Reality." See Romans 8.

CARNAL SELFHOOD. According to the human concept of creation, man is supposed to be created by GOD out of dust or matter, with the power to reproduce after his kind.

The universe, evidenced about us, is undoubtedly the second or mortal concept of creation recorded in the second chapter of Genesis; and that this creation is the very antipode of GOD'S spiritual creation is amply substantiated by Scripture.

The first chapter of Genesis gives the spiritual record of creation, wherein man was created in the image and likeness of GOD, SPIRIT, and so was pronounced "good."

Of the adamic (red earth) or dust creation, afterward recorded, no good word can be said. The human or dust man, mortally conceived and brought forth, is "of few days and full of trouble; he cometh up like the grass, in a few days he withers away, and the place thereof knows him no more; being of the flesh, he cannot be the child of GOD, SPIRIT, for as Paul truly stated "They which are of the flesh, these are not the children of GOD."

Though to human sense the phenomenal forms of the mortal creation may seem in many ways beautiful and worthy, to our limited vision, yet if we will look deeper we will find they are of the earth, earthy, and have mortality and corruption stamped upon them. However all that is spiritually beautiful and good is eternal. Often when the obscuring mists of materiality lifts and leaves our vision clear, we have glorious glimpses of these supernal realities even here and now.

Ontology or meta-physics alone can explain this, and properly differentiate between GOD'S spiritual creation and the human dust creation, of mortal or carnal mind conception.

Not until the facts about creation are explained meta-physically can one understand the terrible inconsistencies of mortal existence, with its wonders and its terrors; its beauty and its ugliness; its harmonies and its discords; its seeming gift of life, and its corruption and sudden death.

Meta-physical demonstration today reveals the fact that although the substance of all objects we cognize with the five senses are apparently material, they are not so in reality.

They can be proved by demonstration to be mental phenomena, the objectifications of mortal thought.

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This statement is substantiated beyond question by tens of thousands of meta-physical demonstrations which have proved beyond question that spiritual law in the spiritual world is gradually superseding the belief in material law in a spiritual world.

"They which are the children of the flesh, these are not the children of GOD." Romans 9:8.

"The lower self is an illusion, and will pass away; the higher self is GOD in man, and will not pass away."

"The higher self is the embodiment of Truth; the lower self is Truth reversed, and so is falsehood manifest."

"The lower self breeds hatred, slander, lewdness, murders, thefts, and everything that harms; the higher self is mother of the virtues, and the harmonies of life."

"The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy, and satisfying gains; but gives unrest and misery and death."

"It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." . . . "So then they that are in the flesh cannot please GOD."

"But ye are not in the flesh but in the Spirit, if so be that the spirit of GOD dwell in you."

"But if any man hath not the spirit of Christ, he is none of His."

"For as many as are led by the spirit of GOD, these are the sons of GOD." Romans 8:5, 8, 9, 14. Also see II Corinthians 5:16, Ps. 51:5, Job 14:4, John 1:13, Isaiah 40:6-8, 15, 17.

See also under headings "Mortal," "Immortals," "Spirit," "Spiritual individuality versus human personality," "Unreality," "Reality," "Jesus," "Christ," "Matter," "Mind," "Ontology," "Meta-Physics," and "Man (mortal)."

CASTE—PHARASAISM. GOD is no respecter of persons.

"And Jesus said 'My FATHER-GOD who was, and is, and ever more shall be; who holds within Thy hands the scales of justice and of right;'

"Who in the boundlessness of love has made all men to equal be. The white, the black, the yellow, and the red, can look up in thy face and say, Our FATHER-GOD.'"

"The words and works of Jesus caused unrest through all the land."

"The common people were his friends, believed in him, and followed him in throngs."

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"The priests and rulers were afraid of him; his very name sent terror to their hearts.

"He preached the brotherhood of life, the righteousness of equal rights, and taught the uselessness of priests and sacrificial rites." *

"And Jesus said, 'The Holy One has said, that all His children shall be free; and every soul is child of GOD.'

"'The sudras shall be free as priests, the farmer shall walk hand in hand with kings; for all the world will own the brotherhood of man.'

"'O men, arise! Be conscious of your powers, for he who wills need not remain a slave.' " *

"And Jesus said, 'The Holy One regards all men alike; the dwelling of my host is good enough for any council of the sons of men.'

"'If the pride of caste keeps you away, you are not worthy of the light.'

"'My FATHER-GOD does not regard the laws of man.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"They which are the children of the flesh, these are not the children of GOD." See Romans 9:8, and Rom. 8:8, 9.

See also under heading "Brotherhood," "Spiritual individuality versus human personality," "Favoritism," and "Ecclesiasticism versus religion."

CHRIST. "Christ is the term or title that denotes the universal Son, or manifestation of GOD, of which all GOD'S spiritual children are members. This Christ is the Logos, or GOD-idea, forever at-one with GOD, for Christ is GOD-manifest. The meaning of the term "Christ," in the Greek, is "the anointed," and all GOD'S anointed comprise His Son,—the manifestation or prismatic reflection, reflecting all the attributes of Deity.

GOD is Cause, or Principle, and His manifestation is effect, forever at-one with its Cause. GOD is not manifest, however, in a mortal or material manifestation, that is here to-day and gone tomorrow. Christ in its fullest sense refers to the spiritual creation, composed of its many members, of which GOD the FATHER-MOTHER is the parent cause. Cause and effect are inseparable, as are GOD and His Christ, yet cause is never effect, nor effect cause.

The mortal, material creation, here to-day and gone to-morrow is not however in any sense the Christ-body of GOD; as many material philosophers conclude.

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"They which are the children of the flesh, these are not the children of GOD." Rom. 9:8.

"Jesus said, 'Messiah and the Christ are one.'

"'Because a man claims to be Christ, is not a sign that he is Christ.'

"'A man may cause the streams to flow from flinty rocks, may bring on storms at will; may stay tempestuous winds; may heal the sick and raise the dead, and not be sent from GOD.'

"'The head gives not the proof of true messiahship, for man by means of intellect can never know of GOD, nor bring himself to walk in light.' " *

"Then turning to the multitudes John said, 'Christ is the king of righteousness, Christ is the love of GOD; yea, he is GOD; one of the holy persons of the triune GOD.'

"'Christ lives in every heart of purity.' "

"Jesus said, 'And every one may have this Christ dwell in his soul, as Christ dwells in my soul.'

"'And when he rises to the plane of Christine consciousness, he knows that he himself is king, is love, is Christ, and so is son of GOD.' " *

"And Jesus said, 'Christ is the hierarch, the high exalted master of the sons of men.'

"'If you would be exalted, sit down at the master's feet and serve.'

"'He is the greatest man who serves the best.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Son of GOD," "Christ of GOD," "GOD-idea," and "Jesus."

CHRIST OF GOD. The full expression or manifestation of GOD. Christ signifies the spiritual creation, or manifestation of GOD.

Referring to Christ Jesus, it refers to his spiritual selfhood as the first born from the dead, *i.e.*, from mortality.

Christ Jesus was a member of the Christ body, or manifestation of GOD (in spite of his corporeal body), and he exemplified his right to the title "Christ," which signifies "Anointed of GOD."

"All the spiritual beings together constitute the Christ."

(From "Life Understood," by F. L. Rawson, M. I. E. E., London. Page 42).

"The oneness of all men with one another in Christ, and their oneness with GOD through Christ, is the foundation of all practical and effective religion."

(Tyrell in "The Way of Truth").

"Now ye are the body of Christ, and severally members thereof." 1st Cor. 12:27 (Rev. Ver.).

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"And Jesus said, 'I am not sent to sit upon a throne to rule as Caesar rules; and you may tell the ruler of the Jews that I am not a claimant for his throne.'

"'Men call me Christ, and GOD has recognized the name; but Christ is not a man. The Christ is universal love, and LOVE is king.'

"'This Jesus is but man who has been fitted by temptations overcome, by trials multiform, to be the temple through which Christ can manifest to men.'

"'Then hear you men of Israel, hear! Look not upon the flesh; it is not king. Look to the Christ within, who shall be formed in every one of you, as he is formed in me.' " *

"And Jesus said, 'I am the way, the truth, the life; I manifest the Christ of GOD. No man can reach my Fatherland, except he comes with me through Christ.

"If you had known and comprehended me, then you would know my FATHER-GOD."

"And Philip said, 'Show us the FATHER and we will be satisfied.'

"And Jesus said, 'Have I been with you all these years and still you know me not? He who has seen the Son has seen the FATHER, for in the Son the FATHER has revealed HIMSELF.' " *

See Exp. Index under headings "Logos," "Christ," "Son of GOD," and "GOD-idea."

CHURCH (militant). Greek ecclesia, i.e., congregation. "John said, 'You ask where are the temples of the Christ? He ministers at shrines not made with hands; his temples are the hearts of holy men who are prepared to see the king.'

"'The groves of nature are his synagogues; his forum is the world.'

"'He has no priests dressed up in puppet style to be admired by men; for every son of man is priest of LOVE.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

In ordinary usage the term "Church" is applied to any congregation or assembly of converts, joined together in an organized effort to propagate the GLAD TIDINGS, and meeting for spiritual communion and instruction.

Paul desired to organize the early Christian believers in order to spread abroad the GOOD NEWS, and for mutual helpfulness, in some instances he may possibly have called upon certain zealous Christians to initiate the organization work, but never with the thought of ordination or apostolic succession, or of instituting a hierarchy.

The assemblies were originally distinctly democratic, with a presiding officer elected by the people, and other officers whose duties were to maintain law and order. To men at least free speech was allowed and

the presiding officer was in no sense a priest or minister in the ordinary ecclesiastic sense. See 1st Cor. 14, as to the open character of these meetings.

Ecclesiasticism, distinguishing between a laity and a clergy, is an abomination in the sight of the Lord.

Through mistranslation of the Greek verb *appoint*, which literally signifies *elect*, (by means of the vote of the congregation) it is made to appear in the Orthodox version that Paul and other disciples autocratically appointed or ordained the original officers of the Church militant, and so established the idea of ordination; thus creating a laity and a clergy. The ancient text of the Scriptural records, however, entirely disprove this theory. Neither at this time, nor in the days of Jesus, was there an ecclesiastical body created. Jesus did call the twelve, and later on seventy others about him in order to impart his teaching, but not in any sense of initiating or perpetuating an ecclesiastical body.

In the true idea of Church (militant) all are ministers alike who minister or serve, and whosoever truly serves is ordained by GOD Himself. To this ministry all are called.

See Exp. Index also under headings "Church (triumphant)," "Ministry," "Service," and "Ecclesiasticism versus religion."

CHURCH (triumphant). Church in its highest sense signifies the spiritual congregation, Christ Body, or manifestation of GOD, composed of its many members, of which the physical being and material universe (so-called) have no part.

"And Peter said, 'The Christine Church stands on the postulates that Jesus is the love of GOD made manifest; that love is saviour of the sons of men.'

" 'This Christine Church is but the kingdom of the Holy One within the soul, made manifest.'

" 'This day the Christine Church is opened up, and whosoever will may enter in, and by the boundless grace of Christ, be saved.'

"Again the people said, 'How may we enter in that we may share the boundless grace of Christ?'

"And Peter said, 'Reform and be baptized, and turn away from sin, and lead the life deep hid with Christ in GOD, and you shall enter in and be redeemed.'

"And in one day the Christine Church became a mighty power; and Christ became a mighty word that thrilled the multitudes in many lands." *

"GOD'S meeting place with man is in the heart and in a still small voice He speaks; and he who hears is still." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"And Miriam stood before the surging crowd, and casting up her eyes to heaven she sung anew the song of victory.

"Bring forth the harp, the vina, and the lyre; bring forth the highest sounding cymbal, all ye choirs of heaven. Join in the song, the new, new song.

"GOD is our strength and song; is our salvation and our hope, and we will build anew a house for HIM;

"Will cleanse our hearts, and purify their chambers, every one. We are the temple of the Holy Breath.

"We need no more a tent within the wilderness; no more a temple built with hands.

"We do not seek the Holy Land, nor yet Jerusalem.

"We are the tent of GOD; we are HIS temple built without the sound of edged tools.

"We are the Holy Land; we are the New Jerusalem; Allelujah, praise the LORD!" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also Exp. Index under headings "Ecclesiasticism versus religion," "Ministry," "Service," and "Christ."

CIRCUMCISION. A symbolic rite having an underlying spiritual significance. The rite of circumcision is just as symbolic, and not a whit more so than the rites of baptism, communion, etc.

Unless the spirit of the symbol is observed in the daily life the mere ritual observance is worse than useless, for at best a ritual is only useful as a reminder of the spiritual truth it symbolizes.

Scriptural history records the fact that a lively controversy arose between the Jewish and Gentile Christians as to whether the rite of circumcision should still be practiced, and whether all Gentile Christians should not be circumcised also. Finally the question became so heated that it was brought before an assembly of apostles and disciples at Jerusalem; these after much discussion concluded that it was not a matter of vital importance and that each one should obey the dictates of his own conscience.

It is also evident from Scriptural history that the early apostles and disciples continued to observe many of the Jewish symbolic rites even after the ascension of Christ Jesus. This is not a plea for ritualistic observance, but only to show that ritualistic symbolic rites do not constitute the heart and soul of true religion.

Christ Jesus submitted to the baptismal rite, and his apostles practiced it to more or less extent, although Jesus himself did not. To indicate that it was not considered a matter of major importance, it may be well to mention that Paul rejoiced that he had baptized but three or four converts.

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These facts are presented to prove that ritualism and symbolism after all, are of only minor importance, and not at all vital to salvation, if only the spirit they symbolize be present. Creedal controversies arising from such symbolic reminders have split Christendom into a thousand warring factions, and crucified afresh the Christ of GOD by shameful breaches of the Golden Rule of Love.

See Exp. Index also under headings "Symbolism," "Baptism," "Parables," and "How to interpret the Scriptures;" "Religion," and "Ecclesiasticism versus religion."

COMFORTER. Greek *parakletos*, meaning advocate, helper, comforter. The original Greek word occurs only five times in the New Covenant Scriptural Writings; it is a word that has many different meanings, but is generally rendered by orthodox translators as Holy Ghost. The term Holy Ghost however is entirely misleading for it has served to obscure the entire spiritual meaning of the passages where it occurs.

The Comforter is not a person as many have believed; it is the holy SPIRIT-truth, or SPIRIT-consciousness emanating from GOD, the influx of which heals all the ills that so-called flesh is heir to. It is the absolute scientific truth relating to SPIRIT, GOD, which abides with us, and is our advocate and helper. It alone can reveal to us the true nature of GOD and HIS Spiritual universe including man.

As GOD is SPIRIT and HIS creation is spiritual, absolute truth must pertain solely to meta-physical or spiritual realities; hence all that pertains to the so-called mortal world and the phantasmagoria of the carnal mind are only relatively true at best.

"Jesus said, . . . 'But lo, I say, Before the great day of the LORD shall come, the Holy Breath (SPIRIT-truth) will make all mysteries known.

"The mysteries of the soul, of life, of death, of immortality, the oneness of a man with every other man and with his GOD.'

"Then will man be led to truth, and man will be the truth.'

"When she has come, the comforter, (absolute, spiritual truth) she will convince the world of sin, and of the truth of what I speak, and of the righteousness of the judgment of the just; and then the prince of carnal life will be cast out.

"And when the Comforter shall come I need not intercede for you; for you will stand approved, and GOD will know you then as HE knows me.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index under heading "Holy Ghost."

Also see Preface for further treatise on this subject.

(Note: The words in brackets are interpolated).

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COMMUNION. A ritualistic rite having a deep spiritual significance, but only important as a reminder of the spiritual truth which it symbolizes.

True spiritual communion is not a religious rite, but a life lived in constant communion with SPIRIT, GOD, the Giver of every good and perfect gift. Spiritual communion constitutes true prayer.

Like other ritual observances the ritual of communion is only too often believed to be an acceptable substitute for spiritual living and actual communion with GOD. When any rite or symbolic observance is thus used as a cover for one's sins or as a substitute for Christly living it becomes positively harmful; a menace to spiritual growth.

The daily living of the spiritual life alone glorifies GOD and blesses man. GOD is not pleased in the slightest degree by ritualistic observances, and only insofar as they prove helpful reminders, like sign posts, are they helpful at all. It is high time this was understood by seekers after truth in view of all the factional warfare and bitter sectarian strife that has arisen over ritualistic matters,—which at best are only of minor importance, and which have made unity in the bonds of Love impossible.

"As we rise the symbols disappear." The rite though not the spirit should be relegated to oblivion as fast as its usefulness is outlived.

"Let party names no more the Christian world o'erspread; Gentile and Jew, and bond and free, are one in Christ their head.

Among the saints on earth, let mutual love be found; heirs of the same inheritance, with mutual blessings crown'd.

Thus will the church below, resemble that above; where streams of pleasure ever flow, and every heart is love."

See Exp. Index also under headings, "Atonement and at-one-ment," "Ritualism," "Symbolism," "Baptism," and "Circumcision."

CONSCIENCE. The "still small voice within," the voice of SPIRIT-GOD. To those who listen it reveals all of Heaven's joys and harmonies, as distinctly heard as "the roaring of a lion" or as "the voice of many waters." When GOD speaks let Adamic sense "be still." See Exp. Index also under heading "Secret Place of the Most High."

CONSECRATION. "And Peter said, 'Lord, we have left our all to follow you; and what is our reward?'"

"And Jesus said, 'Most verily I say to you, that you who have left all to follow me shall come into a newness of a life hid deep with Christ in GOD.'

"'And he who conquers carnal self, and follows me through Christ shall have a hundredfold of that which is the wealth of life of earth, and in the world to come, eternal life.'" *

See Exp. Index also under heading "Counting the cost."

COUNTING THE COST. "A multitude of people followed, and the Master said to them, 'Behold, for you are followers for selfish gain.'

"If you would follow me in love, and be disciples of the Holy Breath, [Holy Ghost, or holy SPIRIT-truth] and gain at last the crown of life, you must leave all there is of carnal life behind.'

"Count well the cost before you start to follow me; it means the giving up of life, and all you have.'

"If you love father, mother, wife, or child, more than you love the Christ, you cannot follow me.'

"If you love wealth or honor more than you love the Christ, you cannot follow me.'

"The paths of carnal life do not run up the mountain side toward the top; they run around the mount of life, and if you go straight to the upper gate of consciousness you cross the paths of carnal life; tread in them not.'

"And this is how men bear the cross; no man can bear another's cross.'

"Take up your cross and follow me through Christ into the path of true discipleship; this is the path that leads to life.'

"This way is called the pearl of greatest price, and he who finds it must put all he has beneath his feet.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Fasting," "Baptism (of water)," "(of fire)," "Sacrifice," "Spiritual individuality versus human personality," "Salvation (the way of)," "Consecration," and "Purpose in life."

1 The words in brackets are interpolated.

COVENANT (mistakenly translated "Testament."). The Old Covenant, exemplifying the law, was given by Moses, and administered by means of certain sacrifices, the passover rite, and many other ritualistic ordinances and symbols. With the coming of Christ Jesus however, exemplifying the divine spirit and life of Love, the New Covenant dawned, sounding the passing of the symbolic ritualism of the Old Covenant.

The Great Teacher did indeed leave the figurative reminder or rite of the passover, when he handed to his disciples the symbolic bread and wine, signifying his spiritual body and blood, to remind his followers of the passing-over of consciousness from a mortal sense of things to the divine or spiritual, and so enable them to partake of the life hid with Christ in GOD.

As the spiritual significance of the rite is fully realized the need for the rite disappears and therefore should be discontinued. Jesus also sanctioned his disciples in their temporal use of the baptismal rite; a symbolic reminder that only a purified consciousness can enter the presence of GOD. Paul rejoiced that only in a very few instances did

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he administer the rite of baptism, which indicates that the ritual was not considered a matter of paramount importance by the early Christians. Let us see to it then that the New Covenant shall not merely mean to us the passing of the dead letter of ritualism, but a tangible and continuous communion with GOD in spirit and in truth, manifest in love to GOD, and love to man.

See Exp. Index also under headings "Ritualism," "Symbolism," "Gospel," "Glad Tidings," "Body and Blood of Christ," "Bread and wine," "New Covenant," and "How to interpret the Scriptures."

Also see Hebrews, 8th chapter.

DEATH. "GOD is not the GOD of the dead but of the living."—Matt. 22:32.

"The last enemy that shall be destroyed is death."—1 Cor. 15:26.

"Because creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of GOD."—Romans 8:21.

"For I have no pleasure in the death of him that dieth, saith the LORD GOD; wherefore turn yourselves and live ye."—Ezekiel 18:32.

"THOU shalt not suffer THINE holy one to see corruption."—Acts 13:35.

"For in death there is no remembrance of THEE: in the grave who shall give THEE thanks?"—Ps. 6:5.

"But who so findeth ME findeth life, and shall obtain favor of the LORD. But he that sinneth against ME wrongeth his own soul: all they that hate ME, love death."—Proverbs 8:35, 36.

"For the grave cannot praise THEE, death cannot celebrate THEE. . . . The living, the living, he shall praise THEE."—Isa. 38:18, 19.

"O Israel thou hast destroyed thyself, but in ME is thine help. . . . I will ransom them from the power of the grave; I will redeem them from death: Oh death, I will be thy plagues: O grave I will be thy destruction."—Hos. 13:9, 14.

"O Israel, return unto the LORD thy GOD; for thou hast fallen by thine iniquity."—Hos. 14:1.

"HE will swallow up death in victory, and the LORD GOD will wipe away tears from off all faces."—Isaiah 25:8.

"The dead praise not the LORD, neither any that go down into silence."—Ps. 115:17.

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"What profit is there in my blood when I go down to the pit? Shall the dust praise THEE? Shall it declare THY truth?"—Ps. 30:9.

"Wilt THOU show wonders to the dead? Shall the dead arise and praise THEE?"—Selah.

"Shall THY wonders be known in the dark? and THY righteousness in the land of forgetfulness?"—Ps. 88:10, 12.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:53, 54.

"As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."—Proverbs 11:19.

"In the way of righteousness is life; and in the pathway thereof there is no death."—Proverbs 12:28.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans 5:21.

"Who hath abolished death, and hath brought life and immortality to life through the gospel."—II Timothy 1:10.

"Him, being delivered by the determinate counsel and foreknowledge of GOD for the purpose of bringing salvation, ye have taken, and by the hands of lawless men have crucified and slain,—whom GOD hath raised up, having loosed the pangs of death; inasmuch as it was not possible for him to be bound by it."—Acts 2:23, 24.

"Because THOU wilt not leave my soul in Hades, neither wilt THOU suffer THINE holy one to see decomposition."—Acts 2:27.

"O wretched man that I am who shall deliver me from this mortal body?"—Romans 7:4.

"For since through man came death, by man came also the resurrection from the dead."—1 Cor. 15:21.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans 8:6.

"So then they that are in the flesh cannot please GOD. But ye are not in the flesh. but in SPIRIT, if so be that the spirit of GOD dwell in you."—Romans 8:6, 8, 9.

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"And after that he saith 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. . . . Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. . . . Then said Martha unto Jesus, Lord, if thou hadst been here my brother would not have died. . . . Jesus said unto her, 'Thy brother shall rise again.' And Jesus lifted up his eyes and said, FATHER, I thank thee that thou hast heard me. And I knew that THOU always hearest me, but because of the people who stand by I said it, that they may believe that THOU hast sent me. And when he had thus spoken he cried with a loud voice 'Lazarus come forth!' And he that was dead came forth."—John, 11th chapter.

"And Jesus said, 'Behold, for I am risen from the dead. Look at my hands, my feet, my side. The Roman soldiers pierced my hands and feet with nails; and then one pierced my heart. They put me in a tomb, and then I wrestled with the conqueror of men. I conquered death, I stamped upon him and arose; brought immortality to light and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do. This gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man of every time and clime; and I am here, a demonstration of the power of man."

(From the Aquarian Gospel of Jesus, the Christ. See page 4, Exp. Index).

The following quotations are from "Science and Health, with Key to the Scriptures," by Mary Baker Eddy.

"The Bible calls death an enemy."—S. & H., page 39-13.

"Birth, decay, and death arise from the material sense of things, not from the spiritual, for in the latter Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because GOD exists. Nothing is new to the infinite Mind."—S. & H., 544:7-12.

"The decaying flower, the blighted bud, the gnarled oak, the ferocious beast,—like the discords of disease, sin, and death,—are unnatural. They are the falsities of sense, the changing deflections of mortal mind; they are not the eternal realities of Mind."—S. & H., 78:1-5.

"Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed."—S. & H., 426:28-32.

"Matter and death are mortal illusions."—S. & H., 289-29.

"All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human erring belief, until God strips off their

disguise. They are not true, because they are not of God."—S. & H., page 472:24-30.

"Death. An illusion, the lie of life in matter; the unreal and untrue; the opposite of life.

"Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.—S. & H., 584:9-16.

"Human birth, growth, maturity, and decay are as the grass springing from the soil with beautiful green blades, afterwards to wither and return to its native nothingness. This mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man."—S. & H., 190:14-20.

And Miriam sang:

"All hail triumphant king, who grapples with the tyrant death, who conquers in the fight, and brings to light immortal life for men!"

"All hail the triumph of the soul! All hail the empty tomb!"

"All hail to him despised by men, rejected by the multitudes; for he is seated on the throne of power."

"All hail! for he has called the pure in heart of every clime to sit with him upon the throne of power.

"All hail, the rending veil! The way into the highest courts of GOD is open for the sons of men." *

From Aquarian Gospel. See page 4, Exp. Index.

The following passages are found on pages 224-227 of "The Gospel of the Egyptians," in S. Baring Gould's, "The Lost and Hostile Gospels," published by Williams and Northgate in London, 1874.

(Clement of Alexandria: Stromata III, 6 and 9).

"Salome having asked how long men should die, the Lord answered and said, 'As long as you women continue to bear children.'

Then she said, 'I have done well, I have never borne a child.' The Lord answered, 'Eat of every herb, but not of that containing in itself bitterness.' "

III, 12—"The Lord, having been asked by Salome, when his kingdom would come, replied, 'When you shall have trampled under foot the garment of shame, when two shall be one, when that which is without shall be like that which is within, and when the male with the female shall be neither male nor female.' "

Also in the book, "New Sayings of Jesus, and Fragments of a lost gospel, from Oxyrhynchus, Oxford University Press—occurs this passage:

"His disciples say unto him, When wilt thou be manifest unto us, and when shall we see thee? He saith, When ye shall be stripped and not be ashamed."

Also under headings "Resurrection," "Matter," "Meta-Physics," "Mind," "Life," "Ontology," "Spirit," "Immortality," and "Man (mortal)."

DETERGING. A synonym of the word purging. The Standard Dictionary defines "deterging" as "To purge offending (superfluous) matter."

Various modern translations, notably the American and English Revised Versions, by interpolating the words "This he said," in the last phrase of Mark 7:19 have endeavored to ascribe to Christ Jesus a carnal dogma to justify the practice of killing animals and other living creatures in order to support human life.

The concluding phrase of this verse in Mark which reads "Purging all meats," as interpreted in the King James' Version is, of course, quite unintelligible. The American Revised Version renders this concluding phrase, "This he said, making all meats clean."

This latter version is self-evidently an erroneous rendering. It would introduce into the text an explanatory opinion of some other person regarding the words of Jesus, whereas, his own words bear immediate relation to what Jesus was saying and were directly uttered by himself. Mark 7:19 is rendered in this, "The People's New Covenant" version as follows:

Because it entereth not into his mind, but into his stomach, and goeth into the drain, deterging from (i. e., removing from) the body superfluous matter."

This interpretation is very probably correct as it relates directly and logically with all that goes before and that follows after. Moreover a proper rendering of Genesis 1:29-30 refutes the idea that mankind is naturally a carnivorous animal. An accurate translation of these verses in Genesis should read:

Behold I have given you every grain bearing plant which is upon the face of all the earth, and every fruit bearing tree, yielding seed, to you it shall be for food.

"And to every beast of the earth, and to all the birds of the air, and to every creeping thing that creepeth upon the earth, wherein there is life, I have given every green herb for food. And it was so."

Thus we may conclude that as mankind approximate more nearly to the divine character, and obeys the first and great commandment, and the second which is like unto it, this carnal belief that human life is benefited by killing and eating the dead bodies of lower forms of life, will gradually die away. Then shall we realize more truly the significance of the prophets vision "The wolf also shall dwell with the lamb,

and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox, and "They shall not hurt nor destroy in all MY holy mountain, for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:6-10).

Already in this age the superior health and powers of endurance enjoyed by non-meat eaters is almost universally acknowledged in the scientific world.

Whosoever hath ears to hear, let him hear."

"When the Christ spirit from within radiates GOD-power and virtue in full measure, the results referred to in this inspired vision of Isaiah will be realized in actual experience in connection with all matters, although the verse in Mark has no direct reference to the question of the eating of flesh."

There is a profound generalization of truth in the Great Way-shower's words in this whole passage, disclosing the fact that no one but one's self can besmirch one's virtue,—and this truism pertains to *every* question involving virtue. It is the spirit that counts, the flesh profiteth nothing.

See also under headings "Baptism," "Circumcision," "Atonement" and "At-one-ment," "Adam," "Discipleship," "Life," and "Matter."

DEVIL. Evil; accuser; traducer; slanderer; satan, i.e., adversary; appolyn, i.e., destroyer. Devil or evil is manifest in all forms of error, such as sin, sickness, death, dementia, insanity, mortality. The word "devil" does not appear at all in the Old Covenant Scriptures. 'Impersonal evil is perhaps as good a definition of it as can be given.

Hasting's Bible Dictionary says, "In the period of the New Testament the belief in devils as spirits, evil and innumerable, was general among the nations, whether Jewish or Gentile; but in Jesus and the disciples the cruder features of the belief, such as the grotesqueness of the functions assigned to these spirits in the literature of the Second Century, do not appear.

The writers of the Gospels were in this respect therefore, not greatly in advance of their contemporaries."

With respect to Jesus however, it is evident that he regarded those so afflicted as being possessed by the spirit of evil, which continually manifests itself in the phenomena of sin and sickness, as well as death,—the last enemy of GOD, GOOD, to be destroyed. The whole tenor of the apostolic writings indicates that the apostles shared to a very large extent the common belief that these afflicted ones were possessed by veritable personal devils.

The word "devil," is a contracted form of diabolos, the word properly signifies a malicious accuser, and is used in the Greek Testament,

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and in the Septuagint version as an equivalent of the Hebrew word *satan*, meaning adversary. However, when we realize in the light of modern progress that many of the cases described as "possessed by devils," (or, as in the Revised Version, "demons") were unquestionably only well defined cases of dementia, or insanity, epilepsy, etc., "whom *satan* [evil]¹ hath bound," the fallacy of such beliefs becomes apparent. Yet in one sense, the disciples were correct in believing that the afflicted were possessed by demons, i.e., the dementia of evil in its various phases and phenomena; for all discord of any name or nature is but a phenomenon of evil, but not in the sense that personal devils exist to afflict humanity. Whoever believes such a proposition is altogether in error. Evil is wholly impersonal in nature and origin, and from the absolute standpoint, it has no origin or reality whatsoever.

The people of that age were extremely superstitious as to the causes of these phenomena, and it is evident that even the disciples had not grasped the deeper spiritual meaning of the great teacher's words when he commanded the deaf and dumb spirits [or spirits of evil]¹ to depart. Evil phenomena were often manifest in what we now know as definite phases of mental or physical ailments.

In more modern times, great numbers of supposed witches were burned because they were thought to be governed by personal devils, but the error of such a superstition is none the less apparent whether it has to do with ancient or modern history; for GOD, GOOD, shares not HIS kingdom with devils.

1 Note: The words in brackets are interpolated.

"And Jesus said, . . . 'This evil is a myth; these gods are made of air, and clothed with shadows of a thought.'

"'The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self. If man would find his saviour he must look within; and when the demon self has been de-throned the Saviour, Love, will be exalted to the throne of power.' " *

"And Jesus said, . . . 'The devil and the burning fires are both the works of man, and none can put the fires out and dissipate the evil one, but man who made them both.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

GOD, GOOD is the only real power. GOD, GOOD, is All-in-All. The devil, alias evil, error, mortality, is but the phenomenon of mortal thought. A liar and the father of lies from the beginning.

See also under headings "Evil," "Origin of evil," "Reality," "Science (true)," "Spiritual," and "Matter."

DIGNITY AND SANCTITY OF LIFE. Noble, Godlike demeanor and bearing in all relationships of life.

A truly dignified individual is conscious of his Deific being, and is moved by divine impulsion to bless on all occasions. He is as conscious of the Deific nature of all GOD'S children, in the great spiritual brotherhood of man, as he is of his own, and holds the virtue of his spiritual brother-man as sacred as his love of GOD. By setting up a standard and recognizing GOD-manifest in man, he nullifies with his heart the will to harm or commit sin in thought or deed toward anyone. Virtue is enthroned and glorified. Christ Jesus taught divine sonship.

To such a consciousness there are not two standards of righteousness, one for manhood and one for womanhood, but one sacred and virgin standard of holy love for GOD and man.

Whatsoever is beautiful, good, and pure for womanhood, applies also to manhood, and visa versa.

"Righteousness exalteth a nation," and also the individual. Let each one seek the Christ standard of spiritual perfection and follow it.

"I have set watchmen upon thy walls, O [spiritual] Jerusalem, who will never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

"Go through, go through the gates; prepare ye the way of the people; build up, build up the highway; gather out the stones; lift up a *standard* for the people."—Isaiah 62:9, 10.

See also under headings "Righteousness," "Pure of heart," and "Purpose in life."

DISCIPLESHIP. "The multitudes were there and Jesus said to them, 'Behold, the time has come; the kingdom is at hand.

"None but the pure in heart can come into the kingdom of the Holy One; but every son and daughter of the human race is called upon to turn from evil and become the pure in heart.'

"The resolution to attain and enter through the Christine gate into the kingdom of the Holy One will constitute discipleship, and every one must make a public pledge of his discipleship.'

"John washed your bodies in the stream, symbolic of the cleansing of the soul, in preparation for the coming of the king, the opening of the Christine gate into the kingdom of the Holy One.'" *

"And John said, 'Now Jesus who is preaching at the Jordan ford, has been subjected to the hardest tests of human life, and he has conquered all the appetites and passions of the carnal man.'

"And by the highest court of heaven, has been declared a man of such superior purity and holiness that he can demonstrate the presence of the Christ on earth.'

"Lo, love divine, which is the Christ, abides in him and he is pattern for the race.'

"'And every man can see in him what every man will be when he has conquered all the passions of the selfish self.'

"'In water I have washed the bodies of the people, who have turned from sin, symbolic of the cleansing of the soul.'

"'But Jesus bathes forever in the living waters of the Holy Breath [Holy Ghost, or holy SPIRIT-truth]'.¹

¹ Note: The words in brackets are interpolated.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"'And Jesus comes to bring the saviour of the world to men; LOVE is the saviour of the world.'

"'And all who put their trust in Christ, and follow Jesus as a pattern and a guide, have everlasting life.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings, "Service," "Ministry," "Baptism," "Ritualism," "Symbolism," and "Dogma."

DOGMA. "A doctrine or system of doctrine concerning religious truth as formulated and maintained by a body possessing or claiming to possess authority to decree or decide." (See Standard Dictionary).

"Dogma means, not necessarily a true doctrine, but merely a doctrine or system of doctrine determined, decreed, received." (Matthew Arnold).

Doctrines based on a physiological sense of GOD and man are necessarily untrue, for GOD is SPIRIT, and His universe is spiritual, metaphysical, mental, in its final analysis. Therefore all truth that is absolutely and scientifically true must pertain to SPIRIT, GOD, and HIS spiritual creation. All that may be stated with regard to the mortal, carnal world is only relatively true at best.

Insofar as we understand and live, in accord with the SPIRIT-life, we will find the master meta-physician's words are true, "Ye shall know the Truth, and the Truth shall make you free."

See also under headings "Salvation (the way of)," "Glad Tidings," and "Gospel."

ECCLESIASTICISM VERSUS RELIGION. "The tendency with all human movements organized in the name of religion, especially if closely organized, is to substitute ecclesiasticism for religion. The two may be justly contrasted as follows:

"ECCLESIASTICISM cuts men off for non-conformity in doctrine and practice. RELIGION leaves the ninety and nine who are safe within the fold and goes forth to seek and save that which is lost, and seeks until it finds.

"ECCLESIASTICISM is a judge, casting men out and down for breaking laws, whether human or divine. RELIGION forgiveth unto

seventy times seven and has more joy over one sinner that repenteth than over ninety and nine just persons that need no repentance.

"ECCLESIASTICISM views with suspicion for an indefinite period, and keeps in the far corners of its province, those who have transgressed its regulations, even though they are willing to forego that transgression. RELIGION seeth the returning prodigal afar off and killeth for him the fatted calf and putteth the best robe on him and giveth him the honor of a son.

"ECCLESIASTICISM is on the watch, and peers around to see if it can discover evidence of non-conformity. RELIGION "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

"ECCLESIASTICISM casts men out for provocation small or great. RELIGION is a fisher of men. Having gotten hold of them it keeps hold of them, even though, time and again, it is obliged to give them plenty of line and let them run away with the bait, each time reeling them in again, until, at last, they are safely landed within the Kingdom.

"ECCLESIASTICISM represses and hedges about. RELIGION declares that "where the spirit of the Lord is, there is liberty," and cries, "Stand fast in the liberty wherewith Christ hath made you free."

"ECCLESIASTICISM makes conformity to the church law a matter of even greater importance than conformity to the moral law. It "pays tithe of mint, anise and cumin, and neglects the weightier matters of mercy, judgment and faith." RELIGION is not a stickler about laws, but says: "Thy sins are forgiven thee; go and sin no more."

"ECCLESIASTICISM makes regulations, repressing and limiting spiritual activities. RELIGION commands: "Preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. *FREELY* ye have received, *FREELY* give;" and to him who neglects to obey this command because he is "afraid" of ecclesiastical condemnation or for any other reason, and so "hides his talent in the earth," religion saith: "Take the talent from him, and give it unto him that hath ten talents; for to every one that hath shall be given, and from him that hath not shall be taken away even that which he hath."

"ECCLESIASTICISM would rule its adherents with man-made regulations, "after the traditions of men and not after Christ;" but RELIGION saith to the ecclesiastics: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"ECCLESIASTICISM is often sincere, and its sincerity can be respected, but it is full of misguided zeal. RELIGION wrote the thirteenth chapter of First Corinthians, commencing: "Though I speak with the tongues of men and of angels, and have not LOVE, I am become as

sounding brass, or a tinkling cymbal. . . . LOVE suffereth long, and is kind. . . , beareth all things, endureth all things. LOVE NEVER FAILETH.

"It is the attempt at repressing the religious activities and utterances of men that gives ecclesiasticism its hold, filling organizations that are intended to serve religion with suspicion, heresy hunting, hatred, unjust condemnation, misunderstandings, and strife, ever and anon violating the law of Christian love, and manifesting instead the activities of satan. *CONSTRUCTIVE WORK* fulfills the purpose of a religious organization; attempts at repression pervert its activities and their effects. *NOTHING BUT LOVE IS THE FULFILLING OF THE LAW.*"

From *Revelation Interpreted*, by Rev. G. A. Kratzer. Pages 302-4.

EDEN. The word Eden from the Hebrew *Adan*, (like the word adam), is not a proper name, but an appellative noun.

The word signifies sense *pleasures* or *delights*. It is equivalent to libidinous, sensuous, physical enjoyment of self as derived from sense perceptions. Libidinous is from the Latin *libidinosus*, meaning full of desire, licentious, wanton, lustful. (Vulgate *valuptas*.)

Eden (*Adan*) is not mentioned at all in the first or spiritual record of creation, but only in the second or material allegory.

The word Adam, (Heb. *adham*) as it appears in the ancient text, is preceded by the article "the" and in the Hebrew signifies, not a person, but the red-earth or dust man, symbolic of the whole so-called matter creation; i.e., all that is "of the earth, earthy."

This material or dust-man (Hebrew "the *adham*") living in selfish and sensual enjoyment of physical being, not being GOD'S child, i.e., the image and likeness of SPIRIT, GOD, is inevitably cast out,—deprived of all sense pleasure, or in other words, cast out of Eden.

This materialistic record of creation is the very antipode of GOD'S spiritual creation.

The Hebrew *nepesh*, commonly translated "soul" in Gen. 2:7 means sentient or sensual being. *Sentient*, derived from *Sentive*, means to perceive with the five physical senses. The thought here expressed is that man passed into the state or condition of a sentient or sensual being by a change from his previous state or condition of spiritual being.

This sensuous (*adham*) self however is not, nor ever will be GOD'S image and likeness, although man's spiritual individuality or selfhood is so. It is of this sensuous generation that Jesus spake when he said, "Ye are of your father the devil, (evil), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because the Truth is not in him.

When he speaketh a lie he speaketh of his own, for he is a liar and

the father of it." John 8:41-44.

The serpent has ever been the symbol of evil, i.e., devil, whether impersonal or personified evil, and Jesus addressed the kind of generation who cognized themselves as of "the adham"; i.e., of red-dust origin, in these words "Ye serpents, ye generation of vipers; how can ye escape the condemnation of Gehenna." (Matt. 23:33), and again "call no man your father on earth, for one is your FATHER, even your heavenly FATHER. (Matt. 23:9). He repudiated the man of dust, and revealed the man of SPIRIT. The man of the earth, earthy, is the "old man and his deeds" referred to by Paul, which must be put off, if the real or GOD'S man revealed by Christ Jesus is to be revealed in the Kingdom that is within us.

"They which are the children of the flesh," said Paul, "these are not the children of GOD." (Romans 9:8).

See Exp. Index under headings "Adam," "Man (mortal)," "Man (spiritual)," "Spiritual individuality versus human personality," "Mind," "Matter," "Spirit," "Son of GOD," and "Christ."

See also 1 Peter 2:9; 1 John 3:1-3.

ELDERS.

1 Elder, or more advanced disciples.

2 Officers who were either appointed or elected to serve in the organized work of the primitive church.

There were no ecclesiastical ministers or priests in the early church organization, but merely a presiding officer over their open meetings, for all were called upon to minister or serve their brother-man in the Christ way. Their call does not signify any peculiar ordination in any case, but merely a call to serve in some capacity, in an organized effort to spread the GLAD TIDINGS.

(Note): Most of these officials (as indicated by the Greek text) were elected to office by a show of hands, or by what is now termed a democratic vote of the people, by means of raising the hand.

The congregational meetings in the time of Paul were evidently open meetings where all were at liberty to prophesy, speak to the edifying of those present, and tell of healings and blessings derived through knowledge of SPIRIT-truth.

See 1 Cor. 14. See also under headings "Church (militant)," "Church (triumphant)," "Service," "Ministry," "Ordination," and "Ecclesiasticism versus religion."

END OF THE WORLD. The so-called mortal world, flesh and devil, being but phenomena of the carnal or mortal thought, will eventually be dematerialized and vanish into its native nothingness, even as the pictured forms of a cinematograph.

Whether this will be consummated in the near or distant future I know

not. Suffice it to say that the fact is demonstrably known and established that the mortal world is but the mental phenomenon of the carnal mind,—a veil obscuring from our eyes the heavenly realities. When this mortal veil is rent, (whether for one or many at any particular time), the so-called mortal heavens and earth will pass away and only the things that cannot be shaken will remain.

See Exp. Index also under headings "Heaven," "Hell," "Hades," "Gehenna," "Mind," "Matter," "Ontology," and "Meta-Physical."

EUNUCH. "And then Jesus said, 'Somethings men know by being told, while other things they know not till the gate of consciousness shall open up for them.'

"I speak a mystery that now you cannot understand; but you will some day understand.'

"A eunuch is a man who does not lust; some men are eunuchs born, some men are eunuchs by the power of men, and some are eunuchs by the Holy Breath, [holy SPIRIT-truth]' who makes them free in GOD through Christ.'

"He who is able to receive the truth I speak, let him receive.'"

1 Note. The words in brackets are interpolated. See Exp. Index under heading "Holy Ghost."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

Also under headings "Pure in heart," "Spirit," and "Spiritual." Also Matt. 19:11-12.

EVANGEL. A messenger. A divine revelation of spiritual realities. These messengers or messages invariably come to bless us.

EVE. (Hebrew *chawwah*). The name is translated by some to mean "life;" another proposed explanation is "life giving." (See Hastings' Bible Dictionary).

Not originally a proper name, but an appellative or descriptive noun. The same applies to the word *adham*, i.e., red earth man; very generally mistranslated Adam.

"Eve is little more in Genesis than a personification of human life which is perpetuated by woman." (See Hasting's Bible Dictionary).

To gain the spiritual import, however, the original meaning of these words as descriptive or appellative nouns must be given consideration.

See also under heading "Adam (*adham*)."

EVIL, DEVIL. The mortal world. Sin, sickness, death. Whatever is unlike SPIRIT, GOD, GOOD. Whatever is not immortal.

"And Jesus said, 'I pray you honored masters, tell me how that evil can be born of that which is all good?'"

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"'A magnus rose and said, 'If you will answer me, your problem will be solved. We all do recognize the fact that evil is. Whatever is, must have a cause. If GOD, the One, made not this evil, then, where is the GOD who did?'"

"'And Jesus said, 'Whatever GOD, the One, has made is good, and like the great first Cause, the seven spirits all are good, and everything that comes from their creative hands is good.'"

"'Now, all created things have colors, tones, and forms their own; but certain tones, though good and pure themselves, when mixed, produce inharmonies, discordant tones.'"

"'And certain things, though good and pure, when mixed, produce discordant things, yea, poisonous things, that men call evil things.'"

"'So evil is the inharmonious blending of the colors, tones or forms of good.'"

"'Man makes his devil thus; and then becomes afraid of him and flees; his devil is emboldened, follows him away and casts him into torturing fires.'"

"'The devil and the burning fires are both the works of man, and none can put the fires out and dissipate the evil one, but man who made them both.'"

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

GOD'S universe is spiritual, meta-physical, mental, immortal, and GOD made all that was made. Whatever HE did not make, but which nevertheless may seem to the senses to exist, is but a phenomenal appearance, a temporal illusion, not a reality in the absolute sense of the word.

To illustrate, it is correct to say that 2x2 does not make 5, nor has such a conclusion any relation whatever to mathematics. Hence in absolute terminology it is scientifically correct to say that whatever is true, as GOD apprehends truth, is real, and whatever is erroneous, or not created by GOD, is untrue and unreal; however true it may appear to mortal sense.

From this we may conclude that mortal facts are only relatively true at best.

See Exp. Index also under headings "Reality," "Non-reality," "Matter," "Origin of evil," "Devil," "Spirit," and "Meta-Physics."

EVOLUTION AND CREATION—The question as to whether the mortal Creation as we see it objectified about us, including mortal man, is an evolution from lower forms of elemental matter substance up to its present condition is the burning question that confronts the religious and scientific world today. Considered from a materialistic standpoint Evolution, in-so-far as improvement in the various forms of life are con-

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cerned, is self-evident, but whether one species in the order of Evolution advances from the lower forms of life until manifest as mortal man is not self-evident, nor is there any continuity of evidence to sustain the contention that such a process is actually taking place. If such change of species was true it would be evidenced in countless instances about us in various stages of evolutionary change, nor would it be necessary to explore the bowels of the Earth to find a missing link to prove the claim. Orthodox Fundamentalists, panoplied in their conviction that the Adamic dust or second record of Creation as it appears in Genesis is veritably God's creation as He made it, hold that no evidence has been produced to prove that the species change. Investigators in the name of Science, however, who come under the head of Modernists, assert that there is proof.

Both schools accept the materialistic hypothesis that the atom *per se* is the substance out of which all created objects are formed. This brings us to the question "*What is Substance?*" Did GOD who is SPIRIT create atomic matter as it appears in nature and bodily form, or is there possibly some other explanation to the phenomenon known as matter?

Here is where the Science of Meta-physics enters the arena of conflicting theorems and by illustration and demonstration of the mental, or *meta-physical*, nature of all objects proves conclusively that the entire material atom hypothesis concerning matter is not founded on Truth at all, however substantial it may appear to be under superficial examination.

It requires a divine comprehension of Deific law to disprove the material hypothesis and to demonstrate as did Jesus that atomic laws are *not* God's laws. He demonstrated this fact himself and instructed others how to go and do likewise. He understood that all objects cognized by the five senses are *mental objectifications of mortal thought*, or as Shakespeare puts it, are "made of the stuff that dreams are made of." He demonstrated that as thought changes, the objectification changes, and all the marvelous deeds, erroneously termed *miracles*, which were performed by him and his students were accomplished because of the existence of this Divine or meta-physical law... A working knowledge of the SPIRIT-law, to a limited degree, has been re-discovered and is being utilized in this age by a veritable "cloud of witnesses." According to Biblical history, there are records of *two* creations. The *first* being made after the image and likeness of GOD, SPIRIT, and consequently is spiritual, meta-physical and perfect. This Universe of SPIRIT is declared to be omni-present and omniscient, for there is *no place* where GOD is not.

The *second* record of creation mentioned in the Scriptures ignoring this and His Universe omni-present, announces another Creation com-

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posed of Adamic atoms of dust, i. e., of matter. All materialistic hypotheses are based upon the supposititious existence of Adamic matter, or dust, as though it were the veritable substance out of which SPIRIT-GOD formed His Universe. Until this Adamic bubble (the red earth, dust, or matter concept of Creation and substance) is burst, and the true explanation of the phenomenon known as matter is comprehended, not one gleam of SPIRIT-truth, either religious or scientific, can penetrate the Stygian darkness of mortal ignorance. This is the materialistic veil that must be rent before one may hope to enter the Holy of holies, or comprehend the deep things of SPIRIT-truth. None but the pure in heart, however, may enter there. Intellectual knowledge of the facts will not suffice to rend the veil. "Everything that worketh or maketh a lie," or that is erroneous in premise and conclusion must remain outside this veil which separates the mortal or *mort* sense of creation from the realm of SPIRIT.

"GOD is SPIRIT, and they that worship Him must worship Him in SPIRIT and in Truth," or according to the laws of SPIRIT-truth.

That this was the *Glad Tidings* that distinguished the life and teachings of Jesus from others is apparent to open-minded seekers after Truth, as he understood and demonstrated it. Every so-called atomic law was voided and proven to have no standing in the presence of SPIRIT-law by this Great Teacher. He said, "I come not to break the law, but to fulfill the law." *He voided* materialistic nature laws and fulfilled SPIRIT-law and so spake truly. In turning water into wine; in producing sufficient bread to feed thousands by mental or metaphysical means alone, by walking on the water; by raising the dead, He assuredly did break the so-called atomic law of nature and chemistry. It is high time humanity began to throw off its materialistic swaddling clothes and to seek GOD where He may be found. There are neither GOD'S many, Universes many, nor dual laws pertaining to GOD'S universe.

"*Natural law in the spiritual world*" is a fantasy of carnal belief." Spiritual, meta-physical law in the spiritual meta-physical universe of SPIRIT reveals a New Heaven and a new Earth, wherein "Mortality is swallowed up of Immortality."

Evolution in its true sense signifies the perpetual and continuous unfoldment of spiritual form, substance, outline, and color in all their beauty, grandeur, and goodness, untrammelled by materialistic concepts of form, substance, outline, and color. These spiritual manifestations of Deity are more tangible and substantial to the spiritually minded, however, than are the bodies and forms cognized by the senses, and retain all the individualistic character qualities bestowed upon them by GOD; for the Spiritual Universe including man is GOD-manifest, Cause and effect—for GOD is All in all.

The mortal creation everywhere apparent is but the Adamic dream world the foundations of which are not based on the Rock of Truth but on the shifting sands of mortal sense belief.

It is not possible therefore to work out a true solution of the problem of Evolution if matter atoms be considered as true substance, for the substance of the SPIRITUAL Universe is meta-physical, spiritual, or mental.

Spiritual evolution may be illustrated by the Kaleidoscope which like the SPIRIT-universe ever unfolds new forms of Deific beauty and harmony but never ceases for an instant to manifest its basic meta-physical characteristics. True spiritual substance is *character*, and individualized character-entities and ideas are more tangible to the spiritually minded than are bodily forms and objects to mortals. If mortals, so-called, possessed an X-Ray vision intensified, objects cognized by the senses would not appear as substantial or real as they now appear to our present veiled sense. It is vision obscured by materiality that makes mortals "believe what they see" and "see what they believe," and record such findings in the name of Truth and Science, whereas a deeper meta-physical insight is necessary in order to comprehend the deep things of SPIRIT-truth. The Evolution or eternal unfoldment of GOD'S Divine Creation will then appear to replace the phenomenal *mort* world of mortals.

See Exp. Index under headings "Relative and Absolute Truth," "Fundamentalism versus Modernism," "Evolution," "Mind," "Matter," "Spirit," "Spiritual individuality versus Human personality," "Reality," "Healing the Sick," and "Miracles."

FAITH. Faith is an attribute that first exists in human experience as belief, and only too often this degree of faith is but a mere blind belief. Without belief however there can be no faith.

Faith, if founded only on a blind belief is capable of being shaken, and often changes according to the evidence. To have a faith that cannot be shaken, one's faith must advance beyond the stage of blind belief—even to the point of firm belief, based on understanding and demonstration. Faith based upon understanding, and taking expression in works has then the same merit as works which are grounded in faith, based upon understanding.

Generally speaking such faith as a child exhibits is mere blind belief, readily shaken and unstable.

It is not until faith is grounded on a spiritual or meta-physical understanding of eternal facts, that it evidences the divine quality, and this a child may gain and often does more readily than adults. One naturally has more faith that 2 and 2 equal 4 when he understands why it is so, than if he merely has blind faith that it is so. The faith exemplified

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by Christ Jesus was based on a spiritual understanding of divine science. He knew why he had faith, and he had faith because he knew why.

Justification by faith has only a provisional value dependent upon the co-ordinate works, and it is a mistake indeed to exalt it into a primary and absolute truth, or means of salvation.

"And Peter stepped upon the waves and they were solid as a rock; he walked upon the waves.

"He walked until he thought within himself, What if the waves should break beneath my feet?

"And then the waves did break beneath his feet, and he began to sink, and in the fearfulness of soul he cried, 'O save me, Lord, or I am lost!'

"And Jesus took him by the hand and said, 'O you of little faith; why did you doubt? And Jesus led the way into the boat.' " *

At another time the disciples said, "Lord, why could we not heal this child? We spoke the Word; but even that was powerless."

"And Jesus said, 'Your great success in all your former work has made you careless, and you forgot to recognize the power of GOD.'

"Without the spirit of the word, the Word is like an idle tale; and you forgot to pray.'

"There is no faith without the prayer of faith. Faith is the wings of prayer; but wings alone fly not.'

"By prayer and faith you can bring down the mountain peaks, and cast them in the sea; the little hills will skip about like lambs at your command.'

"This failure may be well for you. The greatest lessons that are learned in life come through the failures that are made.' " *

"And Jesus saw a little child, weak, faint, and helpless, sitting all alone beyond the surging crowd; and there was none to help her to the fount.

"And Jesus said, 'My little one, why do you sit and wait? Why not arise and hasten to the fount and wash, and be made well?'

"The child replied, 'I need not haste; the blessings of my FATHER in the sky are measured not in tiny cups; they never fail; their virtues are the same forevermore.'

"When those whose faith is weak must haste to wash for fear their faith will fail, have all been cured, these waters will be just as powerful for me."

"Then I can go and stay a long, long time within the blessed waters of the spring.'

"And Jesus said, 'Behold a master soul! She came to earth to teach to men the power of faith.'

"And then he lifted up the child and said, 'The very air we breathe is filled with balm of life. Breathe in this balm of life, in faith, and be

made whole.'

"The child breathed in the balm of life and was well.

"And Jesus said, 'The fount of life is not a little pool; it is as wide as are the spaces of the heavens.'

"The waters of the fount are love; the potency is faith, and he who plunges deep into the living springs, in living faith, may wash away his guilt and be made whole, and freed from sin.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Atonement and at-one-ment," "Gospel," "Knowledge," "Knowledge of GOD," "Knowledge of evil," and "Healing the sick."

FALSE PROPHETS. "And Jesus said, 'Christ is the gateway of the fold; I am the shepherd of the sheep, and he who follows me through Christ shall come into the fold where living waters flow, and where rich pastures are.'

"False prophets come and go; they claim to be the shepherds of the sheep; they claim to know the way, but they know not the word of power; the watchman opens not the gate; the sheep heed not their call.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under heading "False spirituality," "Power to heal," "Proof," "Healing the sick," "Truth," "Spirit," and "Science (true)."

FASTING. While Jesus and his disciples did not fast in ritual observance, yet he himself said to his disciples that the reason they were unable to dispel the phenomenon of disease in a particular instance was because of insufficient fasting. Was not the fasting he referred to, the fasting from sin, materialism, and the mortal materialistic sense of creation, rather than a mere abstinence from food?

The rituals of baptism, circumcision, and communion, like fasting, are but figurative reminders, and as such should never be allowed to cause friction among Christian brothers, for only to a limited extent are symbolic rites helpful. The great danger lies in ascribing to ritual forms and ceremonies a degree of virtue they do not possess, for at best they are only useful for the time being to remind us of the spiritual truth they symbolize, and as we rise we should discard the symbols altogether.

Contention over the literal observance of symbolic ritual forms has split Christendom into numerous opposing factions. Contending over the letter of the ritual, Christendom has neglected the weightier matters of the spiritual meanings involved, which alone are of major importance, thereby straining out infinitesimal gnats, and swallowing camels.

The prophet Isaiah well describes a counterfeit fast and a true one in these words, "Wherefore have we fasted, and THOU seest not? For

what reason have we afflicted our soul, and THOU takest no knowledge? Behold in the day of your fast ye pleasure yourselves, and oppress all your laborers.

"Behold ye fast for strife and contention, and to smite with the fist of wickedness: ye shall not fast as ye do this day to make your voice to be heard on high.

"Is it such a fast that I have chosen; for a man to afflict his soul for a day? to bow down his head as a bulrush, and to cover himself with sackcloth and ashes?

"Wilt thou call this a fast, and a day acceptable to the LORD?

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are homeless to thy house? When thou seest those who lack clothing, that thou cover him; and that thou hide not thyself from thine own kindred, . . .

"Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearguard.

"Then shalt thou call, and the LORD will answer; thou shalt cry, and HE shall say, 'Here I am.'"—Isaiah 58:3-9. Author's revision.

The following is quoted from the "New Sayings of Jesus," discovered at Oxrhynchus, Egypt, by Grenfell and Hunt."

"Jesus saith, 'Except ye fast to the world, ye shall in no wise find the kingdom; and except ye make the sabbath a real sabbath, ye shall not see the FATHER.'"

"Jesus said, . . . 'A fast is deed of soul, and like a prayer, it is a function of the silence of the soul.'

"GOD never passes by unnoticed any prayer or fast. HE walks within the silence, and HIS benedictions rest on every effort of the soul." *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

See Exp. Index also under headings "Communion," "Baptism," "Circumcision," "Ritualism," "Symbolism," "How to interpret the Scriptures," and "Righteousness."

FATHER. The word "FATHER" as used in the Scriptures—is totally inadequate to convey the true spiritual relationship which GOD bears to HIS universe including man. Even the term FATHER-MOTHER while an improvement, still does not fully imply the true relationship which exists.

When it is understood that the *spiritual universe* including man is

GOD-manifest, we begin to see that no father is to his son what GOD is to HIS own man-i-festation or body.

That GOD is not manifest in mortal man and material creation, so-called, is evident from the blending of seemingly mortal good and evil, apparent everywhere in sin, sickness, and mortality.

The belief that GOD is manifest in a mortal material creation, "Red in tooth and claw," is sufficient to make an agnostic of any earnest seeker after Truth. Hence the necessity of gaining a true comprehension of the synonymous words mental, spiritual, and meta-physical, and of the changeless spiritual universe, veiled from us by the phantasmagoria of sense perceptions.

When the nature of GOD as SPIRIT or MIND dawns upon one, it opens the way for one to comprehend HIM,—not as a great man-like person, but rather as the Great Causative MIND; and MIND-manifest, i.e., the spiritual universe, of which all spiritual individualities are integral members.

See also under headings "GOD," "Man (spiritual)," "Man (mortal)," "Mind," "Christ," "Christ of GOD," "Spiritual individuality versus human personality," "Spirit," and "Meta-Physical."

FATHERLAND. The term **FATHERLAND**, in its true spiritual sense, has such a universal application that humanity has almost completely lost sight of it through idolatrous worship of many so-called "fatherlands," and through a selfish, competitive form of patriotism.

The only true **FATHERLAND** which is the heritage of all GOD'S creation is GOD'S spiritual universe. This spiritual universe or **FATHERLAND** is big enough for all, and GOD calls us to render allegiance to no lesser home country; but if man does so he lowers at once the standard of the true **FATHERLAND** to a mortal level and trails it in the dust of a selfish, limited concept of patriotism, schismatic in its very essence.

Even according to the mortal reckoning and history of creation, mankind originally sprang from one common root; and only differing environment and circumstances served to produce the marked difference in characteristics noticeable in various races. Nevertheless the fact remains that, relatively speaking, all humanity descends from one common root.

The forefathers of America originally came from various portions of the world, while those of England, came from the continent, and all Europeans from Asia or Africa. Those races who lived ages before either continental Europe, England, or America were known to exist, are merely elder brothers, so to speak, of all the peoples that have since spread over the earth's surface.

These groups have in time become nations, but adopting a policy of

selfish interest, have built about themselves boundary lines, with walls bristling with devilish weapons.

The word *competition* aptly describes this selfish policy and spirit, and although it has long paraded under the mask of being the "life of trade," it must sooner or later give place to *co-operation*, which alone is mutually beneficial to all. Co-operation bears the seal of divine approval, while competition is devilish and bears the mark of the counterfeit. National competition like any selfish policy wherein self is placed first, often at the expense of others—will invariably react like the proverbial boomerang, and cause loss and misery to all concerned.

Not until mankind learns the meaning of inter-nationalism and humanitarianism in their broadest sense, and are fired with the holy patriotism that goes with it, a patriotism that involves a positive love of all GOD'S children—can nations dwell amicably together. "My country, right or wrong," like the saying, "Every man for himself, and the devil take the hindmost," is not true teaching, nor will it bring good results, even though to mortal sense individuals or nations may seem to gain temporary advantage thereby.

Should a Greek, for example, who is my neighbor in this country, receive any more just and equitable treatment at my hands in any matter than a Greek who is a citizen of Greece? Nay, verily. Yet the laws and statutes of countries are intentionally so framed that the citizenship of one country may profit whenever possible at the expense of their neighbors outside their boundaries.

A neighbor at hand should never mean any more or less to me than a neighbor abroad. Whosoever teaches that anything less than justice is due one and all alike, in any relation of life, is sowing the dragons teeth of carnal selfishness, and will reap the whirlwind.

Selfishness, taking expression in false family, racial, or national pride, is often the foundational root that fosters the spirit of antagonism, competition, and even war, under the mask of love for fatherland.

The answer of the great Exemplar Christ Jesus to the query "Who is my neighbor?" was well given in the figurative narrative of the good Samaritan. That this should apply not only to such instances, but to every human relationship without exception is true beyond gainsaying.

Competition, that giant octopus of selfishness, born of the Cain spirit, has almost, although not completely submerged the Christly spirit of co-operation, the love of one's neighbor as one's self, a spirit which would work marvelous wonders for the mutual benefit of all, if allowed free play.

Competition really signifies brother at war against brother, instead of brother co-operating with brother.

It is this same Cain spirit of competition, used almost invariably in commerce and in the mad search for material possessions, that takes final expression in all the horrors of war, which is but another name for

nationalized greed and murder. Selfishness is the root, and all the evil typified by Cain is the fruitage.

Let us then gladly recognize the Golden Rule of co-operation and begin to put it into practice in all the walks of life and so relegate to oblivion the competitive spirit which always bears the brand and the curse of Cain, for only so can we obey the first and great commandment, and the second which is like unto it.

"Beloved let us love one another for love is of GOD, and he that loveth not knoweth not GOD, for GOD is love."

To love one another truly however, is to love as GOD loves, which means from the spiritual or meta-physical standpoint of being, for only so can we worship GOD, SPIRIT, in spirit and in truth.

A plank in the platform of the American Federation of Labor, proclaimed Nov. 14, 1918 by its President, is significant of these times, and of the dawn of a broader, more unselfed humanitarian spirit. It reads:

"That we declare that the following essential fundamental principles must underlie the peace as well as the principles of all civilized nations. A league of the free peoples of the world in a common covenant for genuine and practical co-operation to secure justice, and therefore peace, in relations between nations; no political or economic restrictions meant simply to benefit some nations and to cripple and embarrass others; no reprisals based on vindictive purpose or deliberate desire to injure, but to right manifest wrongs; recognition of rights of small nations and of the principle that no people must be forced to live beneath a sovereignty under which it does not wish to live; no territorial changes or adjustments of powers except in furtherance of the welfare of the people affected and in furtherance of world peace."

"And Jesus said, 'I think the Jews have built a wall about themselves, and they see nothing on the other side of it.'

"'They do not know that flowers are blooming over there; that sowing times and reaping times belong to anybody but the Jews.'

"'It surely would be well if we could break these barriers down so that the Jews might see that GOD has other children that are just as greatly blest.'

"'I want to go from Jewry land and meet my kin in other countries of my Fatherland.' " *

"And Jesus said, 'I go my way, but we will meet again; for in my Fatherland is room for all; I will prepare a place for you.' " *

"And Jesus said, 'I am the way, the truth, the life; I manifest the Christ of GOD. No man can reach my Fatherland except he comes with me through Christ.' " *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

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See also under headings "Universal Love," "Resistance versus non-resistance," "Preparedness," "Warfare," and "Patriotism."

FAVORITISM. (Partiality, Caste). "Our GOD is one, is SPIRIT, and is truth, and every man is dear to Him.

If GOD would send the bread of life to one and not to all who have arisen to the consciousness of life and can receive the bread of life, then He would be unjust."

"Jesus said, 'The rabbi seems to think that GOD is partial in his treatment of the sons of men; that Jews are favored and are blessed above all other men.'

"I do not see how GOD can have His favorites and be just.

"Are not Samaritans and Greeks and Romans just as much the children of the Holy One as are the Jews?"

"It surely would be well if we could break these barriers down so that the Jews might see that GOD has other children that are just as greatly blest.'

"I want to go from Jewry land and meet my kin in other countries of my Fatherland.'" *

See Exp. Index also under headings "Fatherland," "Justice," "Caste," and "Brotherhood."

FEAR. The word "fear" in its generally accepted meaning denotes dread. There is however quite another meaning, for this word, like many others, has a dual significance.

As given in the dictionaries, the word "fear" also denotes the higher spiritual meaning of revere, or reverence, i.e., to love, for it is impossible to truly love and fear at the same time.

"And Jesus said, 'Of what are souls afraid? Fear is the chariot in which man rides to death.'

"And when he finds himself within the chamber of the dead, he learns that he has been deceived, his chariot was a myth, and death a fancy child.'" *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

The indulgence of sin inevitably produces a sense of separation from GOD, GOOD. Fear results from thus *turning from GOD*. But on turning again *to GOD*, fear will be banished in oblivion as GOD'S changeless good-will fills the heart with joy and harmony. Various writers of so-called sacred literature have sometimes attributed to the will or activity of GOD, or of Christ, that which is but the reflex activity of evil, alias mortal mind. However, this activity does not proceed from GOD, even though it may appear to human sense to do so, but is solely the effect produced by *turning from GOD*.

See Exp. Index under headings "Righteousness," and "Wrath of GOD."

FEAST OF TABERNACLE (OR TENTS). During the Feast of Tabernacles, (or tents) the Jewish people left their homes and dwelt in tents erected in the streets, fields, or on the roofs; this tent life symbolized the temporary nature of mortal things, and was a reminder of the wilderness journey of the Israelites of old out of Egyptian slavery into the promised land.

Branches of palm, olive, citron, myrtle, and willow, were carried about by the people during this symbolic festival to typify the spiritual realities which they symbolized.

There comes a time however when each individual needs to guard against the letter of symbolic religion, lest it kill the spirit and so prove altogether harmful. Each one must judge for himself when a symbol or ritualism should properly give place to worship in spirit and in truth.

See Exp. Index also under headings "Ritualism," "Symbolism," "How to interpret the Scriptures," "Reality," "Baptism," and "Circumcision."

FEELING. Feeling, like seeing, hearing, tasting, and smelling, is a mental function of Divine Mind, or GOD, for apart from consciousness the so-called material atoms comprising the mortal body can feel nothing. When we learn the mental or meta-physical nature of all phenomena, this is readily understandable.

Insofar as we manifest GOD, SPIRIT, we individualize and reflect intelligence; but we ourselves have no means whereby to originate a single iota of intelligence.

Jesus, the great Master meta-physician said, "The Son can do nothing of himself." He fully comprehended his spiritual relation to GOD was as an effect to its cause, and that the province of spiritual man is to reflect GOD, in spirit and in truth.

See Exp. Index also under headings "Mind," "Seeing," "Hearing," and "Tasting."

FIG TREE. The fig tree during the winter months lose all their leaves, but when they put forth their tender leaf buds (at the junction of the old wood with these leaves) tiny figs appear. These little figs develop along with the leaves till about the size of a small cherry, and then the great majority of them fall to the ground. These immature figs are known as the *taksh* and are eaten by many. They are probably the untimely figs spoken of figuratively in Rev. 6:13.

On some of the trees, however, especially the best varieties, a certain proportion of these figs continue to develop, and reach ripeness in June. They are especially esteemed for their delicate flavor. These are known

as the *dafur*, or early figs. As the *dafur* are ripening, the buds of the next crop begin to appear higher up in the branches.

At the time of the much discussed demonstration of Christ Jesus, recorded in Matt. 21:18-20: Mark 11:12-14, we may rightly conclude from the facts given above, that fig trees not only were in leaf at this season of the year, but every tree which was going to bear fruit at all had some *taksh*, or immature figs, for the presence of this early fruit was guarantee that the tree would bear fruit later on.

Therefore, it was the absence of any fruit on this particular tree and the consequent certainty of no future fruitfulness for the tree, that caused it to be condemned. Is not this applicable to all who pretend to be living and yet are dead.

See Exp. Index also under headings "Symbolism," "Righteousness," and "How to interpret the Scriptures." Also see Hasting's Dictionary.

FOURTH DIMENSION. Only meta-physics can explain demonstrably the so-called "fourth dimension," for it alone solves the problem as to what is matter, by proving that all so-called material objects of whatever name or nature are mental or meta-physical in the final analysis, however material they may appear to be to limited mortal perception.

"In the Wintonian of February, 1910, is an article on the Fourth Dimension by R. A. T. He states: "To put it briefly, the knowledge is a real and working knowledge, and the fourth dimension would enable us to move in defiance of the present known limitations of space."

The fourth or meta-physical dimension involves the repudiation of so-called materialistic length, breadth, and thickness, for they imply the existence of atomic phenomena, while the spiritual dimension (if it may be so termed) does not recognize the material atom as an eternal verity, but merely as a mental phenomenon.

The words mental, meta-physical, and spiritual, are synonymous, and their use in defining the nature of the fourth dimension, or mental law of SPIRIT, GOD, must be grasped, before the problems of spiritual being can be solved.

The reason Christ Jesus could disappear through the midst of the people, appear to his disciples in a room when the door was locked, and appear and disappear at will at other times, was because he comprehended demonstrably the mental or meta-physical nature of all phenomena, including his own body.

He knew that meta-physical or spiritual law does not have the limitations of material length, breadth, or thickness, for from a strictly scientific standpoint no material atoms exist to comprise the so-called dimensions of matter.

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SPIRIT is the only real dimension. SPIRIT, GOD, is MIND; His creation is mental; and SPIRIT has no limitations. Every demonstration of healing accomplished by spiritual means, demonstrates the fourth or spiritual dimension, disproving the theory that matter is indestructible and proving that all phenomena are mental in their final analysis.

This age is witness to many indubitable proofs of the correctness of the deduction that all phenomena are mental or meta-physical as against the atomic theory of creation.

See Exp. Index also under headings "Ontology," "Meta-Physics," "Science (true)," "Mind," "Matter," "Reality," "Spirit," and "Truth."

FUNDAMENTALISM VERSUS MODERNISM—

Fundamentalism and Modernism are terms that relate to two distinct and opposing schools of religious belief. These two schools are and must continue to be ever at swords points because the Fundamentalist's dogma, as taught by orthodox Biblical teachers, and the Modernist's theorems, as set forth by investigators under the heading of Science are equally in error in both premise and conclusion.

Both these schools of thought endeavor to present Truth on the supposititious basis that there is, in very truth, a universe (spiritual) and a universe (material) when such is not the case, nor can this theory be proven true in a final analysis, however substantial and real the atomic material world may appear to be. Both schools believe atomic matter to be a basic fact whereas it can be positively demonstrated that every object cognized by the five senses is wholly mental, or meta-physical.

The universe of SPIRIT, GOD who is omni-present and omni-potent, is not a *composite* creation. The substance of the realm of SPIRIT, is wholly mental, meta-physical, or spiritual. Neither are there GOD'S many, universes many, nor dual laws governing same. The mortal and material concept of creation based on the mortal opinion that *matter*, so-called, is veritable substance, because under *superficial* examination it appears so to be, is "the veil" that eternally precludes the materialist from entering the "Holy of holies"; or from comprehending the meta-physical nature of all things, or from experiencing the dominion and power and glory of SPIRIT-truth.

None but the pure in heart, who love the realities of SPIRIT above all else may rend this veil of materialism, and comprehend the deep things of GOD and His spiritual, mental, or meta-physical realm. "Nought that worketh or maketh a lie" or that savors of mortality or materialism in any form can exist in His holy presence; thus, owing to this fundamental error of belief, both schools of thought miss the mark of true Religion or Science, while the ever recurring query, "*What is Truth?*" continues to echo down the centuries of time.

Orthodox Fundamentalists accept the marvelous metaphysical dem-

onstrations recorded in Scriptural history,—such as healing all manner of sickness, walking on the water, raising the dead, giving sight to the blind, hearing to the deaf; and enabling those imprisoned to pass through and out of locked cells and closed doors, and to appear and disappear; together with innumerable other marvelous events, including the virgin birth of Jesus,—as *miraculous* happenings; for they accept these marvels as evidence of super-natural law nullifying for the time being nature's so-called atomic or chemical laws.

Orthodox Fundamentalists hold that it is Fundamental to believe this; that the records of what they classify as *miracles* indicate the existence of both natural laws and super-natural laws; and they claim that these events are truly recorded in Scriptural history.

In other words they believe that SPIRIT, GOD, operates through both super-natural *and* natural laws. Modernists on the contrary assert that nature's atomic and chemical laws are the only laws of the universe and have never been altered or changed in any instance. They deny emphatically the existence of any super-natural law. Thus the Orthodox Fundamentalist and Modernist schools of thought are irreconcilably at odds.

Unorthodox Fundamentalists, however, falling in line with the Modernist's pantheistic concept of creation, attempt to explain many of the incidents recorded in the Bible as being simply marvelous instances of the working of natural atomic law, yet stand ready to repudiate certain basic Fundamentalist teachings concerning these phenomenal events as being wholly contrary to Science and fact — the virgin birth of Jesus, for instance — because they cannot account for them along materialistic lines, and they repudiate the *miracle* theory.

All of this war of words and theories are inevitable, however, because humanity in general searches for Truth where Truth is not to be found. "GOD is SPIRIT, and they that worship Him must worship Him in SPIRIT and in Truth," i.e., must worship Him according to spiritual, meta-physical law, or, if you please, super-natural or Divine law. Jesus, entitled Christ, understood the nature and power of the Divine or super-natural law and demonstrated its dynamic power and potency; annulling so-called nature's atomic, physical, or chemical laws. He taught moreover that this power and privilege of nullifying mortal law was not peculiar to himself, nor to his day and age, but that it is the Divine prerogative of every spiritual individual to nullify the demonical laws of nature, "red in tooth and claw." Also he taught that still greater marvels and power would unfold as a result of his basic revelation of the scope and purpose of SPIRIT-law. *No greater discovery or revelation of Truth was ever revealed to sin-sick suffering humanity.* Meta-physics alone explains scientifically the mental nature of all so-called material objectifications, and makes plain the manifold inconsistencies of both

Fundamentalist and Modernist teachings so that the Divine or Spiritual law of GOD may be comprehended and utilized.

Every object cognized by the five senses, and which appears to be composed of material atoms, *when examined superficially*, are but the objectifications of mortal thought (made of the stuff that dreams are made of) and may be classified under the head of *Relative-truth*, because seemingly true. Turn the X-ray of SPIRIT-truth upon such objects, however, and it is possible to demonstrate that their substantiality disappears like objects do in a dream when one awakens. From the article in this Index under the heading "RELATIVE versus ABSOLUTE-truth" we learn to differentiate properly, so need not be confused as is the average mortal who invariably mixes SPIRIT and matter in his conception of creation and deems the temporal phenomena of materiality to be founded on *Absolute Truth*.

In the same way we will find with the searchlight of SPIRIT-truth turned upon both Fundamentalism and Modernism that that which the world in ignorance has termed "Fundamental," and "Scientific," has no foundation in Truth, because the divers mortal beliefs and doctrines, either past or present, relating to the so-called mortal world, have nought to do with the universe of SPIRIT. The narrative of the Adamic or matter-dust creation, as recorded in the second account of creation in Genesis is not the true record of Creation.

True Fundamentalism is absolutely true, and true Modernism or Science is absolutely true, but the Sword of SPIRIT-truth cleaves between the materialist's concept of Creation and Science from a mortal standpoint, and God's omniscient, omni-present universe. Truth is forever the same. Truth is the very foundation of all true knowledge; of understanding; and again knowledge and understanding belongs *only* to whatever proceeds from GOD. As a man thinketh according to SPIRIT-truth so is he, but GOD is not to be seen or found in the medley of mortal affairs which ever bear the *mort* or death stamp. GOD'S ways are not the ways of mortals. GOD and His universe is forever the same, no matter what mortal beliefs conceive Him to be. GOD is not manifest nor does he express Himself through so-called material law and phenomena. All the vain and foolish imaginings about GOD and His manifestation have nought to do with Fundamental Truth and Science as GOD apprehends these terms—therefore "Cease ye from man whose breath is in his nostrils," and turn to SPIRIT-GOD and ye shall find peace and rest for your souls. Seek GOD where He may be found—in SPIRIT *not* in matter. Then, indeed, by divesting oneself of mortalities vain conception of self and creation, and all that pertains to it, and taking on Spirituality by becoming acquainted with GOD and *His spiritual universe*, we may explore the heights and depths of the Heavenly realm of SPIRIT and know at first hand the true Fundamentalism and

Modernism that is of GOD,—than which there is none other. There is no true Scientific or Religious truth in the dogma of "Natural law in the spiritual world," or Spiritual law in a natural world, but there is Truth in *SPIRIT-law in the spiritual universe*.

For further light on this subject see Preface—and Exp. Index under headings "Relative versus Absolute-Truth," "Evolution," "Spirit," "Matter," "Man (mortal)," "Man (spiritual)," "Carnal Selfhood," "Spiritual individuality versus mortal personality," "Meta-physical," and "Mind."

GEHENNA. The Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." A place where the refuse of Jerusalem was burned. Gehenna was referred to by Christ Jesus in a figurative sense as indicating fiery torment, not necessarily physical. This fiery torment is self inflicted as a result of turning *from* GOD-SPIRIT, and His spiritual law.

See Exp. Index also under headings "Age-lasting punishment," "Hell," "Hades," and "Wrath of God."

GLAD TIDINGS. The Glad Tidings of Christ Jesus, our elder brother, which he demonstrated as well as proclaimed.

The Glad Tidings consists of the revelation of the true nature of GOD, SPIRIT, and of His meta-physical creation, and includes the scientific relation which GOD bears to His creation, together with the meta-physical and ethical way of salvation, which leads back to man's original estate.

The Master meta-physician through various progressive stages and in his final ascension, put off forever the mortal veil of the flesh. He demonstrated the fallacy of the so-called indestructible atom theory, and proved the nothingness of mortality.

So-called Orthodox Christians under the heading "Gospel" have evolved a vicarious atonement dogma of salvation, totally at variance with the spirit of Christ Jesus' teaching and example.

"And Jesus said, 'The gospel that you preach will not bring peace, but it will stir the multitudes to wrath.'

"The carnal man abhors the truth, and he would give his life to crush the tender plant before the harvest time.'

"And this will bring confusion in the homes that were the homes of stagnant peace.'

"And men will hate you just because you speak the name of Christ.'

"Thrice blessed is the man who shall be faithful in this coming day of wrath.'

"Be not afraid of what men say and do, they have no power over soul; they may abuse and may destroy the body of the flesh, but that

is all.' " *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

See Exp. Index also under heading "Gospel."

GOD. The **FATHER-MOTHER** Cause, or Principle, of which all spiritual creation is the effect or manifestation. Deity possesses both masculine and feminine attributes, but not as corporeally defined. **GOD** is not a corporeal person.

Our **GOD** is indeed a consuming fire to everything unlike Himself, i.e., **SPIRIT, GOD**; but **GOD** never consumes or destroys one iota of His spiritual creation, or in fact of anything that is spiritually true and good. In the light of spiritual or meta-physical reality **GOD** is changeless **GOOD**, but to error He is as a consuming fire; as light to darkness; truth to error.

"**GOD** is **SPIRIT**, and they that worship **HIM** must worship **HIM** in spirit and in truth." (Rev. Ver.).

"And Jesus said, 'The universal **GOD** is one, yet he is more than one; all things are **GOD**; all things are one.' " *

These "all things" referred to as **GOD**, are not however "all [mortal] things." **GOD** is **SPIRIT**, and the spiritual universe including man reflects or manifests **HIS** body or spiritual nature. **GOD** and **HIS** manifestation or body constitute the All-in-All of **GOD**. Hence **GOD** is truly manifest in nature, but not in the mortal phenomena we term nature,— "here to-day and gone to-morrow." All that is beautiful, good, and true in mortal things, only symbolize eternal verities.

"Jesus said, 'Our **GOD** is **SPIRIT**, and in **HIM** all wisdom, love, and strength, abide.'

" 'In every man these sacred attributes are budding forth, and in due time they will unfold; the demonstration will be completed, and man will comprehend the fact of unity.' " *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

"As the people's idea of **GOD** has become more spiritual, so has their sense of Deity become better. The ideas of primitive Christianity are again elevating humanity." §

(From "Life Understood" by F. L. Rawson, M. I. E. E., London, page 34).

"Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

As the apostle expressed it in words which he quoted with approbation from a classic poet: 'For we are also His offspring.' "

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Page 332-7).

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See Exp. Index also under headings "Father," "Mind," and "Christ of GOD."

§See also "People's idea of God," by Mary Baker Eddy.

GOD-idea. (Greek, Logos). The following are a few of the definitions and synonyms of the word "*idea*" as found in various dictionaries.

"Universal concept;" "conception;" "general or universal conception;" "object of thought;" "image in the mind;" "mental representation of an object;" "thought;" "image;" "a product of mental apprehension considered as an object of knowledge or thought;" "a conception of that which is perfect;" "a standard of excellence;" "ideal."

In its primitive sense the word *idea* is related only to a perfect concept or conception. See Standard Dictionary.

At the present time however the popular use of the word *idea* coincides with this primitive sense at but a single point, i.e., that an idea is mental, as opposed to anything substantial or physical,—for in ordinary usage almost any mental product, whether it relates to something that is false or true, is accepted as an idea. For certain Greek words no single equivalent English words are to be found, and phrases must be used. So in translating, it is often necessary to render the spiritual meaning of the original by a free translation, rather than try and confine one's self to an impossible, word for word, translation.

The words "*idea*" and "*word*" are, however, very closely related, and this accounts no doubt for the rendering of "Logos" as "Word." In ordinary usage the term "word" signifies either an audible or written word; whereas "Logos" signifies something vastly more spiritually substantial than the term "word" implies.

"GOD-idea" is the correct term for the Logos, or Christ of GOD, and this GOD-idea, or GOD-conception, is not by any means confined to the person of Jesus, or even to his spiritual individuality, for it denotes the entire spiritual conception or universe. This GOD-conception is "the anointed" or Christ of GOD; i.e., the very body (as the term is used spiritually) of GOD Himself. In other words GOD-manifest. Thus it is that Christ Jesus could truthfully say "He that hath seen me hath seen the FATHER."

This is well expressed in the words of Paul when he says, "So we being many, are one body in Christ, and every one members of one another."

See Exp. Index also under headings "Logos," "Christ," and "Christ of GOD;" and also Preface.

GOLDEN RULE. Whatsoever ye would that men should do unto you [from the divine and meta-physical standpoint of life] do ye in like

manner unto them.

Concerning all matters of ethical and meta-physical relationships this is LOVE'S law and gospel. The Golden Rule of LOVE, GOD, if practiced in all human relationships would solve most of earth's problems. It is the sumum bonum of Christ's teaching.

"And Elihu taught and said, . . . 'There is good enough for all. With good [GOD] destroy the bad; with generous deeds make avarice ashamed; with truth make straight the crooked paths that error draws, for error is but truth distorted.

"'He is a greater man who conquers self, than he who kills a thousand men in war.

"'He is the noble man who is himself, what he believes the other man should be.'" *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

The words in brackets are interpolated.

GOSPEL. The word translated "gospel" in orthodox versions should properly read "*Glad Tidings*," or "*Good News*."

The GLAD TIDINGS of Christ Jesus consisted of the revelation of the true nature of GOD as SPIRIT, and of HIS spiritual, meta-physical kingdom.

The great Wayshower by his example illustrated the spiritual possibilities of man when apprehending GOD and HIS spiritual laws aright. Moreover for the encouragement and inspiration of all, he said, "The things that I do shall ye do also, and greater things than these shall ye do because I go unto my FATHER."

The word "*gospel*," as erroneously translated, has come to mean (supposedly) the salvation of mankind through blind belief in a crucified saviour. This interpretation however is purely ecclesiastical, and man-made.

When the Greek text is correctly rendered, and the whole of Jesus' teaching is taken into account, the vicarious salvation theory is seen to be altogether untenable, unworthy of belief; a horrible misconception of Christianity.

The great Wayshower exemplifies the divine and spiritual laws of meta-physics and divine ethics, and besought men to accept his demonstration of sovereignty, and through exercising their own dominion follow in his footsteps up to the throne of glory.

See also under heading "Glad Tidings," "Dogma," "Vicarious atonement," "Atonement and at-one-ment," "Salvation (The way of)," and "Righteousness."

GREAT TEACHER. Jesus was asked by a rabbi, "Who is the teacher who has opened up this truth to you?"

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"And Jesus said, 'I do not know that any teacher opens up this truth to me. It seems to me that truth was never shut; that it was always opened up, for truth is one and it is everywhere.'

"And if we open up the windows of our minds the truth will enter in and make herself at home; for truth can find her way through any crevice, any window, any open door.'

"The rabbi said, 'What hand is strong enough to open up the windows and the doors of mind so truth can enter in?'

"And Jesus said, 'It seems to me that love, the golden cord that binds the Ten Commands in one, is strong enough to open any human door so that the truth can enter in and cause the heart to understand.' " *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

See Exp. Index also under headings "Ordination," and "Preach."

GRIEF. From a letter from Jesus to his mother, after the death of Joseph.

"Our FATHER-GOD is with him there, as HE was with him here; and there HIS angels guards his footsteps lest he goes astray.

"Why should you weep? Tears cannot conquer grief. There is no power in grief to mend a broken heart.

"The plane of grief is idleness; the busy soul can never grieve; it has no time for grief.

"When grief comes trooping through the heart, just lose yourself; plunge deep into the ministry of love, and grief is not.

"Yours is a ministry of love, and all the world is calling out for love.

"Then let the past go with the past; rise from the cares of carnal things and give your life for those who live." *

"And carriers brought the body of a widow's only son to be embalmed; the weeping mother followed close; her grief was great.

"And Jesus said, 'Good woman, dry your tears; you follow but an empty house; your son is in it not.'

"'You weep because your son is dead. Death is a cruel word; your son can never die.'

"'Beyond your human sight he has another work to do, and he will do it well, and then pass on to other tasks, and by and by, he will attain the crown of perfect life.'

"'And what your son has done, and what he yet must do, we all must do.'

"'Now if you harbor grief, and give your sorrows vent they will grow greater every day. They will absorb your very life, until at last you will be naught but grief, wet down with bitter tears.'

"'Instead of helping him you grieve your son by your deep grief. Go bury deep your woes, and smile at grief, and lose yourself in helping others dry their tears.'

"'With duty done comes happiness and joy; and gladness cheers the hearts of those who have passed on.' The weeping woman turned, and went her way to find a happiness in helpfulness; to bury deep her sorrows in a ministry of joy." *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

See also under headings "Sympathy," "Service and "Ministry."

HADES. Improperly translated "hell" in the Authorized Version. Hades is the word used in the Septuagint as a translation of the Hebrew word Sheol, denoting the world of the dead, and literally means a state of oblivion, deadness, or apathy to GOD, GOOD.

The command is "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light!" This applies to the so-called living as well as those who have passed on.

To translate "hades" by the word "hell," as is done in the majority of instances in the King James' version, is very misleading. In Luke 16:23, the text properly rendered reads "in hades on the touchstone." This signifies that Dives was going through a probationary period of growth. The "touchstone" referred to is figurative of the refiner's touchstone. After metal has passed through the fire, the refiner tests its purity on the touchstone. Hence Dives was being refined in the furnace of self-imposed affliction, and tested on the touchstone of SPIRIT-truth.

See also under headings "Touchstone," "Atonement and at-one-ment," "Sacrifice," "Fasting," "Baptism," "Salvation (The way of)," "Hell," and "Gehenna."

HEALING THE SICK. The evidence of divine or meta-physical healing runs like a golden thread all through Scriptural history, for whenever we find a character recorded as walking with GOD, the evidence of meta-physical law and divine power is also recorded.

According to the early Christian Fathers, meta-physical or divine healing continued for three hundred years after the ascension, even to the raising of the dead.

Gibbon, in his 'Decline and Fall of the Roman Empire, page 380, writes, "During the age of Christ, of his Apostles, and of their first disciples, the doctrines which they preached were confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the Church."

Also on Page 351, he writes,

"But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise when we recol-

lect that in the days of Irenaeus, *about the end of the second century*, the resurrection of the dead was far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions by great fastings and the joint supplication of the church of the place, and that the persons thus restored by their prayers had lived afterwards among them for years."

This spiritual power waned and was lost sight of when ecclesiasticism defined spiritual healing as miraculous, and the special prerogative of the early Christians. GOD is no respecter of persons, and *now* is the acceptable time.

"In the orthodox English Church service to be read to the sick, the following false and astounding passage occurs: 'Wherefore, whatsoever your sickness is, know you certainly, that it is GOD'S visitation.'

If this were true any remedial measures of any kind or description whatsoever would be in direct opposition to GOD, and the sicker you are the better. . . .

The commandments of Jesus on this point were definite and, in direct opposition to the above statement: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." (Matt. 10, Ver. 8).

Proof of our understanding of what the Master taught is required today, not profession only. Demonstration is the only proof."

(From "Life Understood," by F. L. Rawson, M. I. E. E., page 206.

"Rely then upon no other physician, for, according to my apprehension, He reserves your case to Himself. Put, then, all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard by putting greater confidence in physic than in GOD."

(Brother Lawrence, Eleventh Letter).

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

"And Asa slept with his Fathers." 2nd Chronicles 16:12, 13.

The early Christians were firm believers in the efficiency of prayer in healing the sick. This is also true of the Waldenses, the Moravians, the Hugenots, the Friends or Quakers, the Baptists, and Methodists. For several years the Episcopalians have also recognized that healing by the power of GOD is called for by the Scriptures. Healing, by spiritual communion with GOD, is a matter of daily practice with Christian Scientists, and this statement may be confirmed by a cloud of witnesses.

Martin Luther is recorded as having been a believer in the power of GOD to heal sickness through prayer, and to have practiced it to some extent.

According to the records of the life of John Wesley we find that he too for many years was a firm believer in the direct power of prayer,

and practiced it not only for himself but for others also.

"That it may be possible to overcome disease by a thought, instead of a drug, and that love of GOD and confidence in Him have much to do with keeping us whole, or to use the Old English equivalent hale (as in the phrase hale and hearty), is one of the doctrines of Christianity which has been persistently ignored," says Geo. H. Hepworth. In these times however there are many who are giving it whole hearted recognition, and thousands are being healed of human ills in this day and age by the direct healing virtue of GOD'S power (through reflection) without the use of any material means.

"Whosoever is able to receive it, let him receive it."

"And John said, 'Master who may seek and save the lost? and who may heal the sick, and cast the demons out of those obsessed?'"

"'When we were on the way we saw a man who was not one of us, cast demons out and heal the sick.'

"'He did it by the sacred Word and in the name of Christ; but we forbade him, for he did not walk with us.'"

*From "Aquarian Gospel," etc., page 4, Exp. Index.

"And Jesus said, 'You sons of men, do you imagine that you own the powers of GOD?'"

"'And do you think that all the world must wait for you to do the works of GOD?'"

"'GOD is not man that he should have a special care for any man, and give him special gifts.'

"'Forbid not any man to do the works of GOD.'

"'There is no man who can pronounce the sacred Word, and in the name of Christ restore the sick, and cast the unclean spirits out, who is not child of GOD.'

"'The man of whom you speak is one with us. Whoever gathers in the grain of heaven is one with us.'

"'Whoever gives a cup of water in the name of Christ is one with us; so GOD shall judge.'"

*From "Aquarian Gospel," etc., page 4, Exp. Index.

The command of Jesus was to "Heal the sick, cleanse the lepers, raise the dead, cast out devils," as well as "proclaim the Glad Tidings." (Matt. 10, verse 8). A Christian is supposedly one who follows the Christ teacher in both theory and practice. The question for us is, are we truly desirous of doing so?

"Professor Harnack has shown that the healing of sin and sickness was the vital element that underlay primitive Christianity, and was the cause for its rapid growth in its early days.

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Again, we have come to a stage when the exercise of the same GOD-given power is bringing about an extension of Christianity, inspiring and far-reaching in its results, as it ultimately affects every individual member of the human race, alive or so-called dead.

The effect of healing done in the way that Jesus taught is entirely different from the results following so-called faith healing, or any form of hypnotic influence. The former is "the effect of GOD understood."

We cannot heal habitually this way until we obtain a scientific knowledge of GOD and the universe."

(From "Life Understood," by F. L. Rawson, M. I. E. E., London, page 229.

"Dr. Joseph Parker, the late well-known preacher of the City Temple, has put the case concisely from a religious point of view, as follows: "If we believe the New Testament, we believe that men were once 'made whole' without medicine or doctor. If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact, it is the most beneficent fact in history, and being such, it ought, if possible, to be recalled and re-established. To grasp the question wisely, and thoroughly, we must go back to Christ's own time and think of him.

"Did Christ heal men? Yes, he did.

"Did Christ's Apostles heal men? Yes, they did.

"Was this healing mechanical, surgical, medicinal? No, it was not.

"Was the healing spiritual, sympathetic, mental? Yes, it was.

"Is Christ the same, yesterday, to-day, and for ever? Yes, he is.

"Does Christ still work and reign? Yes, he does.

"That settles it."

(From "Life Understood," by F. L. Rawson, M. I. E. E., London, page 206.

"And Jesus said, 'One has no better chance in heaven's healing fount than another one.'

" 'The fount of health is in your soul; it has a door locked fast; the key is faith.'

" 'And every one can have this key and may unlock the door and plunge into the healing fount and be made whole.'

"And then the man looked up in hopeful mood and said, 'Give me this key of faith.'

"And Jesus said, 'Do you believe what I have said? According to your faith it shall be done. Arise, take up your bed and walk.'

"The man at once arose and walked away; he only said, 'Praise GOD.'

"And in the temple Jesus saw the man and said to him, 'Behold you are made whole; from henceforth guard your life aright;'

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"Go on your way and sin no more, or something worse may fall on you." *

"And Jesus said, 'All men are sons of GOD and if they live a holy life they always are at home with GOD.'

"They see and understand the works of GOD, and in His sacred name they can perform these works.'

"The virtues of the heavens are in GOD'S hands, and every loyal son may use these virtues and these powers.'

"Man is the delegate of GOD, and man can heal the sick, control the spirits of the air, and raise the dead.'

*From "Aquarian Gospel," etc., page 4, Exp. Index.

"Because I have the power to do these things is nothing strange. All men may gain the power to do these things; but they must conquer all the passions of the lower self; and they can conquer if they will.'

"Behold, I say, The hour has come; the dead will hear the voice of man, and live, because the son of man is son of GOD.'

"You men of Israel, hear! you live in death; you are locked up within the tomb.'

"(There is no deeper death than ignorance and unbelief).

"But all will some day hear the voice of GOD, made plain by voice of man, and live. You all will know that you are sons of GOD, and by the sacred Word, may do the works of GOD.'" *

"When man comes to himself and comprehends the fact that he is son of GOD, and knows that in himself lies all the powers of GOD, he is a Master mind and all the elements will hear his voice and gladly do his will." *

"The disciples said, 'Lord, why could we not heal this child? We spoke the Word; but even that was powerless.'

"And Jesus said, 'Your great success in all your former work has made you careless, and you forgot to recognize the power of GOD.'

"Without the spirit of the Word, the Word is like an idle tale; and you forgot to pray.'

"There is no faith without the prayer of faith. Faith is the wings of prayer; but wings alone fly not.'

"By prayer and faith you can bring down the mountain peaks, and cast them in the sea; the little hills will skip about like lambs at your command.'

"This failure may be well for you. The greatest lessons that are learned in life come through the failures that are made.'" *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

See also under headings "Faith," "Knowledge of GOD," "Knowledge of evil," "Power to heal," "Ontology," and "Meta-Physics."

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HEARING. Hearing is a function of MIND, GOD. GOD is Mind, and the only intelligence governing the universe. Spiritual man reflects this intelligence.

Man is not dependent on any physical organism whatsoever for hearing, but on GOD alone. The belief that so-called material organism hears is a physiological fallacy of human invention. Mind alone hears, and Mind is GOD.

See also under headings "Seeing," "Intuition," "Mind," "Spirit," and "Love."

HEAVEN. The realm of SPIRIT, GOD. Wherever GOD is, is heaven. GOD'S universe fills all space, hence heaven is everywhere. Jesus said, "The Kingdom of Heaven is within you," or "is in your very midst." Apart from a heavenly state of consciousness there is no heaven either here or hereafter. Only the pure in heart experience it. In the Greek this term "Kingdom of Heaven" reads, "Kingdom of the heavens," as in Matt. 5:3. This latter term seems more correct when we realize that Heaven is everywhere.

Mortal, material heaven and earth, so-called, are not the heaven and earth of SPIRIT, which have meta-physical foundations which cannot be shaken. Heaven is a state of absolute bliss, consisting solely of GOD and HIS infinitely varied manifestation. It is a state of MIND. A divine state of consciousness.

As individual members of the spiritual Christ body of GOD, the glories of the Deific nature and attributes appear to us, and feed us with the heavenly manna. Heavenly joys may be symbolized by the kaleidoscope, always utilizing the same material, yet ever presenting constantly changing and radiant forms of beauty and goodness.

Again the kingdom of heaven may be symbolized by the sun and its rays; the rays indicating the Christ body, or manifestation of GOD, of which we are all members. Furthermore, in the way of illustration, the sun presents marvelous possibilities, for as each ray possesses within itself all the properties of the sun, so each child of GOD, reflects all the glorious virtues and attributes of Deity, in the radiant spectrum of resplendent and everchanging character hues.

Because of our material sense of things, the symbolic Christ "bow of promise in the sky" appears to us as a broken arc. In reality it is "a perfect round," as Browning well says. This bow of promise, like the Christ, is composed of its many members or rays, and expresses the same essential qualities as the sun.

Thus we find that after the storms of mortal, material, beliefs have vanished away, the permanent fact of perfect GOD and perfect manifestation, or Christ, dawns in our consciousness, full orbed.

The spiritual man is solely a character man—never material or phy-

sical—and is individualized and characterized by GOD. As one in human relations may manifest ever unfolding forms of beauty, goodness, purity, honesty, courtesy, gentleness, etc., etc., so GOD'S man radiates the Deific characteristics unfolding from the great source of all real being the FATHER-MOTHER GOD.

See also under headings "Kingdom of Heaven," "Place to worship GOD," "Inner Light," and "King."

HELL. The word *hades* occurs eleven times in the Greek Testament, and is improperly translated "hell" ten times in the Common, or King James' Version. *Hades* is the word used in the Septuagint Version as a translation of the Hebrew word *sheol*, denoting a state of deadness, darkness, ignorance, blindness, or opacity to GOD, SPIRIT.

As the word *hades* did not come down to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint Version, as a translation of the Hebrew word *sheol*, to properly define its meaning recourse must be had to the various passages in the Scriptural Writings where it is found. The Hebrew word *sheol* is translated *hades* in the Septuagint Version 60 times out of 63. In the several places where *sheol* is rendered "the grave," (as in Gen. 42:38, Job 14:13, Job 17:13, 16) it properly signifies, not "the grave," but rather a state of blindness, deadness, or opacity to GOD and spiritual realities; the same being true in all other instances where *sheol* or *hades* is referred to in either the Old or New Covenant Writings.

The word *hades* is from A, not, and idein, to see; and so literally means, not to see, i.e., a state of blindness or deadness with respect to SPIRIT and its creations.

In the commonly accepted version it is rendered "grave" in 1 Cor. 15:55, and in all other places in the New Covenant it is rendered "hell," but this latter word is now almost universally admitted by close students to be an incorrect translation.

As this opacity, deadness, or blindness to spiritual vision (which is the proper meaning of both the Hebrew *sheol*, or the Greek *hades*), shuts out the realization of GOD, SPIRIT, and heaven, it necessarily implies a probationary state of consciousness, not a place, and is in no instance truly rendered by the English word "hell."

The thought of punishment or torment is not involved primarily, when either the Hebrew *sheol* or the Greek *hades* appears in the text, except as it relates, relatively speaking, to being temporarily unable to realize GOD and heaven.

The rendering of *hades* as "hell" in the orthodox version, and the mistranslation of the Greek word *aionian*, to read "eternal" or "everlasting," in its relation to punishment, has given rise to the monstrous dogma of "eternal" or "everlasting" punishment or damnation. It is high

time this dogma was consigned to the bottomless pit of lies where it belongs, together with the erroneous dogma of a personal devil; and that the words "*sheol*" and "*hades*" receive their proper interpretation in the Scriptural records.

The words rendered "eternal," and "everlasting," in the common version, is in the Greek *aioonios*, which is the adjective form of the Greek word *aion*, age, and must be related to its meaning. There is no equivalent word in English by which *aioonios* can be exactly rendered.

The word age, *aion*, signifies an indefinite period of time, past, present, or future. This is the correct translation of *aion*, which cannot properly go beyond its root meaning. The word *aion*, occurs about one hundred times in the ancient manuscripts in its singular and plural forms. The adjective form of the same word *aioonios*, is found about seventy-five times. From this it will be seen how important a matter it is to have the true meaning set forth, for already this misinterpretation has resulted in incalculable injury, through confounding the meaning of *hades* with *hell*.

To further emphasize this eternal hell dogma, the word "*Gehenna*," which appears in the Greek manuscript twelve times, has, in almost every instance, been rendered "hell," in the common version. It is the Grecian mode of spelling the Hebrew words which are translated "The Valley of Hinnom." This valley was also called "Tophet."

Fires were kept continually burning in this Gehenna, into which were cast all kinds of filth, with the carcasses of beasts, and the bodies of criminals who had been executed.

Christ Jesus continually used figurative language to illustrate his meaning. These are usually mentioned as "parables" in the Scriptural Writings. The reference to the Gehenna of fire is first made by Jesus in Matt. 5:22, but is rendered "hell of fire" in the common version. It properly is a figurative illustration of the corrective fiery baptism into which the filthy rags of carnal mind and mortality are cast, but in no instance does it imply eternal or everlasting torment, either mental or physical. Hence the Gehenna of fire is not synonymous with the conception of hell, handed down through ecclesiastical tradition as a place of eternal punishment, but only indicates symbolically the means whereby the dross of all that is unlike GOD is consumed.

This "*Gehenna*" is not particularly a future form of fiery experience but is brought about by ourselves through *turning from GOD* to the fiery experiences of sin.

The English translation of *hades* and Gehenna as "hell;" i.e., as a supposed locality presided over by a personal devil where those who are not vicariously saved, through belief, are to be eternally damned to a never ending fiery torment, is absolutely false doctrine, and constitutes a monstrous libel of GOD, whose highest name or nature is LOVE.

A footnote to Matt. 25:46 in Wilson's "Emphatic Diaglott Version" reads: "The common Version, and many modern versions, render *kolusin aionioon*, "everlasting punishment," conveying the idea, as generally interpreted, of *basinos*, torment.

Kolasin in its various forms only occurs in three other places in the New Testament,—Acts 4:21, 2nd Peter 11:9, 1 John 4:18. It is derived from *kalazoo*, which signifies, 1st, To cut off; as to prune. 2nd, To restrain. The Greeks write,—"The charioteer (*kalazei*) restrains his fiery steeds."

Summarizing,—*hades*, misinterpreted "hell," should be understood to mean, the blindness of ignorance, a mortal or dead state. It is the natural habitat of mortality in its various stages of transformation. The word mortal is derived from *mort*, meaning death.

Kolusin, misinterpreted "punishment," should be understood to mean "to prune," as a tree is pruned for its own good. Gehenna also misinterpreted "hell," should be understood to mean, the baptism of fiery corrective experience which burns up the mortal dross, and releases the gold of spiritual character selfhood. It is the fire referred to by Jesus wherein the tares are consumed after being separated from the wheat. This fire never can or does touch GOD'S spiritual man or creation. The Greek word "*Aionian*" misinterpreted "eternal and everlasting" should be interpreted, age continuing, during the ages of time, and in every instance continues as long as there is any dross to consume; "anything that worketh abomination of maketh a lie."

That the fires of Gehenna found nothing to consume in the case of Shadrach, Meshach, and Abed-nego is set forth in Daniel, 3rd Chapter, when they came forth untouched by the fire.

"And Jesus said, . . . Behold I say, the hour has come; the dead will hear the voice of man, and live, because the son of man is son of GOD.

You men of Israel, hear! You live in death; you are locked up within the tomb.

There is no deeper death than ignorance and unbelief.

But all will some day hear the voice of GOD, made plain by voice of man, and live. You will all know that you are sons of GOD, and by the sacred Word, may do the works of GOD.

When you have come to life, that is, have come to realize that you are sons of GOD, you who have lived the life of right, will open up your eyes on fields of life.

But you who love the ways of sin, will, in this resurrection, stand before a judgment bar, and be condemned to pay the debts you owe to men and to yourselves.

For whatsoever you have done amiss must be performed again, and yet again, until you reach the stature of the perfect man.

But in due time the lowest and the highest will arise to walk in

light." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The word "*hell*" as meta-physically defined by Mary Baker Eddy, in her book *Science and Health*, with *Key to the Scriptures*, reads on page 588 as follows:

"HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self imposed agony; effects of sin; that which "worketh abomination or maketh a lie."

See other references to this subject by same author.

See Exp. Index also under headings "Hades," "Gehenna," "Age continuing punishment," "Atonement and at-one-ment," "Vicarious atonement (so-called)," "Devil," "Matter," "Spirit," "S p i r i t u a l," "Reality," "Heaven," "Truth," "O n t o l o g y," "Science (true)," "Symbolism," "How to interpret the Scriptures."

HERETIC. The Standard Dictionary defines a heretic as one who denies commonly accepted views. Historical records reveal the fact that many so-called heretics have been altogether right on certain disputed subjects of their day, and so have proved to be a saving grace in many instances, for they have enabled conscientious seekers of other times to leave the orthodox superstitions and dogmas of their day whenever the new light dawned in consciousness.

Orthodoxy has repeatedly persecuted its prophets for the supposed crime of heresy.

Heresy has in human history often stood for progressive spiritual thought and deed, and many of those mentioned as heretics by ecclesiastical schoolmen were but progressive leaders of thought in their day, even as Christ Jesus was a thorn in the side of orthodox Judaism.

H. Croft Hillier, in "Heresies" writes: "New truths are hateful to the public—the public of science included. All is a case of wriggling in familiar mud holes. Science will have nothing to do with so-called occultism, and snubs meta-physics because the truths of occultism and meta-physics are not in the parish of its science."

"Call him not heretic whose works attest

His faith in goodness by no creed confessed."

—Whittier in "By their works."

The familiar quotation "Orthodoxy is my doxy, heterodoxy is other people's doxy," is only too often applied in human affairs.

Christ Jesus called upon all who loved what he taught and demonstrated, to take up their cross or mortal problems and follow in his footsteps, proclaiming the Glad Tidings of man's spiritual being, healing the sick, cleansing the lepers, raising the dead.

EXPLANATORY INDEX

Who is ready and willing to measure his status as a Christian by this standard, or by the first and great commandment?

See Exp. Index also under headings "Science (true)," and "Truth."

HEROISM,—

"Love was all in Christ's adventure.

Love, his scrip for earth's sad faring.

Homeless, swordless, portionless,

All the sons of men to bless,

And to set the sign for daring

This did he.

"None but gods may go that way,

But his voice

Deathlessly, where all else dies

Bids the lost soul recognize

Its immortal sovereignty

And—where some have followed—cries,

Follow me!"

—Sarah P. McLean Greene.

HEROISM,—

"It takes great strength to train

To modern service your ancestral brain;

To lift the weight of the unnumbered years

Of dead men's habits, methods and ideas;

To hold that back with one hand and support

With the other the weak steps of a new thought.

It takes great strength to bring your life up square

With your accepted thought, and hold it there;

Resisting the inertia that drags back

From new attempts to the old habit's track.

It is so easy to drift back, to sink;

So hard to live abreast of what you think!

It takes great strength to live where you belong

When other people think that you are wrong;

People you love, and who love you, and whose

Approval is a pleasure you would choose.

To bear this pressure and succeed at length

In living your belief—well, it takes strength.

And courage too. But what does courage mean

Save strength to help you face a pain foreseen?

Courage to undertake this lifelong strain

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Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above?

But the best courage man has even shown
Is daring to cut loose and think alone.
Dark as the unlit chambers of clear space
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so
Shines from the thousand things that we don't know.
But to think new—it takes a courage grim
As led Columbus over the world's rim.
To think it cost some courage. And to go—
Try it. It takes every power you know.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small,
Is not for one, or two, but for them all.
Love than can wound love for its higher need;
Love that can leave love though the heart may bleed,
Love that can lose love; family, and friend;
Yet steadfastly live, loving to the end.
A love that asks no answer, than can live
Moved by one burning, deathless force,—to give.
Love, strength, and courage. Courage, strength and love,
The heroes of all time are built thereof.

—Author Unknown.

HISTORY. History may be described as a simple narration or recital of events as they appear.

The spiritual meaning and import of the events recorded in the Scriptural Writings is vitally important to man's welfare; but the meaning of such events and the vital lessons to be learned therefrom are not necessarily dependent upon the records being historically correct. Aesop's fables, for example, are capable of teaching deep spiritual lessons.

All history, whether so-called Scriptural history or not, may teach Scriptural truths, or show the inevitable downfall of error.

Newton discerned the mortal law of gravitation from a falling apple. To him who has eyes to see and ears to hear, all mortal history may be the "writing on the wall," written in letters of fire, written for all who

will to interpret and profit thereby.

See Exp. Index also under headings "Canonization," "Scriptures," "Bible," "How to interpret the Scriptures," and "Relative versus absolute truth."

HOLY GHOST. "*Paraclete, Comforter, Advocate, Helper.*" The rendering of this Greek word as "Holy Ghost" has greatly tended to obscure the Scriptures. It is possible to render it thus however, as the Greek word has several distinctly different meanings as is often the case in all languages.

The Greek word when it refers to the Comforter, however, is more truly translated by the words inspired, spiritual, or scientific truth. SPIRIT-truth in other words.

See Preface for further explanation of the vital distinction that exists between the word SPIRIT, meaning GOD, and the orthodox term "Holy Ghost."

This distinction is properly noted in the authorized King James' Version, although its vital meaning is wholly veiled by translating it as "Holy Ghost." The term "Holy Ghost" has been entirely expunged from modern Revised Versions, and the word "Spirit" substituted in all instances. This also is wholly misleading.

SPIRIT-truth is not a person, but inspired, spiritual, or scientific truth, which is our advocate, comforter, and helper. It is referred to in the New Covenant Scriptures as "the spirit of truth." An "advocate" is that which pleads, convinces, convicts; that which strengthens on the one hand, and defends on the other, as scientific truth always does.

The influx of spiritual comprehension constitutes what is termed the descent of the SPIRIT-truth.

"Writing of the Constantinopolitan Creed, Von D. Adolph Harnack, Professor of Theology at Berlin University writes: 'It looks therefore as though the writer of the Creed did not conceive the Holy Ghost as a person, but as a power and gift. This is indeed literally the case. No proof can be shown that about the middle of the second century [the time our Apostles' Creed was compiled] the Holy Ghost was believed in as a person. This conception, on the contrary, is one of much later date, which was still unknown to most Christians in the middle of the fourth century. . . . In the Creed the Holy Ghost is conceived of as a gift.'"

Dr. Swete's "The Apostles Creed," deals fully with the evolution of the early Christian view of the Holy Ghost."

Footnote from "Life Understood," by F. L. Rawson, M. I. E. E., London, page 2.

The Holy Ghost or Comforter therefore is the truth concerning GOD,

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and we receive the influx of the holy SPIRIT-truth when we prepare our hearts; then we become conscious of the truth and love of GOD in operation, and know all is well, for GOD is omni-present and omni-active, a GOD of absolute love and justice.

And Jesus said, 'Turn from the outer to the inner self; close the doors of carnal self and wait.

"The Holy Breath [SPIRIT-truth] will fill this place, and you will be baptized in Holy Breath.' [SPIRIT-truth].'

Note: The words in brackets are interpolated.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "SPIRIT-truth," "Reality," "Spirit," "Relative versus absolute truth."

HOMAGE. The word "worship," or "worshipped," is incorrectly used in the Scriptural Writings, except where it refers solely to the worship of GOD, the FATHER.

In all other cases, even when referring to Christ Jesus, the word is properly rendered homage. See Matt. 2:8-11.

To do, or to pay homage, denotes a feeling of reverential regard and love.

See Exp. Index also under heading "Worship."

HOSPITALITY. "Then Jesus spoke to all the guests, he said, 'When anyone of you would make a feast it should not be for friends, or kindred, or the rich; for they consider such a courtesy loaned out, and they feel called upon to make a greater feast for you, just in the payment of a debt.

"But when you make a feast invite the poor, the lame, the blind; in this a blessing waits for you, for well you know that you will get naught in return; but in the consciousness of helping those who need, you will be recompensed.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Service," and "Ministry."

HOW TO INTERPRET THE SCRIPTURES. To profit by a study of the Scriptural Writings does not mean merely to gain a thorough intellectual knowledge of all that is written therein.

Those who worship GOD must worship HIM spiritually and according to truth, for GOD is SPIRIT, and HIS creation including man is spiritual, mental, meta-physical; therefore it is well to note carefully that these are words having a synonymous meaning.

Mortality, physicality, materialism, so-called, are the very antipodes of spiritual reality, and have nothing in common with SPIRIT, GOD, however real and substantial they may appear to be to superficial sense testimony. To endeavor to worship SPIRIT, therefore, from a mortal,

material, physical, standpoint of creation is to attempt the impossible, for GOD, SPIRIT, is not in the medley.

It is well therefore to take up an earnest study of these words in order to first break up the materialistic concept, and open the way for the discovery that things "are not what they seem," as a poet has well said.

Perchance these immortal words of Shakespeare will then mean more to us,

"These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pagent faded,
Leave not a rack behind:
We are such stuff as dreams are made of,
And our little life is rounded with a sleep."

—From "The Tempest."

HOW TO INTERPRET THE SCRIPTURES. Scriptural, as well as all other writings, must be interpreted from the point of view from which they were written, and interpreted accordingly; allegories, as allegories; metaphors, as metaphors; parables, as parables or figurative examples; prophecy, as prophecy; revelation, as revelation; symbolism or ritualism, as indicating spiritual facts; and historical records of events, as historical records,—which, however, may possibly contain facts of momentous scientific and religious value to mankind, if their spiritual, or meta-physical significance be understood; but above all, and in every instance, the spiritual, or meta-physical meaning which underlies all true teaching, and which alone can bring us into at-one-ment with GOD, must be seen and realized.

Passages which contain lessons of momentous spiritual import are variously set forth under these different literary forms of presentation, hence it may be well at times for the student to set aside for future reference such passages of the Scriptural Writings which seem difficult to understand, inasmuch as growth Godward unlocks the door of many a mystery, as we progress.

To interpret an allegory as an historical fact; to accept a ritualistic symbol, given merely to remind us of a spiritual fact, and take it literally at face value; to regard a parable literally, and not as a figurative illustration to make plainer the lesson to be taught; to believe that the historical facts relating to the numerous cases which were healed by

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Jesus and his students by non-material means do not signify that there is a meta-physical or spiritual law involved, tends to make the Scriptures "worse confounded." When all is said however, it is only the pure in heart; those who live Christly lives in spirit and in truth who can truly interpret the Scriptures and know GOD aright.

See also under headings "Mind," "Matter," "Meta-Physics," "Ontology," "Miracles," "Healing the sick," "Pure in heart," and "Symbolism," and other subjects bearing on this question.

HYPNOTISM. Necromancy, black art, witchcraft, mesmerism, sorcery, magic, etc., etc., Carnal or human will.

See also under heading "Necromancy."

HYPOCRISY. "And Jesus said, 'He is a coward who would feign to be a friend, or foe, to please another man.'

"'You men, do not deceive yourselves; your hearts are known.'

"'Hypocrisy will blight a soul as surely as the breath of Beelzebul.'"

"And Jesus said, 'Hypocrisy is queen among you scribes and Pharisees. Of you Isaiah wrote: This people honor me with lips; their hearts are far away. In vain they worship; their doctrines are the dogmas and the creeds of men.'

"'You men who pose as men of GOD, and still reject the laws of GOD and teach the laws of men,'

"'Stand forth and tell when GOD gave unto men the ceremonial laws that you observe; and tell these people how the spirit life is sullied if one washes not before he eats.'

"His critics answered not, and then he said,

"'Hear me, you men of Israel! Defilement is a creature of the heart.'"

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Ritualism," and "Caste."

IDOL. The word idol is not only applicable to heathen deities, but to anything that is not of GOD, SPIRIT, whether defined as person, place, or thing.

GOD lives not in the noise of tongues; there is no way to HIM from any idol shrine. GOD'S meeting place with man is in the heart, and in a still small voice HE speaks; and he who hears is still." *

See Exp. Index also under headings "Homage," "Worship," and "Image."

IDOLATRY. The recognition and acceptance of other gods than SPIRIT, GOD, or the recognition of other powers than HIS all-power.

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Self is probably idolized beyond everything else in human experience. See Exp. Index also under headings "Worship," "Idol," and "Image."

IGNORANCE. Ignorance is purely a lack of understanding of GOD and HIS creation; the sum total of all evil.

"And Jesus said, 'There is no deeper death than ignorance and unbelief.' *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Knowledge," "Truth," and "Science."

IMAGE. An essential, substantial, real and adequate resemblance of another. (Wilson's Christian Dictionary).

The mortal world, the flesh, and the devil, is not the true likeness of Deity, therefore we need to search until we find and comprehend GOD as SPIRIT, MIND, and HIS manifestation as spiritual, as it is in reality. By so doing we will also solve the mystery of iniquity and the riddle of so-called mortal existence.

It is well to note the distinction between the two records of creation, i.e., the spiritual or meta-physical, and the material counterfeit as set forth in Genesis, lest we confound the likeness of SPIRIT, GOD, with corruptible mortality.

See also under headings "Man (spiritual)," "Man (mortal)," and "Genesis."

IMMORTAL, SPIRITUAL, OR DIVINE MAN. "GOD created man in His own image, and GOD saw everything that He had made, and behold it was very good." (Gen. 1:27, 31).

"For GOD created man to be immortal, and made him to be an image of his own eternity." (Wisdom of Solomon 2:23).

"The essence of our being, the mystery in us that calls itself "I"—ah, what words have we for such things?—is a breath of heaven; the Highest being reveals Himself in man. . . . We are the miracle of miracles—the greatest inscrutable mystery of GOD." (Thomas Carlyle).

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD." (John 1:13).

Spiritual man is of divine, not of mortal creating. Spiritual man may be likened to a ray of the sun which reflects, or manifests the elements of the sun. Spiritual man and universe is GOD-manifest. Spiritual man is a character being, not an atomic mortal being. The mortal man and mortal universe are but a veil before our eyes, hence we comprehend spiritual truth "as through a glass darkly." All mortal phenomena is

psychical, not physiological, the phenomena of carnal or mortal conception. Though seemingly material, they are nevertheless meta-physical or mental; made of "the stuff that dreams are made of." See footnotes to 1 Cor. 2:14, 15:44-46 in Revised Version.

See Exp. Index also under headings "Man (spiritual)," "Man (mortal)," "Spiritual individuality versus human personality," "Reality," "Mind," and "Matter."

INNER LIGHT. "And Jesus told the twelve about the inner light that cannot fail; about the kingdom of the Christ within the soul; about the power of faith; about the secret of the resurrection of the dead; about immortal life, and how the living may go forth and help the dead."

(From "Aquarian Gospel of Jesus Christ," by Levi, page 175).

INSPIRATION. Whatever is eternally true is GOD inspired when revealed to mankind, and inspiration comes to one and all alike without respect to persons, whenever the heart is made ready to receive it.

See Exp. Index under headings "Vision" and "Wisdom."

See Preface for further treatises on this subject.

INSTRUCTION. "The home of Jesus was a school where in the early morning hours the twelve apostles and the foreign priests were taught the secret things of GOD.

"And there were present priests from China, India and from Babylon; from Persia, Egypt, and from Greece.

"Who came to sit at Jesus' feet to learn the wisdom that he brought to men, that they might teach their people how to live the holy life.

"And Jesus taught them how to teach; he told them of the trials of the way, and how to make these trials serve the race.

"He taught them how to live the holy life that they might conquer death;

"He taught them what the end of mortal life will be, when man has reached the consciousness that he and GOD are one." (x)

See Aquarian Gospel, etc., page 4 Exp. Index.

See also under headings "Healing the Sick," "Spiritual Individuality Versus Human Personality," "Truth," and "Science (True)."

IN THE BEGINNING. The first three verses of John 1 are difficult to render into English for two reasons:

1st. Translators have not found it easy to understand the deep spiritual facts and relations which are set forth in these verses, nor to delicately sense the idiomatic, spiritual meanings of the comparatively simple Greek words which are used in the original text.

2nd. For several of the Greek words no single equivalent English words are to be found, and so phrases must be used.

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The phrase "In the beginning" commonly employed in rendering the opening words of this chapter, are both incorrect and inadequate to express the full meaning of the text. If the author intended an absolute statement, the translation would have to be treated accordingly, but, if only a relative statement of experience was intended, the resultant translation would read differently.

The phrase "In original being" as rendered in this Version does justice to the text, and to the spiritual fact that neither GOD nor HIS spiritual creation, which is the very body, as it were, of HIMSELF, ever had a beginning; as long as the sun shines, there are rays; even so, as long as GOD exists, HIS spiritual creation, Logos, or Christ, exists. Another possible rendering of this text would read "By supreme authority."

INTUITION. Spiritual intuition is the sixth or spiritual sense. It knows without material or human means. It is the individualized reflection of divine MIND or GOD. Spiritual intuition is of GOD.

The ability to read the past, present, and future, of human thought by means of so-called telepathy, mind reading, spiritualism, or any form of intuitive knowing, independent of sense organism, is explainable on the basis that it is but a veiled perception of what the spiritual man's normal faculties are. At times this veiled perception rises beyond the comprehension of the so-called five senses, but spiritual intuition alone is scientific, or true in the absolute meaning of the term.

Mary Baker Eddy in "Science and Health," Vol. II, Page 15, line 24, 6th edition says, "To know the past, present and future is the office of intelligence; yea it is the everpresent Truth."

Again she says on page 167, line 28, 6th edition of Science and Health: "We have explained to spiritualists how their signs and wonders are wrought and illustrated by doing some of them, but have always said it was the result of mind in their plane of existence."

The true explanation of all such thought reading on a human plane can only be rendered through meta-physics.

Again Mrs. Eddy says, "Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man."

(From "Science and Health, with Key to the Scriptures," page 293, lines 6-12.

"Now Meng-ste was the oldest sage; he took the chair of chief, and said, "Man is not far enough advanced to live by faith; he cannot comprehend the things his eyes see not, . . .

"The age that follows this will be the age of man, the age of faith.

"In that blest age the human race will see without the aid of carnal eyes; will hear the soundless sound; will know the SPIRIT-GOD."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under heading "Fourth Dimension."

JESUS. Jesus entitled "the Christ" was a mortal man, born of the virgin Mary according to historical record, and whether this record of his parentage as a semi-mortal be true or not, still such a result is entirely possible and explainable from a meta-physical standpoint when the phenomena of so-called mortal creation are understood.

The title "Christ" properly signifies the spiritual or meta-physical creation of GOD. The spiritual creation of GOD is perfect even as the FATHER in Heaven is meta-physical and perfect. This creation is GOD-manifest or the Christ Body of GOD, of which all spiritual individualities are members.

The suffering mortal personality and body of even Jesus was not a member of the Christ Body though his spiritual individuality was so assuredly.

Christ Jesus was an exemplar of the Christ virtues to an extraordinary degree though not absolutely perfect or without fault as some would have us believe. His own belief that he was infallibly led of GOD in every particular led to dire consequences both to himself and to his followers throughout the ages.

The mortal or *mort* creation so-called is not GOD'S creation nor is it GOD-manifest. The word mortal derived from *mort* signifies a death creation. GOD is the GOD of the living (the immortal creation), not of the *mort* or dead world, as the Scriptures so state. There is however, a scientific explanation of this *mort* creation phenomena.

Jesus was unquestionably inspired with an advanced vision of spiritual or meta-physical being. He was finally enabled to demonstrate the mental, spiritual, or meta-physical nature of being, by vanishing or "putting off entirely the old man" of mortal selfhood. That it is recorded of him that he was a man of sorrows and acquainted with grief, and also that he suffered agonies of mind and body, is proof that he was still bound to some extent with a heritage of ancient mortal beliefs. Old saws of doom, handed down as "the Word of GOD" by prophets of evil still lingered in his mind and influenced his actions, and more than one of the ancient riddles still remained unsolved and dogged his footsteps; yet ever rising into the clearer light of absolute spiritual being until "mortality was swallowed up of immortality."

Truly a golden heart reflecting pure courage, wisdom to a marvelous degree, and divine love. While one may rightly profit by whatsoever words and deeds that were truly divinely inspired, it is necessary to remember that he was bound by the flesh (the *mort* world) to some extent. To comprehend this brings a better appreciation of his teaching and example while opening the door to unfolding vision.

As GOD, SPIRIT, never fathered a *mort* or dead creation it follows that He is not the Father of mortals; no not even of the mortal body, and personality of Jesus. Were it not that our spiritual individualities live in spite of so-called mortal bodies and selfhood, we would indeed be in a quandary.

Christ Jesus and others before and since visioned the SPIRIT-creation more or less and advanced human comprehension of the scientific truths concerning it. GOD is no respecter of persons.

"And Jesus said, 'The universal Christ who was, and is, and evermore shall be, is manifest in me, but Christ belongs to every man.'

GOD scatters forth HIS blessings with a lavish hand, and HE is not more kind to one than to another one of all the creatures of HIS hand.'"

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses GOD'S spiritual eternal nature."

From "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. Page 333, lines 3-10.

See Exp. Index also under headings "Christ," "Man (spiritual)," "Man (mortal)," "Spiritual individuality versus human personality," "Matter" and various references in Preface.

JUDGMENT. "Judgment" is from the Latin *jus*, right, and *dico*, I declare—It is a declaration of what is right or just, and it is only in its secondary sense that it has acquired the meaning of "condemnation," and has come to be associated more with guilt than with innocence.

"The true meaning is quite apparent in many passages in the Bible, such as, 'He will show justice [judgment] to the unbelievers,' HE shall not fail nor be discouraged till HE has set justice [judgment] in the earth;" "Ye pass over justice [judgment] and the love of GOD."

"Whenever, therefore, we discriminate between good and evil, and range ourselves on the side of GOD, we have made a declaration of justice [judgment]. It is for us a "judgment day" or justice day. True

it is also a day of condemnation, but it is error alone that is condemned to oblivion by the eternal law of GOD—not ourselves, or, worse still, our friends, as we used to fancy in our childhood, when we were taught about a GOD of judgment. We can remember the cold shudders which used to come over us as children when such phrases as “the day of judgment,” the great tribulation,” or “the last day,” were dwelt upon from the pulpit.

“Veritable ‘bogey words’ they were and in this present age we rejoice to see their truer meaning brought to light.

“St. Paul writes, ‘Behold, *NOW* is the accepted time; *NOW* is the day of salvation.’ Yes, and we rejoice to know that *now* also is the day of judgment. It is no longer ‘that dread day’ of the old hymn; it is the day of salvation, the day of victory, for GOD is on our side, and we are more than conquerors through HIM that loves us.

“Thus not only every day but every moment are we before the judgment seat of GOD, and by loyal “declaration of right,” we may help to hasten on the glorious end of error, when death shall be swallowed up in victory and tears wiped from off all faces.

“If, instead of the rendering, ‘judgment,’ we take the actual word used in the Greek, ‘*Krisis*,’ we get still more illumination on the subject. For ‘*Krisis*’ means ‘Separation,’ and we see at once it is the separation, in consciousness, of the sheep from the goats, the wheat from the chaff, the gold from the dross, the true from the false and not the separation of persons that is meant.

“The same thought of separation is found in the word ‘tribulation’ from the Latin ‘tribulum,’ a threshing floor. In this connection it is interesting to note that the ripest wheat, that which has received most sunshine, needs no threshing. As it is thrown on the floor the ripened grain falls from the husk, and all that is necessary is the gentle action of the winnowing fan, of the wind of GOD, to blow away the chaff. It is only the grain that clings to the husk that needs to be heavily threshed.

“This thought should therefore lead us to a more careful condemnation of the evil in consciousness, so that we may be able indeed to “rejoice in tribulation’ whenever it comes, seeing it means that the separating process is going on which is to release us from the encumbering errors of sense.

“‘The last day’ owes its sound of dread to the feeling of finality which it gives; it suggests the last of a series of days, and therefore strikes a note of hopelessness. But the Greek word *eschatos* implies ‘culmination’ as well as ‘finality’; it points to that summit of grandeur and glory when the kingdoms of this world shall have become the kingdoms of our Lord and of HIS Christ.

“Purgatory” is yet another instance of a word that needs converting

to a truer and more beautiful meaning. It properly refers to no future state, but to the "purging from dead works,—to serve the living GOD;" to the bringing out of the pure metal by the action of the fire of divine Love; to the purification of character which goes on throughout the course of our mortal lives, and which is a rapid or slow process, joyous or painful, according as we yield to or resist the purifying influences of SPIRIT.

From article in "Active Service" by L. Farhan. Vol. 1. No. 7.

See also under headings "Justified," and "Justice and mercy."

JUSTICE AND MERCY. The following account is taken from "The Aquarian Gospel," by Levi.*

"A multitude of people thronged the streets. The officers were on the way to court with one man, a man accused of stealing bread.

"And in a little while the man was brought before the judge to answer to the charge.

"And Jesus and the twelve were there. The man showed in his face and hands the hard drawn lines of toil and want.

"A woman richly clad, the accuser of the man, stood forth and said, 'I caught the man myself; I know him well, for yesterday he came to beg for bread,

And when I drove him from my door, he should have known that I would harbor not a man like him; and then today he came and took the bread.

He is a thief and I demand that he be sent to jail.'

"The servants also testified against the man; he was adjudged a thief, and officers were leading him away.

"But Jesus standing forth exclaimed, 'You officers and judge, be not in haste to lead this man away.

"'Is this a land of justice and of right? Can you accuse and sentence men to punishment for any crime until they testify themselves?

"'The Roman law will not permit such travesty on right, and I demand that you permit this man to speak.'

"And then the judge called the man, and said, 'If you have any tale to tell, say on.'

"In tears the man stood forth and said, 'I have a wife and little ones and they are perishing for bread, and I have told my story oft, and begged for bread; but none would hear.

"This morning when I left our cheerless hut in search of work my children cried for bread, and I resolved to feed them or to die.

"I took the bread, and I appeal to GOD, was it a crime?

"This woman snatched the loaf away and threw it to the dogs, and called the officers and I am here.

"Good people, do with me whate'er you will, but save my little ones

from death.'

"Then Jesus said, 'Who is the culprit in this case?

"I charge this woman as a felon in the sight of GOD.

"I charge this judge as criminal before the bar of human rights.

"I charge these servants and officers as parties to the crime.

"I charge the people of Capernaum with cruelty and theft, because they heeded not the cry of poverty and want, and have withheld from helpless ones that which is theirs by every law of right.

"And I appeal unto these people here, and ask, 'Are not my charges based on righteousness and truth?"

"And every man said 'Yes.'

"And Jesus said, 'Give this man what he needs and let him go and feed his wife and little ones.'

"The people gave abundantly; the man went on his way.

"And Jesus said, 'There is no standard law to judge of crime. The facts must all be stated e'er a judgment can be rendered in a case.'

"You men with hearts; go forth and stand where stood this man and answer me, What would you do?"

"The thief thinks every other man a thief and judges him accordingly.

"The man who judges harshly is the man whose heart is full of crime.

"The courtesan who keeps her wickedness concealed by what she calls respectability has not a word of pity for the honest courtesan who claims to be just what she is." *

"I tell you men, if you would censure not till you are free from sin, the world would soon forget the meaning of the word, accused.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"Judge not [falsely] that ye be not judged." Matt. 7:1.

"Judge not according to appearance, but judge righteous judgment." John 7:24.

Absolute right and justice pertain to spiritual things only. Hence only relative justice can be demonstrated in human affairs. Seeing all things in their relation to one another as GOD sees them, unfolds true justice. Unless we see as GOD sees we can not do justice to anyone. GOD is no respecter of persons nor can HE behold evil.

Note. The word in brackets is interpolated. It gives however, the spiritual sense, as in the above quotation from John 7:24.

JUSTIFIED. The dictionaries render the meaning of this word in theological usage as "absolved."

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Vicarious absolution is not implied in the Scriptural Writings, however much the Master's teaching has been distorted by mistranslation and interpolation in order to sustain this dogma. Each one must eventually work out his own salvation by renunciation of all that is unlike SPIRIT, GOD, and by taking each step in the ascending path until spiritual sovereignty is fully realized. Not until sin is completely given up will anyone be absolved or justified in the sight of GOD. At-one-ment with GOD, demonstrated in our lives, constitutes the only justification or absolution acceptable to GOD.

See also under headings "Atonement and at-one-ment," and "Vicarious atonement," and "Salvation (The way of)."

KING. "And Jesus said, 'I cannot show the king, unless you see with eyes of soul, because the kingdom of the king is in the soul.'

" 'And every soul a kingdom is. There is a king for every man.'

" 'This king is love, and when this love becomes the greatest power in life, it is the Christ; so Christ is king.'

" 'And every one may have this Christ dwell in his soul, as Christ dwells in my soul. . . .'

" 'The man of GOD is pure in heart; he sees the king; he sees with eyes of soul;'

" 'And when he rises to the plane of Christine consciousness, he knows that he himself is king, is love, is Christ, and so is son of GOD.'
" 'You men of Galilee prepare to meet your king.' " *

" 'The lower self must be transmuted into spirit self.' " *

"Messiah and the Christ are one." *

"Messiah never works for selfish gains; he stands above the carnal self; his words and deeds are for the universal good.

"Messiah lives not in the head, but in the heart, the seat of mercy and of love.

"Messiah never tries to be a king, to wear a crown and sit upon an earthly throne." *

"And Jesus said, 'Prepare, O Israel, prepare to meet your king! But you can never see the king while you press sin as such a precious idol to your hearts.'

" 'The king of GOD; the pure in heart alone can see the face of GOD and live.'

"And then the priests cried out, 'This fellow claims to be the GOD. Is not this sacrilege! away with him!'

"But Jesus said, 'No man has ever heard me say, I am a king. Our FATHER-GOD is king. With every loyal Jew I worship GOD.'

"I am the candle of the LORD aflame to light the way; and while you have the light walk in the light.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Heaven," and "Kingdom of Heaven."

KINGDOM OF HEAVEN. Literally in the Greek, "Kingdom of the heavens."

Matthew following the Hebrew usage very commonly employed the plural "Kingdom of the heavens," in the original text, although he used the singular also in many instances.

There is no place where GOD is not, "For in GOD we live and move and have our being," and as the Great Teacher truly said, "The kingdom of GOD cometh not by observation, neither shall they say, Lo here, or lo there, for behold the kingdom of GOD is within you."

Therefore it is well to note that the original Greek reads in most instances, "The Kingdom of the heavens."

"The kingdom of heaven is within you, and whoever shall know himself shall find it.

"Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father, and ye shall know that ye are in the City of GOD, and ye are the City."

(From "New Sayings of Jesus," discovered at Oxyrhynchus by Grenfell & Hunt).

"GOD the Principle of good, never made the material world, nor ever could have made, or even know of, such a horrible nightmare. If so HE is unquestionably responsible. Sin, sickness and death are absolutely unnatural. The true GOD made the real world, and we find the Bible statement scientifically accurate. "And GOD saw everything that He had made, and behold, it was very good." (Gen. 1, verse 31). The material world is only a false sense of the real or spiritual world, which is here, now and everywhere, and which, to those who look for it, shines through the visible world in glimpses of eternal verities.

The material world is fortunately not a fact. It is only a series of illusionary false beliefs about the real world which is here around us if we could only perceive it and be conscious of perfection."

(From "Life Understood," by F. L. Rawson, page 30).

"Other world! There is no other world. God is one and omni-present; here or nowhere is the whole fact." (Emerson).

"The world constructed with the impressions of our senses is a sum-

mary translation, and necessarily a far from faithful one, of the real world which we know not."

(Dr. Gustave Le Bon in "The Evolution of Forces." Page 11).

"For the Lord himself, being asked by a certain person when his kingdom should come? answered, When two shall be one, and that which is without us that which is within; and the male with the female, neither male nor female." (II Clement 5, verse 1).

Jesus was asked, "Where is the kingdom? Where the king? Who are the subjects? What its laws?"

"And Jesus said, 'This kingdom is not far away, but man with mortal eyes can see it not; it is within the heart.'

"You need not seek the king in earth, or sea, or sky; He is not there, and yet is everywhere. He is the Christ of GOD; is universal love.'

"The gate of this dominion is not high, and he who enters it must fall down upon his knees. It is not wide, and none can carry carnal bundles through.'" *

"And Jesus standing in the midst of them, exclaimed, 'Behold, indeed the king has come, but Jesus is not king.'

"The kingdom truly is at hand; but men can see it not with carnal eyes; they cannot see the king upon the throne.'

"This is the kingdom of the soul; its throne is not an earthly throne; its king is not a man.'

"When human kings found kingdoms here, they conquer other kings by force of arms; one kingdom rises on the ruins of another one.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"And Jesus said, 'GOD'S kingdom is a duality; it has an outer and an inner form.'

"As seen by man it is composed of men, of those who make confession of the name of Christ.'

"For various reasons various people crowd this outer kingdom of our GOD.'

"The inner kingdom is the kingdom of the soul, the kingdom of the pure in heart.'" *

"And Jesus said, . . . 'Behold the kingdom of the Christ! It is as old as GOD Himself, and yet it is as new as morning sun; it only can contain the truth of GOD.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Heaven," and "King."

KINSHIP. "And Jesus said, 'Who is my mother? and my brothers, who are they?'

"And then he spoke a word aside unto the foreign masters and the twelve; he said,'

"Behold, men recognize their mothers, fathers, sisters, brothers here in flesh; but when the veil is rent and men walk in the realms of soul,'

"The tender lines of love that bind the groups of fleshy kin in families will fade away.'

"Not that the love for anyone will be the less; but men will see in all the motherhood, the fatherhood, the sisterhood, the brotherhood of man.'

"The family groups of earth will all be lost in universal love and fellowship divine.'

"Then to the multitudes he said, 'Whoever lives the life and does the will of GOD is child of GOD and is my mother, father, sister, friend.' " *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

KNOWLEDGE. The word "knowledge" has a dual significance. Its relative meaning has reference to facts as they appear to be, according to the evidence of the so-called material senses. In its higher or scientific sense the word appears in the Greek as "*epignosis tou theou*," meaning absolute or scientific knowledge.

The early Gnostics who derived their name from this word were, in some instances, very spiritually minded and advanced meta-physical thinkers, possessing deep spiritual intuition, as shown by the records.

The word "Gnostic" in time, came to be used in a derogatory sense, as some of these thinkers were obliged to differ from materialistic orthodox views. How often do we find that fundamental truth is readily accepted by the carnal mind? The brightest gems often are found in the midst of much dross.

The Gnostics were neither all right or all wrong in their conclusions, if the records be true.

The meta-physical, mental, or spiritual nature of all real being, as considered from an absolute viewpoint, (the viewpoint revealed by Christ Jesus, the Master meta-physician) was but faintly comprehended by even the apostles themselves.

That a school of thinkers existed from the very earliest period of Christian history, (and in fact as far back as the earliest records of human events) who comprehended life and substance from a meta-physical, mental, or spiritual standpoint, is a matter of historical record.

We find that about A. D. 150, Tertullian, (the fierce Tertullian, as he has been described), defended the materialistic or atomic view of creation, against Marcion and those who stood with him. This was the view that has been predominantly held by orthodox Christians, against

the meta-physical deductions arrived at by the opposing schools,— of which Marcion was an able exponent, even if not correct in all his conclusions.

Unfortunately, like a good many other martyrs and seers, he was classified as a heretic, whereas the fact is he was an avowed Christian, but not as orthodox ecclesiastical materialists define it, and was more spiritually nearer the truth on many subjects than many of his detractors.

Tertullian, that doughty antagonist of the meta-physical premise and conclusion, in a series of essays, denounced as atheists and heretics, those who believed that things are not material, and not what they seem to be to the material senses.

Yet the teachings of these so-called heretics indicate that they discerned the deep meta-physical, mental, or spiritual law of GOD that underlay the demonstration of the marvelous signs demonstrated by Christ Jesus and the prophets, and which to the unenlightened thought always appear miraculous.

The early Christian believers soon fell victims, alas! to the material dogmas and conclusions that were promulgated, and almost immediately were closed in upon by such powerful ecclesiastical influences, and suffered such persecution, that vital Christianity was largely smothered out as the lust for centralized hierarchical power gained ascendancy.

Epignosis, the Greek word for scientific or absolutely true knowledge, has no doubt reference to the "deep things of GOD," SPIRIT, i.e., of spiritual or meta-physical law; and to those whose spiritual eyes and ears are open this holy SPIRIT-truth was revealed.

The apostle Paul had glimpses of this knowledge, although as he himself affirms, "he sees through a glass indistinctly," and this is apparent from some of his remarks, although this apostle has done much to give food for thought along non-material lines.

True knowledge then only has to do with scientific, eternal facts, facts that "neither moth nor rust can corrupt, nor thieves break through and steal," and whose foundations cannot be shaken.

"But Jesus brought to them a wisdom greater far than theirs; and so he taught. . . .

"And Jesus said, 'But I would tell you of a life beyond, within; a real life that cannot pass away.'

"'In science and philosophy there is no power strong enough to fit a soul to recognize itself, or to commune with GOD.'

"'I would not stay the flow of your great streams of thought; but I would turn them to the channels of the soul.'

"'Unaided by the Spirit-breath, the work of intellection tends to solve the problems of the things we see, and nothing more.'

"'The senses were ordained to bring into the mind mere pictures of

the things that pass away; they do not deal with real things; they do not comprehend eternal law.'

"'But man has something in his soul, a something that will tear the veil apart that he may see the world of real things.'

"'We call this something, spirit consciousness; it sleeps in every soul, and cannot be awakened till the Holy Breath [SPIRIT-truth] becomes a welcome guest.'

"'This Holy Breath [SPIRIT-truth] knocks at the door of every soul, but cannot enter in until the will of man throws wide the door.'

"'There is no power in intellect to turn the key; philosophy and science both have toiled to get a glimpse behind the veil; but they have failed.'

"'The secret spring that throws ajar the door of soul is touched by nothing else than purity in life, by prayer and holy thought.'"

Note. The words in brackets are interpolated.

"And Jesus said, 'I did not learn the wisdom of the HOLY ONE within the schools of men; my teaching is not mine; I speak the words of him who sent me here to do his will.'

"'If any man would know whereof I speak, lo, he must do the will of GOD. No man can know except he enters into life and does the will of GOD.'"

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Knowledge of GOD," "Spirit," "Truth," "Science (true)," "Religion (true)," "Spiritual," and "Reality."

KNOWLEDGE OF GOD. The only thing one can truly know pertains to GOD, SPIRIT, and His spiritual or meta-physical creation. So-called knowledge of mortal phenomena whether under the heading of science, theology, or medicine, never touches the hem of TRUTH. That is why theories and instruction along all these lines of human thought are as changeable as a chameleon.

The five senses testify only to that which is relatively true. It is not until we turn to the spiritual or meta-physical that we begin to learn absolute Truth.

"GOD is SPIRIT, and they that worship Him must worship Him in spirit and in truth." (Revised Version). Truth alone makes free.

See also under headings "Knowledge," "Wisdom," and "Knowledge of evil."

KNOWLEDGE OF EVIL. An accurate knowledge or understanding of evil; what it claims to be, and the modus operandi of its hidden workings is essential in order to nullify it. A few passages from the works of Mary Baker Eddy are herewith given referring to this subject.

In "Retrospection and Introspection," Page 55, Mrs. Eddy says: "Let us follow the example of Jesus, the Master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth."

Again on Page 64 she says, "Mortals must first open their eyes to all the illusive forms, methods, and subtleties of error, in order that the illusion, error may be destroyed."

Again in "Miscellaneous Writings," Page 108, she says, "Mankind thinks either too much or too little of sin. The sensitive, sorrowing saint thinks too much of it: the sordid sinner,—or the so-called Christian asleep,—thinks too little of sin. . . .

"Not to know that a false claim is false, is to be in danger of believing it; hence the utility of knowing evil aright, then reducing its claim to its proper denominator,—nobody and nothing. Sin should be conceived of only as a delusion.

"The proper knowledge of one's self, the proper knowledge of evil and its subtle workings wherein evil seems as real as good, is indispensable; since that which is truly conceived of we can handle; but the misconception of what we need to know of evil,—or the conception of it at all as something real,—costs much."

The only thing we can truly know, pertains to GOD, SPIRIT, and His spiritual creation and law.

See Exp. Index also under headings "Knowledge," "Knowledge of GOD," "Reality," "Truth," "Science," "Spirit," "Matter," "Ontology, and "Origin of Evil."

LAYING ON OF HANDS. The "laying on of hands" was a symbolic act referred to in the Scriptures and indicated the bestowal of spiritual power. This ceremony, of frequent occurrence in both Old Covenant and New Covenant Scriptures is a type of natural symbolism, having a spiritual significance similar to other symbolic acts and gestures employed by the Jews.

In the New Covenant Scriptural Writings it is variously applied, and in both Covenants was often used when bestowing a blessing. (See Hasting's Bible Dictionary).

Like all other symbolic forms such as baptism, communion, etc., etc., if the spirit is lacking, the mere outward form is useless, and if continued as a religious rite becomes harmful.

See also under headings "Ritualism," "Symbolism," "Baptism," "Fasting," "Communion," "Circumcision," and "How to interpret the Scriptures."

LETTER VERSUS THE SPIRIT OF THE LAW. "And Jesus said, 'The scribes and Pharisees regard the letter of the law; they cannot comprehend the spirit of the law;'

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“‘And if your righteousness does not exceed the righteousness of scribe and Pharisee you cannot come into the kingdom of the soul.’

“‘It is not what man does that gives him right to enter through the gates; his password is his character, and his desire is his character.’” *

“And Jesus said, ‘Men feign to worship GOD upon the Sabbath day and then pay court to Beelzebul on every other day.’

“‘No man can serve two masters at a time no more than he can ride two asses at a time that go in different ways.’” *

“And Jesus said, . . . ‘Upon a table of the law, the great lawgiver wrote, “Thou shalt not steal.”

“‘Before the eyes of law a man to steal must take a thing that can be seen with eyes of flesh, without the knowledge or consent of him to whom the thing belongs.’

“‘But, lo, I say that he who in his heart desires to possess that which is not his own, and would deprive the owner of the thing without his knowledge or consent, is in the sight of GOD, a thief.’

“‘The things that men see not with eyes of flesh are of more worth than are the things that man can see.’” *

Again “The law has said: Thou shalt not lie; but in the eyes of law a man to lie must tell in words what is not true.’

“‘Now, in the light of spirit law, deceit in any form is nothing but a lie.’

“‘A man may lie by look or act; yea, even by his silence may deceive, and thus be guilty in the eyes of Holy Breath.’” *

*See “Aquarian Gospel,” etc., see page 4, Exp. Index.

See Exp. Index also under headings “Righteousness,” “Atonement and at-one-ment,” “Hypocrisy,” and “Holy Ghost.”

LIBERTY. Liberty is the GOD-given right to reflect all the divine attributes or virtues, unhampered by any form of imposition. Liberty never signifies license to do evil. “Liberty, what crimes have been committed in thy name.”

In relation to mortal, human phantasmagoria and relationships, liberty is only relatively possible at best. The carnal nature of mortal mind precludes the absolute liberty of thought and action which is the natural heritage of the sons of GOD.

In the warfare continually going on within, this carnal nature wars for license against the spiritual behests of the Christ consciousness, whose law and gospel is the first and great commandment.

“Hear, O Israel; The Lord our GOD is one LORD: And thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and

with all thy mind, and with all thy strength: this is the first commandment.

And the second is like unto it, namely, "Thou shalt love thy neighbor as thyself."

When this command is obeyed in spirit and in truth mankind will require no other laws to govern conduct or to realize the true meaning of liberty.

Liberty, how often is thy heritage of freedom to do right, misinterpreted to mean license to do evil, and to dominate over others.

In order that liberty as Christ Jesus understood it be possible of realization, the principle of eminent domain must be recognized as the divine right of the individual in all vital matters of conscience. Otherwise individuals become mere pawns to one form of autocratic domination or another. The right of self-determination properly begins with the individual. "One with GOD is a majority."

Governments are set up, not to enslave and dominate over those who create them, but to serve them. It is not necessary to seek far however for examples of over-organization, with its baneful effects and inquisitions. The rape of conscience by king, congress, or majority vote in vital matters of self-determination is the crying outrage of modern times. In this connection we quote the following from "The New Freedom," by Woodrow Wilson:

"I am one of those who absolutely reject the trustee theory, the guardianship theory. I have never found a man who knew how to take care of me. . . . There is a Providence to which I am perfectly willing to submit. . . . I will not live under trustees if I can help it. . . . I do not care how wise the trustees may be, I have never heard of any group of men in whose hands I am willing to lodge the liberties of America in trust.

If any part of our people want to be wards, if they want to have guardians put over them, if they want to be taken care of, if they want to be children patronized by the government, why, I am sorry, because it will sap the manhood of America. . . . I sometimes think that the men who are now governing us are unconscious of the chains in which they are held. . . . I am very much more afraid of the man who does a bad thing and does not know it is bad than of the man who does a bad thing and knows it is bad.

Anything that depresses, anything that makes the organization greater than the man, anything that blocks, discourages, dismays the humble man, is against all the principles of progress."

Again we find the same author saying in a memorial address, "I never was under fire, but I fancy there are some things just as hard to do as to go under fire. I fancy it is just as hard to do your duty when men are sneering at you as when they are shooting at you. . . . The

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cheers of the moment are not what a man ought to think about, but the verdict of his conscience."

Surely this puts the still small voice of GOD in conscience above all earthly mandates. The voice of GOD is the voice of GOD, not the voice of the people, and one with GOD is always a majority.

Jesus walked with GOD but broke mortal law wherever it crossed with the divine law of spiritual meta-physics and ethics.

The following also is from the concluding chapter of "A History of the World," in nine volumes, by John Clark Ridpath, who devoted practically his whole life to a study of the history of the human race, and of the lessons to be learned from the total of human experiences.

"One of the greatest enemies of freedom, and therefore of the progress and happiness of our race, is over-organization. Mankind have been organized to death. The social, political, and ecclesiastical forms which have been instituted have become so hard and cold and obdurate that the life, emotion, the soul within, has been well-nigh extinguished. Among all the civil, political, and churchly institutions of the world, it would be difficult to-day to select that one which is not in a large measure conducted in the interest of the official management. The Organization has become the principal thing, and the Man only a secondary consideration. It must be served and obeyed. He may be despised and neglected. It must be consulted, honored, feared; crowned with flowers, starred and studded with gold. He may be left a starving pauper, homeless, friendless, childless, shivering in mildewed tatters—a scavenger, and beggar at the doorway of the court.

All this must presently be reversed. Organization is not the principal thing; man himself is better. The institution, the party, the creed, the government,—that does not serve him; does not conduce to his interests, progress, and enlightenment; is not only a piece of superfluous rubbish on the stage of modern civilization, but is a real stumbling-block, a positive clog and detriment to the welfare and best hopes of mankind.

If history has proved—does prove any one thing, it is this: Man when least governed is greatest. When his heart, his brain, his limbs are unbound, he straightway begins to flourish, to triumph, to be glorious. . . . Then, indeed, he flings out both hands to grasp the skyland and the stars. Then, indeed, he feels no longer a need for the mastery of society. . . . He grows in freedom. His philanthropy expands; his nature rises to a noble stature; he springs forward to grasp the grand substance, the shadow of which he has seen in his dreams. He is happy. He feels himself released from the domination of an artificial scheme. . . . What men want, what they need, what they hunger for, what they will one day have the courage to demand and take, is less organic government—not more; a freer manhood and fewer shackles; a more cordial liberty; a lighter fetter of form, and a more spontaneous virtue.

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The proscriptive vices of the Middle Ages have flowed down with the blood of the race, and tainted the life that now is with a suspicion and distrust in Freedom. Liberty in the minds of men has meant the privilege of agreeing with the majority. Men have desired free thought, but fear has stood at the door. It remains for the present to build a highway, broad and free, into every field of liberal inquiry, and to make the poorest of men who walks therein more secure in life and reputation than the soldier who sleeps behind the rampart. . . . The right of free thought, free inquiry and free speech to all men, everywhere, is as clear as the noonday and bounteous as the air and the sea.

The first and most general truth in history is that men ought to be free. If happiness is the end of the human race, then freedom is its condition. And this freedom is not to be the kind of half-escape from thralldom and tyranny, but ample and absolute. The emancipation, in order to be emancipation at all, must be complete. To the historian it must ever appear strange that men have been so distrustful of this central principle in the philanthropy of human history. It is an astonishing fact that the major part of the energies of mankind have been expended in precisely the opposite way—in the enslavement rather than the liberation of the race. Every generation has sat, like a stupid image of Buddha, on the breast of its own aspirations, and they who have struggled to break their own and the fetters of their fellowmen have been regarded and treated as the common enemies of human peace and happiness. On the contrary, they have been saviours and benefactors of whom the world has not been worthy."

See Exp. Index also under headings "Fatherland," and "Preparedness."

LIFE. Mortal life so-called, is not *LIFE* in its absolute sense, for the word "mortal," itself signifies that which has only temporal or death qualities.

GOD is **LIFE**, and in His **LIFE**, we live, and move, and have our being. **LIFE** in its absolute meaning signifies **GOD**, **SPIRIT**.

Spiritual man, being a spiritual character, entity, or selfhood, is at-one with **GOD**, as a member of His body, and is as immortal as **GOD** Himself; being the very image and likeness, or manifestation of His being, even as a ray of sunlight manifests the qualities of the sun.

See Exp. Index also under headings "**GOD**," Father," "Love," "Spirit," "Mind," and "Matter."

LOGOS. Irenas, who lived A. D. 120, throws considerable light on this important subject when he says, "There is among the Greeks one Logos which is [or signifies] the **PRINCIPLE**, that thinks, and another [logos] which is the instrument by which thought is expressed."

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Thus we may understand that the word LOGOS, when reference is made to GOD, the FATHER, signifies PRINCIPLE, or FIRST GREAT CAUSE, whereas when applied to Christ, the Son, or manifestation of GOD, it carries its secondary meaning, as signifying the effect, or manifestation of CAUSE, GOD, just as the sun and its rays are one, and at-one, and yet are absolutely distinct in nature and office as Cause and effect.

Note. The words in brackets are interpolated.

"The Logos is the quality of Originating Mind that forms, upholds, sustains all that is. 'Without the Logos was not anything made that was made.'"

The Logos, referred to in John 1:1, is primarily GOD, the parent Cause, and secondarily is the GOD-Idea, or Christ, and denotes the manifestation or spiritual body of GOD, using the term body purely in its meta-physical sense. This Christ or GOD-conception is in perfect at-onement with GOD, and is in fact GOD-manifest. Christ Jesus in many ways illustrated and demonstrated the Christ spirit but not in absolute perfection.

See Exp. Index also under headings "GOD-idea," "Christ of GOD," "Christ," and "Spiritual individuality versus human personality."

lord. Interpreted in ordinary human usage, the word "lord" signifies master.

Lord. In the Scriptures the word "Lord" should be distinguished by a capital, when referring to Christ Jesus, to mark the word from its ordinary usage. Its significance as thus applied to Christ Jesus is more in the nature of a title, or to signify that he was to some extent a master meta-physician, and a master-man.

Jesus desired the impersonal Christ, not his personality, to be the master of all hearts and lives.

LORD. The word "lord" should be capitalized in full, thus (LORD), when it refers to GOD, to mark the distinction that exists between GOD, the FATHER, and Christ Jesus, His beloved son; inasmuch as the same distinction exists, as exists between all cause and effect.

The confounding of GOD with HIS son Christ Jesus, is one of the orthodox errors that has led to dire results and the utter confusion of Christendom.

See Exp. Index also under headings "GOD," "Christ," and "Spiritual man."

LORD'S PRAYER. That Christ Jesus never intended to set forth a formula of prayer for the purpose of repetition is confirmed by the Scrip-

tural records. The instructions in both Matthew and Luke concerning prayer goes far beyond the limited number of verses, which ecclesiastical rulers have described and prescribed as "The Lord's Prayer."

In the oldest manuscripts now extant, namely the Vulgate and Sinaitic, the words in Luke do not correspond in length nor in the exact wording with the wording in Matthew, to anything like the extent that is set forth in the King James' Version. In fact both the English and American Revised Versions restore the text in both Matthew and Luke to correspond with the text of the earliest Greek manuscripts, which is also true of this version.

The Geneva (English) Bible (about 1565 A. D.) enlarged the original Luke text, for reasons unexplained, so as to agree with the Matthew text, and this same addition was also made to the Luke Version in the so-called "Authorized," or "King James' Version." (A. D. 1611).

Christ Jesus was undoubtedly instructing his hearers on both occasions as to the true and false nature of prayer, but these instructions were by no means limited to a set formula.

When it is understood that the concluding words in Matt. 6:13 which reads, "For Thine is the Kingdom, and the power, and the glory. Amen," do not appear at all in the Vulgate and Sinaitic text, or in our Revised Versions, because it is not in the text of these oldest manuscripts, the way is open for considerable enlightenment on this subject of prayer.

When this interpolated clause is omitted (however beautiful and true the words may be) the remainder of the Master's teaching relative to prayer is allowed to bear its proper relation to what has gone before and to that which follows after.

That the great Teacher did not contemplate giving a formula of prayer is self evident, for in Matthew he precedes his discourse on prayer by exposing in unmeasured terms the hypocrisy and futility of vain repetitions.

We do not reach the ear of GOD by repeating by rote any set formulas, but may do so by conforming ourselves to GOD, GOOD.

Aside from the two occasions when Jesus was instructing his hearers as to how to approach GOD aright in spirit and in truth, there is no record that the words of the so-called Lord's Prayer were ever repeated, either by himself or his disciples.

The force of his complete instructions on this vitally important subject has been so emasculated by this interpolated phrase, as to render the teaching more or less abortive; that humanity has had their attention diverted from most needful and helpful instruction on the vital subject of true prayer through the introduction of this interpolated passage is self evident. The general concept of prayer as a result of this has been degraded to a set formula for repetition, or else a begging appeal,—

seeking to induce GOD to change His mind and be more kind and just than He already is; whereas true prayer implies a willingness to renounce every sin including the mortal sense of things, and a willingness and desire to accept GOD'S spiritual standard and law and so come into at-one-ment with the "Giver of every good and perfect gift."

GOD'S treasure house is ever open to all who prepare their hearts and lives,—to all who knock in spirit and in truth, but to none else. The requisite atonement is the letting go of mortal will and false sense, then automatically we are restored to our conscious at-one-ment.

See chapter on "Prayer" in Science and Health with Key to the Scriptures, by Mary Baker Eddy.

See Exp. Index under heading "Prayer."

See Matt. 5:1 to 7-27, Luke 11:1-14, concerning the true attitude of anyone who dares to pray.

See footnote of Matt. 6:9-13 in Ferrar Fenton's New Testament as to the affirmative nature of prayer.

LOVE. "Beloved let us love one another; for love is of GOD; and everyone that loveth is born of GOD, and knoweth GOD.

"He that loveth not, knoweth not GOD for GOD is LOVE.

"GOD is LOVE; and he that dwelleth in LOVE, dwelleth in GOD, and GOD in him."—John, the apostle.

The disciple who wrote the most meta-physical of the four gospels, and left to humanity the rich spiritual legacy of the Patmos revelation, defines the eternal Father and Mother GOD, the Creator of the universe and man, as LOVE.

LOVE is therefore not one of the names of GOD, but LOVE is the ALL in ALL GOD. It is the highest descriptive name humanity has of the GOD-nature.

"Man must find his true selfhood in LOVE, for GOD being his Ego, or Creator, is at once the essence of his nature, the origin of his identity, and the ultimate of his immortal existence.

"The centre and circumference, the corner stone, foundation, and superstructure of all being is love. Love is the ultimate of existence, the atmosphere of Heaven; the principle of brotherhood; the essence of real character; the basis of all fellowship and fraternity. It is the divine PRINCIPLE of universal creation." (Carol Norton in "Studies in Character").

"GOD, the Eternal GOD, is LOVE. Covet therefore that everlasting gift, that one thing which it is certain is going to stand, that one coinage

which will be current in the Universe when all the other coinages of all the nations of the world shall be useless and unhonored. You will give yourselves to many things, give yourselves first to LOVE.

Hold things in their proportion. Let at least the first great object of our lives be to achieve the character defined in these words, the character—and it is the character of Christ—which is built around LOVE." (Henry Drummond in his sublime treatise, "The Greatest thing in the World").

See also under heading "Universal love."

LOVE. (eros). In its lowest sense, according to the Greek, the term stands for mere animal passion and mesmeric attraction. See also next heading.

LOVE. (philo). Love, as thus defined in the Greek, signifies all that is best in human affection, but still falls far short of a heavenly status.

LOVE. (agape). This Greek word signifies spiritual or divine love, the reflection of GOD who is LOVE.

Apprehension of these definitions and distinctions as made in the Greek, will free many from the evil resulting from confounding one with the other.

Until the ultimate is reached in life practice, it is indeed necessary to have things rightly defined, at least in the realm of mortal affairs. See also under heading "Revere," and page 74 in Preface.

"And Jesus said, 'Lo, I have conquered every foe that I have met, and shall I now be conquered by this carnal love?'

"'My FATHER sent me here to show the power of love divine, that love that reaches every living thing.'

"'Shall this pure, universal love be all absorbed by carnal love?'

"'Shall I forget all creatures else, and lose my life in this fair maiden, though she is the highest type of beauty, purity and love?'

"Into its very depths his soul was stirred, and long he wrestled with this angel-idol of his heart.

"But when the day was almost lost, his higher ego rose in might; he found himself again, and then he said,

"'Although my heart shall break I will not fail in this my hardest task; I will be victor over carnal love. . . .'

"'All the world is craving for a love that I have come to manifest.'

"'I must, then, bid you go; but we will meet again; our ways on earth will not be cast apart.'

"'I see you in the hurrying throngs of earth as minister of love; I hear your voice in song, that wins the hearts of men to better things. . . .'

"The hierophant himself appeared, and said, 'All hail! triumphant Logos, hail! The conqueror of carnal love stands on the heights.'

"And then he placed in Jesus' hands a scroll on which was written 'LOVE DIVINE'."*

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"Personal love is little better than personal hate."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Page 228). Early edition.

The following quotations also are from "Science and Health":

"Love imparts the clearest idea of Deity." Page 517, line 14.

"Love, the divine Principle, is the Father and Mother of the universe, including man." Page 256, lines 7-8.

"To grasp the reality and order of being in its Science, you must begin by reckoning GOD as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one,—and are the Scriptural names for GOD." Page 275, lines 10-14. See other passages from the textbook, "Science and Health," with Key to the Scriptures."

MAN (mortal). "Mortal," is derived from the word *mort*, signifying death, and is defined in the Standard Dictionary as "Whatever is mortal and subject to death." Hence mortality is stamped with death from its very inception, and mortal man is but a death man at best; born of the carnal mind: "born of blood, and of the will of the flesh, and of the will of man," but not of GOD, SPIRIT.

The mortal body brings no blessing upon mankind, and before we are through with it are we not ready to exclaim with Paul, "O wretched man that I am, who shall deliver me from this body of death," i.e., this *mort* or mortal body?

When the truth about mortal man is understood, we can comprehend better these words of Jesus, "Call no man your father on the earth, for one is your father, which is in heaven," and also the words of Paul, "So then, they that are in the flesh cannot please GOD," and again, "They that are the children of the flesh, these are not the children of GOD." Romans 8:8, 9:8.

The questions then arise, what constitutes a true child of GOD? and if mortals are not children of GOD, what are they?

In the first chapter of Genesis we find the record of the true spiritual creation, and this record includes the statement that "GOD saw everything that HE had made, and behold it was very good."

The carnal mind, mortal, material creation, so-called; the counterfeit of GOD'S perfect spiritual creation, is later recorded in the second chapter of Genesis. This is the adamic, red-earth, or man-of-dust cre-

ation, which must never be confounded with GOD'S spiritual creation. The phenomena of this *mort*, this death creation are the phenomena produced by *turning from* GOD, SPIRIT, even as the prodigal of the parable turned from his father, only to plunge into the outer darkness or mortal experience.

Awakening to our true immortal selfhood, we lift up our eyes and turn again to SPIRIT-truth; then the mortal conception of creation begins to die daily until it ultimately disappears,—even as the unreal phantasmagoria of a nightmare disappears,—swallowed up of immortality.

Careful readers of Scriptural records will note that only upon this dust-formed, material, sensual concept of man, the “man born of a woman,” falls the curse, the denunciation and expression of GOD'S displeasure.

The whole mortal, carnal creation moreover “red in tooth and claw,” comes under this condemnation, for GOD is the GOD of a living, not of a *mort* creation.

Before it is possible to comprehend the mental or meta-physical nature of spiritual creation, and the psychical nature of what is termed material creation, one must study the meaning of these terms and honestly desire to come into at-one-ment with the mystery of Godliness, and thereby solve the mystery of iniquity.

The phenomena, everywhere apparent about us, undoubtedly appears to be composed of atomic material substance. Meta-physical and psychical research and demonstrations however prove conclusively that all objective phenomena of every description are wholly *mental* in their final analysis; that as a scientifically demonstrable fact there is not a single atom of matter in the universe; but that all phenomena, as Shakespeare puts it, “are made of the stuff that dreams are made of.” One may speak of a material universe as being relatively true, yet only the realities of SPIRIT, of GOD'S SPIRIT-creation, may be said to be true in an absolute sense. Only spiritual, unchangeable realities, “that cannot be shaken,” can remain in the light of absolute truth.

Inasmuch then as all phenomena are demonstrably mental or psychical in the final analysis, it is necessary to differentiate between the objects of mortal carnal conception, and the realities which have to do solely with SPIRIT-creation.

Spiritual revelation has brought to light in this age more clearly than ever before that GOD is truly defined as MIND, the sole causative intelligence of the universe. From the divine MIND emanates the absolute or spiritual creation which exists eternally. There is no other mind or minds; physiology to the contrary notwithstanding.

The so-called mortal, carnal mind, supposedly seated in the grey-matter-dust of the cranium is the mortal lie and father of lies, concerning

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the true nature of MIND and creation. It is the pandora box from which issues the whole evil category of the mort creation.

The "old man and his deeds," referred to by Paul is the mortal selfhood which must be put off, with its false material sense of mind and substance.

The "new man," referred to by Christ Jesus is the spiritual man, and character selfhood comprises the spiritual substance of his being. Spiritual man is a character being, an individualized mental being, disembodied if you please; for immortal manhood is not, thank GOD, dependent upon the limitations of an animal body, although his spiritual entity, selfhood, and individual characteristics are as perfectly tangible and concretely defined as are the personalities of what are termed mortals.

The following quotation is taken from a so-called un-canonical gospel of St. John recently discovered and translated into English.

"And afterwards, I, John asked the Lord, saying: 'How do men say that Adam and Eve were created by GOD and put into paradise to obey the Father's commands, and were betrayed to death?' And the Lord said to me: 'Listen, John, chosen of my FATHER, foolish men say falsely that my FATHER makes earthly bodies; but by the Holy Spirit HE made all heavenly powers, and holy men are found having material, mortal bodies because of a lie, and in the same way they are betrayed to death.'

And again I, John, asked the Lord, "How did men begin to be breathed into a carnal body?" And the Lord said to me: "From the angels fallen from the skies,—they went into the bodies of women, and they received flesh from a desire for bodies: but Spirit is born of Spirit, and flesh of flesh, and so is brought about the reign of satan in this world and among all peoples."

"The world is stamped with no more than a footprint of the Divinity. Its goodness and wisdom are but caricatures of the Divine, blasphemous because of their very traces of likeness, mimicking the Creator as a marionette mimics his living maker. The conception of nature as being . . . a direct expression or self manifestation of the Divine character, is responsible for the moral and spiritual perversions that are everywhere associated with polytheistic or pantheistic nature worship. To worship the caricature of Divinity there revealed to us, is really to worship the devil." (Tyrell in "Lex Orandi," page 154).

"There are two selfs; the higher and the lower self.

"The higher self is human spirit clothed with soul, made in the form of GOD.

"The lower self, the carnal self, the body of desires is a reflection of the higher self, distorted by the murky ethers of the flesh.

"The lower self is an illusion, and will pass away; the higher self is

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GOD in man, [i.e., in manifestation] and will not pass away.

"The higher self is the embodiment of Truth; the lower self is Truth reversed, and so is falsehood manifest. The higher self is justice, mercy, and right; the lower self is what the higher self is not." *

Note. The words in brackets are interpolated.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"Keep distinctly in thought that man is the offspring of GOD, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 396, lines 26 to 29). See also Science and Health, chapter on Genesis.

"Man is not matter, he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of GOD. Matter is not that likeness."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 475, lines 6 to 10). See numerous other passages on this subject.

"All men and women are bi-sexual in their nature, even on the human plane.

Every human being possesses both masculine and feminine qualities in greater or less degree. The most masculine man has a feminine nature which although it may be passive or undeveloped, is still resident in him and capable of being expressed. The most feminine woman has definite masculine qualities in her make-up, and though these may be hidden and therefore unobserved, they are still in the very constitution of her mind and life.

(From "Individual Completeness," by Elizabeth Cary Kratzer, page 244).

See Exp. Index also under headings "Mortal," "Man (spiritual)," "Immortals," "Spirituality versus human personality," "Carnal selfhood," "Mind," "Matter," "Ontology," "Christ," "Jesus," "Relative and absolute truth.

MAN (spiritual. Spiritual man, is the reflection or expressed likeness of GOD. He is a character being, not a physical being, and manifests the characteristics of SPIRIT-GOD, GOOD. Take away all the so-called physical phenomena that seem to the senses to constitute a mortal man, and the character man, the individual entity, still remains intact. The entire material world so-called with all its phantasmagoria, including mortal man, are the objectified phenomena of carnal, mortal thought,

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stamped with the mort stamp from its very inception. This mort world is not of GOD, SPIRIT, because GOD'S universe, including spiritual man, is spiritual, immortal, and unchangeable.

"If we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death." (Immanuel Kant).

"For GOD created man to be immortal, and him to be an image of His own eternity." (Wisdom of Solomon, 2:23).

"Call no man your father upon the earth; for one is your father which is in heaven." (Matt. 23:9).

"That is, they which are the children of the flesh, these are not the children of GOD." (Romans 9:8).

"The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike."

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 200. See numerous other passages in this book on same subject).

"The kingdom of heaven is within you, and whoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father, and ye shall know that ye are in the City of GOD, and ye are the City."

("New Sayings of Jesus," discovered at Oxyrhynchus by Grenfell and Hunt, Oxford Press).

"The spiritual man is not a human being who is constantly thinking of spiritual things, that is, a material person 'spiritually minded.' The spiritual man is the real permanent man now and always in heaven, the son of GOD."

(From "Life Understood," by F. L. Rawson, M. I. E. E., London, page 39).

"He who knows well his lower self, knows the illusions of the world, knows of the things that pass away; and he who knows his higher self, knows GOD, knows well the things that cannot pass away. Thrice blessed is the man who has made purity and love his very own; he has

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been ransomed from the perils of the lower self and is himself the higher self." *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

"The Godhood of man is the fact that spiritual evolution is bringing to light." (F. L. Rawson, M. I. E. E., in "Life Understood").

See Exp. Index also under headings "Man (mortal)," "Spiritual individuality versus human personality," "Mortals," "Immortals," and "Adam."

MARRIAGE. See Hasting's Bible Dictionary or any Dictionary or Encyclopedia as to the gradual evolution of the marriage of human beings. It is not a divine but a mortal institution.

Marriage will disappear when the ultimate spiritual state is attained by putting off "the old man" of mortality, as did Christ Jesus when he ascended or vanished beyond mortal comprehension, and so gained perfection.

In this spiritual state of consciousness there can be no knowledge of evil, sex, or mortal conditions, but only knowledge of SPIRIT-GOD, GOOD, and spiritual realities and relationships, together with the infinite variations of holiness, joy, beauty, and companionship, on a spiritual basis. The joys of this state will transcend all present ability to realize happiness, weighted down as we are by a mortal sense of things.

For humans to marry or not to marry is a matter for each person to decide for himself or herself, but this human institution should not be mistaken for the spiritual or ultimate ideal, wherein "they neither marry nor are given in marriage, but are as the angels in heaven."

Human marriage is an affair of varying status for it is largely what men and women make it. It may serve to inspire, or it may tend to degrade.

To those entering it with high spiritual ideals and aspirations, marriage may serve as a means to higher spiritual attainments through successive stages of growth; but, on the other hand, it must inevitably lower and degrade those who enter its portals from merely animal impulses, or who yield to the low desires of others.

Marriage may represent a high and lofty ideal, a life of devotion and loving comradeship, or it may represent a low and degrading standard of life and morals, i.e., a life of shame,—the price of which will inevitably be the obscuration of spiritual vision and failure to realize the higher hope.

Inasmuch, therefore, as it may mean either of two things, let interference from others cease, either for or against. How often people are influenced into marrying under conditions that must bring deepest sor-

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row to all concerned. Let each "work out his own salvation" on this vitally important question.

If children are to be inspired with a high ideal of character and worth, parents must set the example.

Quoting from Matthew 19:12, "Jesus said unto them, 'All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.'"

Again on another occasion Jesus said, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

On the subject of marriage there is much of interest and value in "The Aquarian Gospel," from which the following passages are quoted.*

"Jesus said, 'Men cannot make a law to bind two hearts.'

"'When two are bound in love, they have no thought of lust.'

"'And Philip said, 'Lord, are there few that GOD has joined in holy marriage bonds?'

"'And Jesus said, 'GOD knows the pure in heart; the lustful men and women are but creatures of the lustful self; they cannot be at-one; nor can they be at-one with GOD.'

"'Nathaniel said, 'Is it not well that all men should refrain from taking on themselves the marriage vow?'

"'And Jesus said, 'Men are not pure because they are unmarried men. The man who lusts is an adulterer if he has a wife or not.'

"'Now marriage in the sight of law is but promise made by man and woman, by the sanction of a priest, to live for aye in harmony and love.'

"'No priest nor officer has power from GOD to bind two souls in wedded love.'

"'What is the marriage tie? Is it comprised in what a priest or officer may say? Is it the scroll on which the officer or priest has written the permission for the two to live in marriage bonds?'

"'Is it the promise of the two that they will love each other unto death?'

"'Is love a passion that is subject to the will of man? Can man pick up his love as he would pick up precious gems, and lay it down, or give it out to anyone?'

"'Can love be bought and sold like sheep.'

"'Love is the power of GOD that binds two souls and makes them one; there is no power on earth that can dissolve the bond'

"'The bodies may be forced apart by man or death for just a little time; but they will meet again.'

"'Now in this bond of GOD we find the marriage tie; all other unions are but bonds of straw, and they who live in them commit adultery, the same as they who satisfy their lust without the sanction of an officer or priest.'

"'But more than this; the man or woman who indulges lustful thoughts commits adultery.'

"'Whom GOD has joined together man cannot part; whom man has joined together live in sin.' " *

"And Jesus said, 'The chain that binds two souls in love is made in heaven, and man can never sever it in twain.'

"'The lower passions of the twain, may cause a union of the twain, a union as when oil and water meet.'

"'And then a priest may forge a chain and bind the twain. This is not marriage genuine; it is a counterfeit.'

"'The twain are guilty of adultery; the priest is party to the crime.'

"And that was all that Jesus said." *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

"And Jesus said, 'Who is my mother? and my brothers, who are they?'

"'Behold men recognize their mothers, fathers, sisters, brothers here in flesh; but when the veil is rent and men walk in the realms of soul,'

"'The tender lines of love that bind the groups of fleshly kin in families fade away.'

"'Not that the love for anyone will be the less; but men will see in all the motherhood, the fatherhood, the sisterhood, the brotherhood of man.'

"'The family groups of earth will all be lost in universal love and fellowship divine.'

"Then to the multitudes he said, 'Whoever lives the life and does the will of GOD is child of GOD and is my mother, father, sister, friend.' " *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

The following passage translated from the Arabic into Latin, then into German, then English, appears in Vol. 25, Page 490 of The Christian Science Journal:

"Jesus was asked, 'When shall the dominion of death cease?' Jesus saith, 'As long as birth continues, for I came to destroy the works of birth.' "

The following is quoted from "Science and Health with Key to the Scriptures by Mary Baker Eddy, page 69:2-16:

The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof

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that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal."

For an extensive treatise and explanation dealing with the origin and nature of the so-called mortal world, including mortals themselves and also of the origin and nature of GOD'S spiritual creation, see "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

See Exp. Index also under headings "Man (spiritual)," "Man (mortal)," "Adam," "Spiritual individuality versus human personality," "Mortals," "Immortals," and "Christ."

Nothing impedes spiritual progress like licentiousness. Sexual excesses deprive men and women of all power to advance.

To use the sexual functions for mere animal gratification of the senses is sin, for to mortals they are simply functions intended for procreative purposes only. Sexual passions result from sensual thoughts entertained not resisted, and such indulgence is but mental adultery; it is liable to become as great a habit as the liquor or morphine habit and blight all spiritual growth if not met and mastered. GOD, GOOD, will aid you if you are sincere in your desire to be Godlike.

"Blessed are the pure in heart for they shall see GOD."

MASTER-MEN. "And Jesus said, 'GOD and all master-men judge men by what they are and not by what they seem to be; not by their reputation and their fame.' " *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

"The Christine Master and the twelve went everywhere through all the towns of Galilee, and taught, baptizing all who came in faith, and who confessed their sins.

"They opened blinded eyes, unstopped deaf ears, drove forth the evil ones from those obsessed, and healed disease of every kind." *

"The law of all eternities is known to master minds." *

"And Jesus said, 'My word like every master's words are dual in their sense.

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"'To you who know the language of the soul, my words have meanings far too deep for other men to comprehend.'

"'The other sense of what I say is all the multitude can understand; these words are food for them; the inner thoughts are food for you.'

"'Let every one reach forth and take the food that he is ready to receive.' " *

"And Jesus said, 'Worthy they who gain the mastery of self; they have the key of power.' " *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Power to heal," "Healing the sick," and "Public health service."

MATERIA-MEDICA. "To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapours around us, or to reconcile the fixed and repulsive antipathies of nature.

"Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave." (Dr. Chapman, of the University of Pennsylvania).

"All curative agents are poisons, and as a consequence every dose diminishes the patients vitality." (Prof. Alonzo Clark, of New York College of Physicians and Surgeons).

"The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." (Dr. Mason Good, of London).

Sir John Forbes, M.D., F.R.S., Fellow of the Royal College of Physicians, London, said: "No systematic or theoretical classification of diseases or of therapeutic agents, ever yet promulgated is true, or anything like the truth, and none can be adopted as a safe guidance in practice."

"The mind as a dynamic force exerted over the functions of the body has been doubtlessly operatively manifest from the cradle of our existence. In the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called efforts of nature.

The cures which were made strikingly illustrate the effects of credulity and superstition—exercised through the emotions and imaginations—upon the ills of the body.

Later the practice of medicine consisted almost wholly of the machinery of magic." (Dr. George D. Patton).

See also under headings "Pharmacy," "Sorcery," "Medicine," "Public health service," "Healing the sick," "Matter," "Meta-Physics," and "Master-men."

MATTER. The true explanation of the mortal world about us, with its wonders and its terrors so interblended, has confronted every earnest thinker throughout the ages.

The discovery or rather the re-discovery of the answer to this problem which gives an absolutely satisfactory explanation of the meta-physical or mental nature of GOD'S creation,—already attested by a cloud of witnesses as to its demonstrable correctness—has been given to the world in this age.

From the point of view of sense testimony, matter undoubtedly appears to be material substance. Investigation, however, has brought to light many new means and methods of testing values, such as the X Ray for instance; many so-called physical scientists and philosophers, who have made a deep and conscientious study of this question of substance, are beginning to appreciate the fact that things are not necessarily material because they appear to be so to the senses.

These investigations are rapidly leading honest students to recognize the primary deductive premise of spiritual meta-physicians, i.e., that all reality in its absolute sense is meta-physical, mental, or spiritual. Thus the basic law which Christ Jesus demonstrated when he performed seemingly miraculous deeds is dawning in human consciousness.

The spirit of GOD alone however, can impart the ability to apprehend this Divine law, and the power to demonstrate it practically; thus the kingdom of heaven, of Spirit, cannot be forced by human will, or mere carnal intellectuality; to the responsive or childlike thought, however, proofs are constantly unfolding.

Physical scientists still differ greatly in their explanation of things, but they are practically agreed that the asserted materiality of matter is wholly phenomenal, and that all the definite qualities are purely subjective. Philosophy and physics, in this respect, are both conceding the unreliability of the physical senses to testify truly. Although he was unable to prove his deductions by demonstration perhaps, Plato, who lived about the year 429 B. C., in his recognition of the shadow-likeness and unreality of matter and the consequent deductions that all reality is mental or spiritual, is one of the clearest of philosophic thinkers. In his *Phaedo* on Socrates, this unreliability of sense testimony is dwelt upon at length, and it is the absolute truth of such statements as these that has caused the perpetuation of his writings throughout the centuries.

After the coming of Christ Jesus, who was undoubtedly the greatest meta-physical demonstrator recorded in history, we find new impetus

given to the fact that creation is meta-physical, not material, because of the continuous demonstrations which both he and his disciples made over so-called material phenomena.

The Scriptural Writings however give no explicit explanation of the spiritual, mental, or meta-physical law whereby the phenomenal works—falsely termed “miracles”—were performed; and so the ability to perform the marvelous transformations accomplished by Jesus and the early Christians was soon obscured by the dark ages of ignorance and sin, which settled down upon this dawn of spiritual realities. Many however caught glorious glimpses of this underlying scientific truth, even though not ready for the full comprehension of it. Hence we find such characters as Marcion, who lived A. D. 140, teaching boldly the fact that matter, so-called, is in reality but a mental phantom or phenomenon of thought, similar in nature and essence to the images that appear in a dream, or as Shakespeare puts it, “made of the stuff that dreams are made of.”

That Marcion was more Christly or spiritually minded on this point—and perhaps on many other points also—than were his so-called Christian detractors who accepted sense evidence, will in time be conceded, however much he may have erred in other directions in his teachings.

Ecclesiasticism, of which Tertullian was for a time an able and subtle exponent according to his lights, was at that period of the world's history rapidly assuming the form of an autocratic hierarchy; and Christian believers who were drawn into accepting it, were correspondingly losing their spiritual animus, power, and ability, to reflect Divine or GOD-power, according to meta-physical or spiritual law.

Tertullian was the most prominent orthodox defendant for a time of the miracle theory, as against the mental or meta-physical explanation of the many marvelous works accomplished by Christ Jesus and his disciples.

Marcion evidently comprehended “as though a glass indistinctly,” that matter, so-called, was not matter at all in an absolute scientific sense, as did many other spiritually minded seers before him, and he could not be turned from his vision by his materially minded opponents.

His teaching on this vitally important subject was rejected, however, by the ecclesiastical powers that be, [who cared more for temporal power, than spiritual power or scientific truth] hence his writings were expunged as far as possible.

His detractors however, have become the historians of the views he promulgated on this subject. The writer herewith quotes from the writings of well known authors, who in various ages have beheld the spiritual vision, and contended as a scientific fact that in absolute reality there is no such thing as matter.

In later years Kant, in his “Critique of Pure Reason,” says, “All life

is essentially only intellectual, and not subject to time changes, neither beginning with birth, nor ending with death.

This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself.

For if we should see things and ourselves as they are we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth, nor ended with the bodies death."

Again, in his "Inaugural dissertation in refutation of the reliability of sense testimony," he says,

"By our sensibility we do not know the nature of things confusedly. We do not know it at all.

Apart from our subjective condition, the object as represented and qualified by our sensibility is nowhere to be found.

It cannot possibly be found, since its form as phenomenal appearance is determined by these very subjective conditions."

Mr. John Fiske in his learned article, "A crumb for the modern Symposium," says, "Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter.

This great truth is the very foundation of modern scientific philosophy; and although it has been misapprehended by many, no one has ever refuted it, and it is not likely that any one ever will."

Again quoting from John Fiske we read, "The untrammelled thinker who believes that the group of phenomena constituting the table on which he is writing has an objective existence independent of consciousness, will probably find no difficulty in accepting this of materialism.

If he is devoted to the study of the nervous physiology he will be likely to adopt such a crude notion and proclaim it as jealously as if it were an important truth calculated to promote in many ways the welfare of mankind.

The science of such a writer is very likely to be sound and valuable, and what he tells us about Woorara poison, and frogs legs, and acute mania, will probably be worthy of serious attention. But with his philosophy it is quite otherwise.

When he has proceeded as far in subjective analysis, as he has in the study of the nerves, our materialist will find that it was demonstrated a century ago that the group of phenomena constituting the table has no real existence whatever in a philosophic sense.

For by 'reality' in philosophy is meant persistence, irrespective of particular conditions, and the group of phenomena constituting a table persists only insofar as it is held together in cognition. Take away the cognizing mind, and the color, form, position, or hardness of the table—

all the attributes in short that characterize it as matter, at once disappear . . . Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter."

Prof. Huxley says in "Science and Culture," "What is this terrible thing called matter, after all, except the unknown hypothetical cause of states and stages of our own consciousness," and again he says, "We know more of mind than we do of body; that the immaterial world is a firmer reality than the material." Prof. Huxley also affirms "The one certainty of science is the existence of a mental world."

Epeictetus who lived about A. D. 60 says, "What is the essence of GOD, MIND."

Even Henry Drummond in the introduction to his "Natural law in the spiritual world," says, "The world is only a thing that is, it is not. It is a thing that teaches, yet not even a thing—a show that shows, a teaching shadow.

However useless the demonstration otherwise, philosophy does well in proving that matter is a non-entity. We work with it as the mathematician with an X. The reality is alone the spiritual."

"It is very well," he quotes Hinton as saying, "for physicists to speak of 'matter,' but for men generally to call this 'A material World,' is an absurdity. Should we call it an X world it would mean as much, viz., that we do not know what it is."

Coleridge writes, "As soon as a thing becomes intelligible it ceases to be material," and again, "When the mathematician shall have grasped the reality which has actuated the search of the idealists since the time of Plato, then he will have grasped the fourth dimension," i.e., the spiritual dimension which obviates the so-called dimensions of matter,—of height, breadth and thickness.

In an article entitled, "Current ideas concerning the structure of atoms," which appeared in the 1903 annual report of The Smithsonian Institute, by Gustave La Bon, the famous French savant says, "Those scientists who follow in foreign journals the experiments and discussions of the most eminent physicists of the present day, such as Lord Kelvin, J. J. Thompson, Crookes, Larmour, Lorentz, and many others, have before them a curious spectacle.

They see melting away before them day by day fundamental scientific conceptions that seemed established solidly enough to remain forever.

It is hardly thirty years since it would have been impossible to write on this subject a single word deduced from any scientific observation whatever, and one might have supposed that the history of atoms would always be enveloped in darkness.

Was it not universally admitted that they were indestructible?

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Everything was changing in the world, and everything ephemeral.

Beings succeeded each other, always taking on new forms; stars ended by becoming extinguished; the atom alone was not subject to the action of time, and seemed eternal.

We have detailed the experiments which resulted in the crumbling away of this antique belief. We know now that matter disappears slowly and that the atoms which compose it are not destined to last forever.

"The X Ray," says W. D. McCrackan, A.M., "has greatly modified popular belief as to the solidity, and substantiality of matter."

"There can be no doubt," says Judge Lewis H. Jones, "but that our principal philosophers all hold that SPIRIT or MIND, is the only reality; and they freely use the analogy of a dream to illustrate the condition of our present sense existence. . . .

The basis of the Liebnitzian philosophy is thus stated: "SPIRIT is the sole reality, and SPIRIT is activity."

John Fiske in his essay on "The Idea of God," says, "It was long ago shown that all the qualities of matter are what the mind makes them, and have no existence as such, apart from the mind. In the deepest sense, all that we really know is mind, . . . what we call the material universe is simply an imperfect picture in our minds of a real universe of mind-stuff."

F. L. Rawson, M. I. E. E., of London, says in his book, "Life Understood," page 19:

"Matter is simply a series of cinematographic pictures."

Herbert Spencer tells us "that what is real is permanent, what is not real is not permanent."

Prof. Karl Pearson of the University of London says, "In the phenomenal universe we see, not matter in motion, but sense impressions and changes of sense impressions—co-existence and sequence."

Says Prof. Smith, "A broader more harmonious conception of the universe as existing in some all pervasive intelligence, this, in a single sentence, may be said to be the rational concept of creation to which we are led by scientific observation of it."

Prof. Borden P. Bowne noted for his profound philosophic thought says, in his article on meta-physics, "Sense qualities never reveal what a thing is, but only how it effects us."

We know that sense qualities are purely phenomenal. Nature exists only in, for, and through intelligence. On whatever line we approach the subject we find thought able to save itself from contradiction and collapse only as all reality is taken up in MIND. . . . A thought world is the only real world."

Sir Arthur Balfour in his presidential address of 1906 says, "In the order of logic, sense perceptions supply the premises from which we

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draw all our knowledge of the physical world.

It is they which tell us of the physical world. It is they which tell us there is a physical world; it is on their authority that we learn its character.

But in the order of causation they are effects, due (in part) to the constitution of your organs of sense.

What we see depends not merely on what there is to see, but on our eyes. What we hear depends not merely on what there is to hear, but on our ears. . . . And what is true of sense perception is of course also true of the intellectual powers, which enable us to erect upon the frail and narrow platform which sense perception provides, the proud fabric of the sciences."

Our organs of sense perception were not given us for purposes of research; nor was it to aid us in meting out the heavens, or dividing the atom, that our powers of calculation and analysis were evolved from the rudimentary instincts of the animal.

It is presumably due to these circumstances that the beliefs of all mankind about the material surroundings in which they dwell are not only imperfect, but fundamentally wrong.

It may seem singular that . . . our race has without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote, or abstract, things transcendental or divine, but about things which men see and handle, about those plain matters of fact among which sense daily moves with its most confident step, and most satisfactory smile."

The following quotation from the text book on Physics, by Henderson and Woodhall of Columbia University, is also enlightening.

"Matter makes itself known to us by the testimony of the senses, we see it, hear it, smell it, taste it, but observe that after all, this is indirect testimony.

These impressions are all of them simply brain impressions.

We see, hear, smell, taste, touch, in our consciousness only.

We cannot assert therefore that matter exists apart from the consciousness.

Science has nothing to say about the ultimate nature of matter.

Science studies matter simply as a fact of human experience.

We are not concerned in physics with what things really are, but solely with their properties and behavior.

Physics neither offers nor seeks an explanation of the universe.

It leaves all such problems to metaphysics."

Quoting from Maimonides we read, "When thy senses affirm that which thy reason denies, reject the testimony of thy senses, and listen only to thy reason."

Prof. Oswald, of Leipsic University says: "Matter is only a thing

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imagined, which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena."

Prof. Max Muller in his "Three Lectures on the Science of Thought" writes, "To speak of matter or substance as something existing by itself and presented to the senses is mere mythology. . . . And yet we are asked by materialists to believe that the perceiving subject, or the mind, is really the result of a long continued development of the object, or of matter. This is a logical somersault which it seems almost impossible to perform, and yet it has been performed again and again in the history of philosophy."

It is not until the fact is comprehended that in GOD'S universe there exists but one Intelligence or Mind, the Mind of GOD Himself, that the way opens for us to comprehend GOD, Spirit, and His mental spiritual creation aright.

The so-called physiological, or brain mind, composed of grey matter in the skull is a myth of myths.

Spiritual man reflects divine intelligence, but does not create a single thought. Brain is not matter, nor is matter brain, i.e., mind. GOD is MIND.

Erroneous beliefs, like the belief that 2 and 2 equal 5, are but perversions, and like all evil (or devil) has no truth in it.

In her book "Science and Health with Key to the Scriptures," Mary Baker Eddy calls attention to this illuminating truth in many passages, No greater discovery was ever promulgated.

It is high time the physiological dogma that man has a material thought factory, as it were, in his head, be relegated to oblivion. It belongs to the realm of pure superstition.

Along this same line of thought Grant Allen writes: "The universe, as known to us, consists wholly of mind, and matter is a doubtful and uncertain inference of the human intelligence."

Not in idle jest did the immortal Shakespeare write,

These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind:
We are such stuff as dreams are made of,
And our little life is rounded with a sleep."

—(From "The Tempest").

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"Matter while held in its place by ignorance and false belief, merely hides from us the real spiritual earth, with all its spiritual beauty and goodness, so that we get a limited, material sense of it, instead of seeing it as it really is. How fortunate that we get even gleams of reality, intuitional, significant, timely foreshadowings of the truth."

(From "Life Understood," by F. L. Rawson, M. I. E. E., page 31'.

"O world as GOD has made it! All is beauty; and knowing this is love and love is duty."—Robert Browning in "The Guardian Angel."

The following is a translation from the Greek of one of the uncanonical gospels, found in a book in the British Museum. See Christian Science Sentinel, Vol. VI, page 456.

"Listen John, beloved of my FATHER, foolish men thus say in false accusation that my FATHER fashions their bodies of clay: but by the holy spirit he made all the powers of the heavens, and it was through false accusation that the saints were found having mortal bodies of clay, and by reason of this they were betrayed into death."

Other statements therein are said will astonish the world when brought out. One verse says:

"John asks Jesus if there is any material body. Jesus answers No.

John asks Jesus if there is a material earth creation. Jesus answers No."

And last but not least shall we not quote the words of Mary Baker Eddy, who perhaps has done more for this age in clearing up this mystery concerning matter than any individual since the time of Christ Jesus himself, for to her is due the credit for not only setting forth the correct theory in concrete form, but proving the correctness of the theory by demonstration.

She it was who discerned in this age that Christ Jesus was the practical wayshower out of materialism; that the deeds of Christ Jesus and his students exemplified the meta-physical nature of the universe, and that Christ Jesus was the Master Meta-physician who brought this saving truth to redeem mankind from mortality.

Quoting her own words which first appeared in print in 1875 in her book "Science and Health with Key to the Scriptures," she says, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Page 468, lines 9-15.

Again on page 469, lines 1-4, Mrs. Eddy writes, "Life is neither in nor of matter. What is termed matter is unknown to Spirit, which

includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind." Page 469, lines 1-4.

The following quotations also are quoted from her book "Science and Health": "Matter disappears under the microscope of Spirit." Page 264, line 21.

"Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter. Divine meta-physics explains away matter. Spirit is the only substance and consciousness recognized by divine Science." Page 278, lines 1-5.

"Mind is all, and matter is naught." Page 109, line 2.

"From dreams also you learn that neither mortal mind nor matter is the image or likeness of God, and that immortal Mind is not in matter." Page 71, lines 17-20.

"Matter is nothing beyond an image in mortal mind." Page 116, lines 18-19.

"This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." Page 573, lines 9-12.

See "Science and Health with Key to the Scriptures," by Mary Baker Eddy, for numerous other references on this subject.

See Exp. Index also under headings "Ontology," "Meta-Physics," "Mind," "Reality," "Science (true)," "Spiritual," "Fourth Dimension," "Spirit," and "Public health service."

MEDICINE. GOD, is the only absolute remedy for all the ills that flesh is heir to. In the words of Jesus, "Ye shall know the Truth, and the Truth shall make you free." (John 8:32).

Many of the strange medical superstitions are traced back to Aesculapius and heathen mythology, in "The History of Four Thousand Years of Medicine."

Christ Jesus the Master meta-physician ascribed all power to GOD, and to GOD alone, and obeyed to a marvelous degree the command, "Thou shalt have no other Gods before ME."

Dr. Hack Luke says, "That mental therapeutics without hypnotism can cure toothache, sciatica, painful joints, rheumatism, gout, pheurodynia, colic, epilepsy, whooping cough, contracted limbs, paralysis, headaches, neuralgia, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, and typhoid fever: and avert impending death."

Dr. Schofield says: "Does any practical medical man, after all, really doubt these mental powers? If then, this power is so well known, why in the name of common sense should it be pooh-poohed and ignored as it is?"

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"For although these drugs are still administered, but few medical men now believe that they are the entire cause of the cure; for very gradually it is beginning to dawn upon us that most nervous diseases at any rate are easily and naturally treated by mental therapeutics, and that the still persistent efforts to cure them by the stomach are neither reliable nor rational."

"In speaking of this subject, Dr. Wm. Osler, formerly of John Hopkins Medical School, in an article in the *Americana*, uses this language:

"'Yet after all the psychical method has always played an important though largely unrecognized part in therapeutics. It is from faith, which buoys up the spirits, sets the blood flowing more freely, and the nerves playing their parts without disturbance, that a large part of all cures arises. Despondency, or lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a bread pill or a spoonful of clear water to do almost miracles of healing when the best medicines have been given over in despair. The basis of the entire profession of medicine is faith in the doctor and his drugs and his methods. This is no new discovery. It was said by Galen that "he works the most cures in whom most have faith," and the doctor-chemist-charlatan Paracelsus, who died of taking a universal panacea too poisonous even for his confidence, told his patients to have full faith and a strong imagination and they would see the effects of it.'"

Reprinted from speech by Hon. John D. Works in the United States Senate, April 29, 1912.

In this age of progress, medical, theological, and scientific men of high renown are being forced by meta-physical demonstrations to renounce their deep-rooted material theories, and to recognize that spiritual law is alone supreme in GOD'S spiritual universe.

There are so many forms of so-called mental power that are more injurious to experiment with than deadly drugs, that the sufferer may well seek the Christ way and none other.

Jesus taught that of himself he could do nothing, but that GOD working through him accomplished the redemptive work. GOD is MIND, the only Mind and Intelligence of the universe. There is no such thing as grey matter intelligence. Spiritual man reflects GOD-power, and GOD-power is a universal healing agent, as we come into rapport with it.

See Exp. Index also under headings "Sorcery," "Pharmacy," "Mind," "Miracle," "Public health service," "Ontology," "Matter," "Healing the sick," "Power to heal," etc.

MENTAL. See Exp. Index under headings "Spiritual," "Mind," "Matter," "Meta-Physical," and "Ontology."

MERCY SEAT. The Christ ideal of spiritual being is enthroned on the mercy seat. Conformity to this ideal brings us into at-one-ment with the consciousness of everpresent GOOD, GOD.

We enter the Ark of spiritual consciousness through obedience to the Christ ideal of spiritual being, and there abide until the deluge of mortal beliefs subside and the harmony of Heaven, of SPIRIT, GOD, reigns supreme in our hearts.

Mercy-seat in the original text is erroneously interpreted in Romans 3:25 of the common version to read "propitiation," possibly to sustain the orthodox dogma relating to a supposed vicarious atonement, whereas in the Greek text the word is "*hilasterion*," the true meaning of which is "mercy-seat," as in Hebrews 9:5.

"And Jesus said, . . . 'If you would find this silence of the soul you must yourself prepare the way. None but the pure in heart may enter here. . . .'

"And then the curtains part, and you are in the Holiest-of-All, where rests the Ark of GOD, whose covering is the Mercy Seat.

"Fear not to lift the sacred board; the Tables of the Law are in the Ark concealed. Take them and read them well; for they contain all precepts and commands that men will ever need.

"And in the Ark, the magic wand of prophecy lies waiting for your hand; it is the key to all the hidden meanings of the present, future, past. And then, behold the manna there, the hidden bread of life; and he who eats shall never die. The cherubin have guarded well for every soul this treasure box, and whosoever will may enter in and find his own." *

*See "Aquarian Gospel," etc.. see page 4, Exp. Index.

"Blessed are the pure in heart for they shall see GOD." Matthew 5:8.

See Exp. Index also under headings "Symbolism," "Ritualism," "How to interpret the Scriptures," "Propitiation," and "Vicarious Atonement."

METAPHORICAL. A figurative comparison of one object to another to illustrate some point.

See also under headings "Parables," "Similies," and "How to interpret the Scriptures."

META-PHYSICAL. Mental, spiritual, meta-physical. These are synonymous words, i.e., having the same meaning. It is fundamentally important to comprehend this fact, if one desires to progress in matters pertaining to GOD, SPIRIT, and His spiritual creation. Spiritual being primarily involves the question of meta-physics, as well as ethics.

See Exp. Index also under headings "Mind," "Matter," "Man (spirit-

ual)," "Man (mortal)," "Ontology," "Spirit," "Spiritual," "Science (true)," and "Truth."

MIND. Physical scientists, philosophers, and mankind generally throughout all ages, appear to have regarded intelligence as emanating from the physical structure, viz., from brain, or grey matter, so-called.

In this advanced age of spiritual, or meta-physical enlightenment,—Truth is rapidly exposing this seemingly true, but time-honored fallacious belief. The eternal Truth that GOD is SPIRIT, MIND,— from which Source all true life and intelligence emanates, is compelling recognition. Spiritual man and creation merely reflects or manifests GOD, MIND, when rightly understood. Jesus, the Messiah, came exemplifying Divine LOVE, and GOD-power in a "Christ" manifestation; according to Infinite, not finite conception of law.

Although this revelation refutes all orthodox teaching of the schools, it is nevertheless true, and is already recognized as a saving truth of immeasurable worth by a great and growing multitude of people of all nations.

The physiological dogma that man himself is material and has an atomic, or material brain, capable of being and creating intelligent thought is an exploded theory, and belongs in the realm of pure superstition.

In her book *Science and Health with Key to the Scriptures*, page 466, Mary Baker Eddy writes:

"What is intelligence?

"Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named GOD."

Again on page 469, Mrs. Eddy writes:

"What is Mind?

"Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called devil or evil—is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God."

On page 468 of *Science and Health*, Mrs. Eddy has given the scientific statement of being which is susceptible of demonstration. It reads,

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real

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and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

See Exp. Index also under headings "Matter," "Seeing," "Hearing," "Tasting," etc.

MINISTER. A minister, properly speaking, is one who serves or ministers, and any one who so ministers or serves GOD and obeys the Golden Rule of love, is truly ordained of GOD and needs no other ordination, despite all so-called ecclesiastical rulings to the contrary notwithstanding.

Unfortunately for Christendom and humanity in general, ecclesiastical influences have created an entirely false impression as to the meaning of the word minister, as the word is used in the Scriptural Writing, through employing it as a noun instead of a verb, so as to represent a certain man-ordained class.

By so misapplying the word it has been made to serve as a sharp dividing line between what are termed ministers and so-called laymen.

This ecclesiastical line of cleavage has necessarily had a most baneful effect on Christendom. GOD called all to be sovereign kings and priests in holy ministrations, and a terribly vicious dogma was implanted by ecclesiastics when they usurped the name of "minister" and bestowed it upon a privileged clique, thus stopping the ears of others from hearing the call to serve in the ministry of righteousness.

The call is for active Christian service in the every day affairs of life, along the ethical and meta-physical lines mapped out by Christ Jesus. GOD is not honored by the holding of so-called religious services, by Psalm singing, and mumbling of prayers, but HE is honored by every honorable service we perform.

Should we conclude from this that we require fewer ministers, and that the office of minister should be abolished? Nay, verily! Rather that the false concept as to who are ministers and who are not should give way to a diviner sense of this holy calling, which none may rightly delegate to another, or escape the necessity of fulfilling oneself. *Ministry* is the active reflection of Divine love in all its innumerable shades and colorings that can only redound to the glory of GOD, and thus by serving or ministering do we glorify HIS holy name.

The still small voice within is continually calling us to this universal ministry of Love, and our ordination from GOD eternally holds good. The only trouble is that many are called, but few are chosen, i.e., many are called, but few choose to respond.

Therefore let ecclesiastics unfrock themselves by co-operating with all those who serve in Christly service, and by example and precept inspire all to a diviner sense of the consecrated possibilities of ministry to which

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each and everyone is called of GOD.

This is the need of the hour, to waken and arouse from the dead the *minister within*, and enlist him or her in active service.

Inasmuch as centuries of false training has deadened our spiritual sensibilities, and created a false concept concerning the universal call to minister, let us quickly correct it, as we may, by using every opportunity and event in daily experience, every thought, word, and deed, to the glory of GOD.

Paul speaks of many ways of ministration, to which various ones were called, "in the work of the ministry," but these are only a few ways of possible service. One who truly loves GOD and HIS spiritual creation will find no difficulty in finding innumerable ways to reflect GOD, GOOD. The word "apostle" is equivalent to our word missionary, in its broadest sense, and whosoever wills may be an apostle or missionary to his neighbor, although self may require a good many visits to the Holy of holies in consciousness to awake from the dead the minister within, and to put out the "old man and his deeds."

From henceforth therefore, let us all agree that we do know that GOD has called and ordained us to be HIS ministers, and prove it by casting the satan of evil out of our own hearts, and so aid in making it plain to others that it can be done.

"And a dispute arose among them as to which of them should be regarded as greatest.

But Jesus said unto them,—“The kings among the Gentiles lord it over them, and their rulers who dominate over them are called benefactors.

But with you it must not be so. On the contrary, let him who is greatest be as the youngest; and he who is chief, as one who serves.

For who is accounted greater, he who reclineth at table, or he who serves? Is not he who reclines? But I am among you as one who serves.” Luke 22:24-27.

“According as each one hath received the free gift, even so minister the same to benefit each other, as good stewards of the manifold grace of GOD.

“If any speak, let it be as the oracles of GOD; if any serve, let them do so with the ability bestowed by GOD: that GOD in all things may be glorified through Christ Jesus, to whom be praise and dominion forever and ever. Amen.” 1 Peter 4:10-11.

“What shall I suggest then, brethren? Even that when ye come together, each one of you have ready a psalm, or a discourse, or a gift of tongues, or a revelation, or an interpretation to give. Let all things be done for edification.” 1 Corinthians 14:26.

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"And Jesus said, 'The measure of your worth lies in your service unto men.' " *

"And then the judge will say to those upon the right, 'You blessed of the Father-GOD, come unto your inheritance, which was prepared for you from times of old.'

"You have been servants [ministers]' of the race; and I was hungry and you gave me bread; was thirsty and you gave me drink; was naked and you gave me clothes;

"'Was sick, you ministered to me; and was in prison and you came to me with words of cheer; I was a stranger and in your homes I found a home.' "

"Then will the righteous say, 'When did we see you hungry, thirsty, sick, imprisoned or a stranger at our gates and ministered unto you?'

"'And then the judge will say, 'You served the sons of men, and whatsoever you have done for these, that you have done for me.' "

"The judge will say to those upon the left, 'Depart from me; you have not served the sons of men.'

"'I was hungry and you gave me naught to eat; was thirsty and you gave me naught to drink; I was a stranger and ye drove me from your door; I was imprisoned and was sick, you did not minister to me . . . '

"And then the judge will say, 'Your life was full of self, and not your fellow man, and when you slighted one of these, you slighted and neglected me.'

"Then will the righteous have the kingdom and the power, and they who are unrighteous shall go forth to pay their debts, to suffer all that men have suffered at their hands." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

1 Interpolated words.

See Preface, pages 43-46. See also Exp. Index under headings "Ordination," "Elders," "Church (militant)," "Church (triumphant)," "Priesthood," "Ecclesiasticism versus religion," "Service," "Righteousness," and "Atonement and at-one-ment."

MIRACLES. (Sign-marvel). The word "miracle," as descriptive of meta-physical or spiritual demonstrations of divine healing, does not exist in the ancient manuscripts.

The belief that the continual exhibitions of meta-physical healing as manifested by Jesus and his disciples were miraculous, in the ordinary sense of the word, has been encouraged by ecclesiastical influences, in spite of the fact that there are records open to all which show that for more than three hundred years after the ascension of Christ Jesus the primitive Christians healed directly by divine power.

The word in the ancient manuscripts reads "sign" or "marvel," a

sign which invariably appears to any or all who draw nigh to "Immanuel, GOD with us," in spirit and in truth, and which often appears marvelous to our unaccustomed eyes. Luther stated in his reply to the Swickaw prophets, that the test of Christianity was "the demonstration of signs," which alone could prove that the teaching was according to Scripture. However he did not persistently apply the test to himself; and so it has remained for a Seer of this age to reveal the true significance of this sign of GOD'S approval,—the demonstration of which, when realized in experience, brings one to the very heart and soul of the GLAD TIDINGS.

For very obvious reasons both ecclesiasticism and materia-medica have maintained a sphinx like silence regarding the fact that healing by divine power continued to be demonstrated for centuries by the early Christians,—the records corroborating same are to be found in any well appointed library.

The meta-physical understanding of the Principle and Golden Rule which made these marvelous "signs" possible is indeed a matter of momentous importance to mankind. "Whosoever hath ears to hear let him hear."

Prof. Drummond well says, "Science can hear nothing of a great exception." But divine science and law is not materialistic but meta-physical.

Jesus said, "I come not to break the law but to fulfill the law." This is indeed true, but only in the sense that he broke every mortal and material law while demonstrating meta-physical or spiritual law. In revealing GOD'S meta-physical law he opened the way for man's return to his rightful sovereignty, and proved beyond all cavil the mortal nature of so-called material law. "GOD is SPIRIT, and they that worship Him must worship Him in spirit (or spiritually) and in truth."

GOD cannot be comprehended through the veil of so-called mortal or material law. Not "Natural law in a spiritual world," but spiritual (meta-physical) law in a spiritual world is required to solve mortal problems.

"A Pharisee, elated with himself, stood forth among the multitudes and said to Jesus,

"'Sir, we would have you demonstrate. If you are truly Christ who was to come, then you can surely do what black magicians cannot do.'

"'Lo, they can talk, and hold the multitudes with words of power; and they can heal the sick and drive the demons out of those obsessed.'

"'They can control the storms; and fire and earth and air will hear and answer when they speak.'

"'Now, if you will ascend and from that tower fly across the sea, we will believe that you are sent from GOD.'

"And Jesus said, 'No black magician ever lived a holy life; you have a demonstration of the Christlife every day.'

"'But lo, you evil and adulterous scribes and Pharisees, you cannot see a spirit-sign, because your spirit eyes are full of carnal self.'

"'You seek a sign to please your curiosity. You walk the very lowest planes of carnal life and cry, Phenomena! show us a sign and then we will believe.' *

"'I was not sent to buy up faith as men buy fish, and fruit, and rubbish, in the streets.'

"'Men seem to think it quite a favor done to me when they confess their faith in me and in the holy Christ. . . .'

"'And you are like this beggar man; you offer to exchange your faith for signs.' " *

*From "Aquarian Gospel," etc., page 4, Exp. Index.

Writing of the "Nature and authority of miracles," Ruskin says: "Our Christian faith, at all events, stands or falls by this test: 'These signs shall follow them that believe,' are words which admit neither qualification nor misunderstanding: and it is far less arrogant in any man to look for such divine attestation of his authority as a teacher, than to claim, without it, any authority to teach."

See Exp. Index also under headings "Healing the sick," "Power to heal," "Public health service," "Mind," "Matter," "Ontology," "Meta-Physics," "Spirit," "God," and "Spiritual."

MORTAL. Hell is a state of mortal consciousness. Heaven is the spiritual state of a consciousness cognizant only of SPIRIT, GOD, and HIS spiritual manifestation, including man. GOD can only be discerned as HIS divine nature is revealed in *spiritual form, substance, outline, and color*, but never in any material or physical expression. The spiritual universe, including man, reflects or radiates GOD in HIS fullness,—in other words is the full and complete and perfect manifestation of Him whom to know aright is life eternal.

To teach suffering humanity that the mortal material world (so-called) with its chaos of mortal and conflicting laws, is the manifestation of GOD and His laws, is nothing but pantheism,—for assuredly it is self-evident that GOD is not in such a diabolical medley as this. Darwin shows very clearly the fierce struggle that lies beneath the seeming peace of nature "red in tooth and claw."

Well has the apostle Paul said, "O wretched man that I am, who shall deliver me from this body of death," i.e., this mort or mortal body.

All forms of mortality, manifest to the senses as person, place, or thing, are but the phenomena of mortal, not Deific thought, and each

and every phase of such phenomena must inevitably vanish before the realization of GOD'S perfect creation, even as the phantom forms of a nightmare are dissolved into their native nothingness when the dreamer awakes. However, let us not forget that all phenomena of this so-called mortal world which are beautiful can teach us inspiring lessons; for they but symbolize as hieroglyphics the wonders of the heavenly kingdom. From them we can take comfort, for they are the promise of a higher hope, and without them as fingerposts to point to the glorious realities of GOD'S spiritual universe, man's existence on this plane would be unbearable.

See Exp. Index also under headings "Man (mortal)," "Immortals," "Man (spiritual)," "Reality," "Spirit," "Matter," "Born Again," "Christ," "Jesus," "Carnal selfhood," and "Narrow is the gate."

NAME. When the word "name," as used in the Scriptural Writings applies to GOD, it has reference to HIS nature and attributes, i.e., to GOD Himself.

This is also the case with the title Christ, which signifies the name and nature of Christ, the manifestation of GOD, of which all GOD'S spiritual children are members, i.e., members of HIS Christ Body, in its absolute spiritual sense.

Hence all true prayer offered in the name of Christ must be in conformity with the Christ Ideal of being, in order to come into at-one-ment with GOD.

In early times, as a rule, the word "name" also signified the nature or the characteristics of the person.

See also under headings "Adam," "Christ," "Jesus," "God," and "How to Interpret the Scriptures."

NARROW IS THE GATE. The original Greek text does not read "Because strait is the gate, and narrow is the way," as rendered by the King James' version, but reads "Because narrow is the gate and straight is the way." (See Revised Versions).

"And Jesus said, 'The way is rough that leads to life; the gate is narrow and is guarded well; but every one who seeks in faith shall find the way, and they who know the Word may enter in.'

"'But many seek the way for selfish gain; they pound upon the gate of life; but it is fast.'

"'The watchman from the turret says, 'I know you not; your speech is that of Ashdod, and your robes are those of sin; depart and go your way.'

"'All men are called into the kingdom of the Christ; but few are chosen, for the pure in heart alone can see the king.' " *

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"And Jesus said, . . . 'If you would follow me in love, and be disciples of the Holy Breath, [holy SPIRIT-truth]' and gain at last the crown of life, you must leave all there is of carnal life behind.'

"'Be not deceived; stay, men, and count the cost. . . .'

"'Count well the cost before you start to follow me; it means the giving up of life, and all you have.'

"'If you love father, mother, wife, or child more than you love the Christ you cannot follow me.'

"'If you love wealth or honor more than you love the Christ, you cannot follow me.'

"'The paths of carnal life do not run up the mountain side towards the top; they run around the mount of life, and if you go straight to the upper gate of consciousness you cross the paths of carnal life; tread in them not.'

"'And this is how men bear the cross; no man can bear another's cross.'

"'Take up your cross and follow me through Christ into the path of true discipleship; this is the path that leads to life.'

"'This way of life is called the pearl of greatest price, and he who finds it must put all he has beneath his feet. . . .'

"'And you must know O men, that whosoever is revered and exalted by the carnal mind, is an abomination in the sight of GOD.' " *

1 Note. The words in brackets are interpolated.

See Exp. Index under heading "Holy Ghost."

"And Jesus said, . . . 'If men could come into the kingdom with their carnal thoughts, their passions and desires, there scarcely would be room for all.'

"'But when they cannot take these through the narrow gate they turn away; the few are ready to go in and see the king.' " *

"There is a way that leads unto the perfect life; few find it at a time.'

"'It is a narrow way; it lies among the rocks and pitfalls of the carnal life; but in The Way there are no pitfalls and no rocks.'

"'There is a way that leads to wretchedness and want. It is a spacious way and many walk therein. It lies among the pleasure groves of carnal life.' " *

"And Jesus said, 'Behold you come to see, but that means naught. If you would have the benedictions of the Christ, take up your cross and follow me.'

"'If you would give your life for selfish self, then you will lose your life.'

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"'If you will give your life in service of your fellow men, then you will save your life.'

"'This life is but a span, a bauble of today. There is a life that passes not.'

"'If you would find the spirit life, the life of man in GOD, then you must walk a narrow way and enter through a narrow gate.'

"'The way is Christ, the gate is Christ, and you must come up by the way of Christ. No man comes unto GOD but by the Christ.' " *

See Exp. Index also under headings "Salvation (The way of)," "Atonement and at-one-ment," "Vicarious atonement," "Orthodoxy," and "Christ," and "Jesus."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

NAZARITE. A Nazarite was one under a vow of self denial.

NECROMANCY. A few of the modern names for necromancy are hypnotism, mesmerism, occultism, spiritualism, witchcraft, magic, demonology, deviltry, or so-called evil or carnal will power.

It may be summed up as mortal or carnal will power, as opposed to the reflection of the Divine will or GOD power, which is always expressed in good, never in evil nor any destructive forms.

Like the chameleon of the ever changing pharmacopodia, it changes its name to disguise its true nature. See Preface, page 46, 47.

See also Exp. Index under headings "Sorcery," "Pharmacy," and "Hypnotism."

NEW COVENANT. The New Covenant which Christ Jesus brought to sin-sick, suffering humanity, was the fruition, the spiritual substance, of which the ritualistic symbolism of the Old Covenant was but the veiled letter, and as symbols must disappear when realities appear, so the Old Covenant must give place to the New.

It is well for professing Christendom to remember that Christianity is mainly the fulfillment of Jewish prophecy and symbolism, and that Jesus and most of the early Christians were Jews.

Christianity represents the spiritual life replacing the symbolic ritualism, which merely points to the spiritual life; hence the close relationship between the symbolic rituals of Judaism and actual Christian living.

Christ Jesus exemplified Christ-life, and endeavored to show all men that spiritual sonship (as he portrayed it) was the birthright of one and all alike, as well as the birthright of himself as our elder brother.

"And Jesus said, . . . 'I lived to show the possibilities of man.'

"'What I have done all men can do, and what I am all men shall be.' " *

"And now I will ascend to GOD, as you and all the world will rise to GOD.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

When it is understood that Christianity is but the fulfillment of Jewish teaching; that Jewish symbolic ritualism is but the type and symbol, foreshadowing the spiritual reality; that Jesus, himself, a Jew, according to mortal reckoning, revealed the divine relationship which spiritual man bears to GOD and his fellowman, then Jew and Gentile will be reconciled—brought together in the close ties of universal brotherhood—for are we not all members of one body, even Christ, and the Christ is not a person.

Two thousand years ago both Jew and Gentile crucified the Saviour, and yet the pity of it! he is continually crucified afresh by those who despise their brotherman, and so break faith with the Golden Rule of GOD.

In Hebrews 8:7-13 we read, "For if the first covenant, veiled in the ritualism of type and symbol had been faultless, there would have been no occasion for a New Covenant.

"But finding fault with it, GOD said to them, "Behold the days are coming, saith the Lord, when I will establish a New Covenant with the house of Israel, and with the house of Judah:

"Not like the Covenant which I made with their fathers, on the day when I took them by the hand to lead them out of the land of Egypt; but because they continued not faithful to MY Covenant, I turned from them, saith the LORD. . . .

"Inasmuch then as HE hath said,

"A New Covenant," HE hath rendered the Old Covenant obsolete. Now that which is declared to be obsolete, is even now ready to vanish away. See Hebrews, 8th chapter.

See Exp. Index also under headings "Covenant," "Bible," "Spiritual individuality versus human personality," "Spirit," "Spiritual," "Born again," "Glad Tidings," "Gospel," "Atonement and at-one-ment."

NEW WINE. Symbolic of the SPIRIT-consciousness and life.

See Exp. Index also under headings "Ritualism," and "Symbolism."

NON-REALITY OF EVIL. F. L. Rawson in his book "Life Understood," page 22, says: "The problem of evil is at length solved. Mathematically we know that anything that ever was nothing, or ever ceases to exist cannot be real, whatever it may seem to be, for no logical mind could believe it to be everlasting. Nothing evil, or even imperfect can possibly last, as it is self-destructive. It always disappears sooner or later."

"Since there is no being outside GOD, what we call separation from

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GOD, fall or sin, is but a negative reality, a defect or privation. Evil has no substantial existence. A thing has real existence only so far as it is good, and its excellence is the measure of its reality. Perfection and reality are synonyms . . . evil is the absence of good, life and being." (Scotus Erigena).

"Now the sin of which I speak is this, when a man abandons that which really exists and serves that which does not really exist, there is (still) that which really exists, and it is called GOD. (Melita to Antonius Caesar, about 150 A. D.).

"Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal." (Science and Health with Key to the Scriptures by Mary Baker Eddy, page 337).

"Nothing is real and eternal,—nothing is Spirit,—but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." (Science and Health with Key to the Scriptures, by Mary Baker Eddy, page 71). See numerous other references on this subject by same author.

"I swear to you sinners: as a mountain has not and will not become a slave, nor a hill the maid of a woman, thus too has sin not been sent on the earth, but man of himself has created it, and it will be for a great curse to those who do it."

(From "The Book of Enoch," translated by Prof. Schodde, Page 251).

"All the evil of our life only seemingly exists, because it has been there so long." (Tolstoi).

See also under headings "Reality," "Truth," "Spirit," "Mind," "God," "Spiritual," "Origin of Evil," "Science (true)," and "Ontology."

ONE STANDARD. See Exp. Index under heading "Dignity and Sanctity of Life."

ONTOLOGY. The following definition of Ontology occurs in the Standard Dictionary, which reads, "The science of real things, or the absolute or First Cause, as the being or ultimate principle underlying and explaining all other existences; the ultimate philosophy."

It is synonymous with the word meta-physics which is also defined as "The branch of philosophy that deals with the conceptions or principles at the basis of all phenomena, including being, reality, substance, time, space, motion, becoming, change, identity, difference, cause, etc.; the science of real as distinguished from phenomenal being; the philosophy of the ultimate nature, causes or reasons of things."

The word meta-physical, derived from meta-physics, is defined as "Beyond or above the physical or phenomenal." This latter word is also synonymous with the true meaning of the word spiritual, although not generally so understood.

The practical and demonstrable proof that the meta-physical or spiritual nature of all phenomena are mental in the final analysis was scientifically proven beyond question by Christ Jesus and his disciples in the marvelous transformations which they brought about through reflection of GOD-power; not only transforming the sinner, but overcoming the evil phenomena of so-called physical ailments such as blindness, deafness, leprosy, lameness, etc., etc., and in several instances overcoming even the "last enemy," death.

Other demonstrations relating to the mastery of so-called natural phenomena and laws, such as the demonstration of "feeding the multitude, walking on the water, bringing forth from prison those doubly shackled and guarded, and in the case of the Master meta-physician, appearing and disappearing at will, bring home the fact of the mental nature of all phenomena to the honest seeker for TRUTH.

Ontology might be well defined as the science of the fourth, or spiritual dimension: of the noumena of GOD, SPIRIT, and His laws.

The density or opaqueness of human consciousness, which was so often rebuked by the great master meta-physician, even in those closest to him, is not alone characteristic of particular apostles or disciples of his day, but it is characteristic of the carnal mind of all humans to more or less extent. It is this veil of materialism and sin that has prevented the science involved in these meta-physical or spiritual demonstrations from being recognized, and so for centuries of dark ages it has been taught that they were miraculous, super-natural; and the word "miracle" was introduced in the Scriptures to sustain it.

This word "miracle" as it appears in the Common Versions in connection with these marvelous signs of the early Christians does not appear at all in the oldest manuscripts, for the ancient text is properly rendered "sign" or "marvel." They were apparently miraculous to human sense, but in reality were but signs meta-physical or spiritual to those whose spiritual eyes were open.

That this is not the mere personal opinion of the writer let it be herewith stated that the word "miracle" is obviated in the American and English Revised Versions, and the word "sign" substituted. Mark 9:39 also presents another instance of mistranslation. In the orthodox translation it reads "for there is no man which shall do a *miracle* in my name, that can lightly speak ill of me." In the Revised Version it reads "do a *mighty work*," with footnote reference that the literal rendering of the Greek text is "power." An accurate translation of this passage therefore would be equivalent to saying "to demonstrate meta-

physical or spiritual power."

Thus the science of practical demonstrable meta-physics or ontology has been beclouded in mystery through materialistic opaqueness, aided by mistranslation, and the meaning of this most important of all sciences debased to the level of a mere philosophy.

Happily, however, demonstrable meta-physics or the science of Ontology, in its highest religious and scientific sense, has been re-discovered and given to this age in practical form, so that all who will may realize it for themselves in actual experience.

The following is quoted on page 460 of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

"Ontology is defined as 'the science of the necessary constituents and relations of all beings,' and it underlies all meta-physical practice. Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities."

And on page 129. "We must abandon pharmaceuticals, and take up ontology,—'the science of real being.' We must look deep into realism instead of accepting only the outward sense of things."

For further consideration of this subject see Exp. Index under headings "Meta-physics," "Mind," "Matter," "Spirit," "Fourth Dimension," "Healing the sick," "Reality," "Truth," "Science (true)," "Public health service," and "Pharmacy." Also see Preface.

ORDINATION. Writing of the "Nature and authority of miracles," so-called, Ruskin says: "Our Christian faith, at all events, stands or falls by this test.

"These signs shall follow them that believe," are words which admit neither qualification nor misunderstanding: and it is far less arrogant in any man to look for such divine attestation of his authority as a teacher, than to claim without it, any authority to teach."

"And when the ruler asked for proof of his messiahship, and why he went not to the synagogue when he was bidden, Jesus said,

"I am not slave to any man; I am not called into this ministry by priest. It is not mine to answer when men call. I come the Christ of GOD; I answer unto GOD alone."

"Who gave you right to ask for proof of my messiahship? My proof lies in my words and works, and so if you will follow me you will not lack for proof.'" *

See also treatise on this subject in Preface.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Appointed," "Appoint," "Service," and "Ecclesiasticism versus religion."

ORIGIN OF EVIL. "In truth, nothing is contrary to GOD." (*Theologia Britannica*).

"Since there is no being outside GOD, what we call separation from GOD, fall, or sin, is but a negative reality, a defect or privation. Evil has no substantial existence. A thing has real existence only so far as it is good, and its excellence is the measure of its reality. Perfection and reality are synonyms . . . evil is the absence of good, life and being." (*Scotus Erigena*).

"At one time there was a belief that there was a flat earth, and the mediaeval Church burned those who denied the so-called fact. Who created the flat earth? It never existed. No one ever created it. It was an entire illusion, a lie—a lie about the round earth, and when it was known to be a lie, the belief in its reality, which was the only sense of existence it ever had, was gone. So, the belief in a material world is a lie about the real world. As you find out the truth the lie disappears, and you gradually appear to become conscious of the glorious reality, which has always existed here, around us, the Kingdom of heaven, a perfect world.

The Truth and the truth about the Truth alone is knowable. There may be countless lies about the Truth, but only one Truth. We may believe a lie, but we know the Truth. Truth is demonstrable."

(From "Life Understood," by F. L. Rawson, M. I. E. E., page 24).

Only in proportion as we live the Spirit-life by reflection of SPIRIT, GOD, can we demonstrate practically the nothingness of so-called evil as its seeming phenomena appears to the senses. As GOD, GOOD, SPIRIT, is realized, the phantom phenomena of so-called evil disappears even as darkness vanishes in the presence of light.

See also under headings "Non-reality of evil," "Truth," "Matter," "Meta-physics," "Ontology," "Science (true)," "Religion (true)," "Spirit," and "Spiritual."

ORTHODOXY. The present generation witnesses a radical change concerning the old orthodox acceptances of creedal doctrine respecting the sum and substance of the GLAD TIDINGS of Christ Jesus.

The most important change no doubt is the gradual recognition in the lay mind that salvation is not attainable by mere blind belief; orthodox ecclesiastics to the contrary, notwithstanding.

This vicarious atonement dogma, originating in the minds of mediaeval churchmen, has had dire results, for according to this dogma it released those who accepted it of that mortal responsibility to live GOD-like lives which is requisite for every true Christian to demonstrate.

The vicarious atonement theory, i.e., that salvation can be won through mere blind belief in a crucified Saviour—(a theory long promulgated by orthodox ecclesiasticism and accepted by unnumbered mil-

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lions) is a very easy means of salvation, for it totally disregards the command of Christ Jesus that whosoever would follow him must individually take up the cross and follow in his footsteps up to the throne of glory, and so bring about their complete transformation through individual demonstration.

It can readily be seen (by those released from this dogma) how fallacious a theory it is, for it encourages man to shirk his individual responsibility to live righteously and demonstrate spiritual sovereignty, and to believe that he can shift his burden on another.

See Exp. Index also under headings "Vicarious atonement (so-called)," "Atonement and at-one-ment," "Dogma," and "Salvation (The way of)."

PANOPLY. A complete set of armor, both for defensive and offensive use. Paul utilizes both offensive and defensive armor as symbols of that complete spiritual armor which alone is adequate to quench the fiery darts of evil and solve every human problem.

To be panoplied in spiritual armor constitutes true "Preparedness." To think to solve individual or national problems by recourse to the sword and all the abominations that follow in its train is the height of human folly. Recourse to the sword opens the Pandora box of evils and lets loose its hideous swarm to batten on humanity. Force never lessens evil, but magnifies it a thousand fold. Christ Jesus was not a non-resistant, but *spiritually* resisted evil, and taught "*Be not overcome of evil, but overcome evil with good,*" i.e., with GOD-power.

See Exp. Index also under headings "Resistance versus non-resistance," "Preparedness," and "Warfare."

PARABLES. Figurative examples, or illustrations, to set forth some basic spiritual meaning. To those who could not comprehend a direct statement concerning spiritual matters, Jesus illustrated the idea he wished to convey by means of an illustration, or figurative example.

"And Jesus said, 'My words, like every master's words, are dual in their sense.'

"To you who know the language of the soul, my words have meanings far too deep for other men to comprehend.'

"The other sense of what I say is all the multitudes can understand; these words are food for them; the inner thoughts are food for you.'

"Let every one reach forth and take the food that he is ready to receive.'"

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Symbolism," and "How to interpret the Scriptures."

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PATRIOTISM,—

"I saw a lad, a beautiful lad,
With a far-off look in his eye,
Who smiled not on the battle flag
When the cavalry troop marched by.

And sorely vexed, I asked the lad
Where might his country be
Who cared not for our country's flag
And the brave from over sea?

'Oh, my country is the Land of Love,'
Thus did the lad reply;
'My country is the Land of Love
And a patriot there am I.'

'And who is your king, my patriot boy,
Whom loyally you obey?'
'My king is Freedom,' quoth the lad,
'And he never says me nay.'

'Then you do as you like in your Land of Love
Where every man is free?'
'Nay we do as we love,' replied the lad,
And his smile fell full on me."

—(From "*Love's Patriot*," by Ernest Crosby).

See Exp. Index under headings "Fatherland," "Brotherhood," "Warfare," "Resistance versus non-resistance," "Riches," "Peace of death," and "Prince of peace."

PEACE OF DEATH. "And Jesus said, 'Peace reigns today; it is the peace of death.'

"'A stagnant pool abides in peace. When waters cease to move they soon are laden with the seeds of death; corruption dwells in every drop.'

"'The living waters always leap and skip about like lambs in spring. . . .'

"'Peace follows strife; I come to slay this peace of death. The prince of peace, must first be prince of strife.'

"'This leaven of truth which I have brought to men will stir the demons up, and nations, cities, families, will be at war within themselves. . . .'

"'Self and greed and doubt will rage into a fever heat, and then because of me, the earth will be baptized in human blood.'

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"'But right is king; and when the smoke is cleared away the nations will learn war no more; the Prince of Peace will come to reign.' " *

See Exp. Index also under headings "Prince of peace," "Warfare," "Panoply," "Preparedness," and "Resistance versus non-resistance."

PERSECUTION OF CHRISTLINESS. "And Jesus said, 'In all your language be discreet, for Pharisees and scribes will seek a cause for your arrest in what you say.'

"'And they will surely find a way by charges false to bring you into court.'

"'But when you come to stand before the judge, be not afraid; be not disturbed about the way to act, the words to speak.'

"'The Holy Breath [holy SPIRIT-truth]' will guide you in that hour, and give the words that you shall speak.'

"'The gospel that you preach will not bring peace, but it will stir the multitudes to wrath.'

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

1 Note. The words in brackets are interpolated.

"'The carnal man abhors the truth, and he would give his life to crush the tender plant before the harvest time.'

"'Thrice blessed is the man who shall be faithful in this coming day of wrath!'

"'Go now; when you are persecuted in a place, go seek another place.'

"'And when you meet a foe too great for you, behold the son of man is at your door, and he can speak, and all the hosts of heaven will stand in your defense.'

"'But do not hold your present life in great esteem. . . .'

"'The Christ is king today, and men must recognize his power.'

"'He who loves not the Christ, which is the love of GOD, before all else can never gain the spirit consciousness. . . .'

"'And he who loves his [mortal]¹ life more than he loves the Christ cannot please GOD.'

"'And he who clings to [mortal] life shall lose his life, while he who gives his life for Christ will save his life.' " *

"Think not that I am come to send peace on the earth: I came not to send peace, but a sword.

"For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household."—Matt. 10:34-36.

Whosoever stands for the Christly ideal and conducts his life accord-

ingly, will assuredly have to meet persecution from those who reject this ideal; yet though it divide human relationship *like a sword*, it is always right to do right whatever the cost.

See Exp. Index under heading "Peace of death," "Prince of peace," "Panoply," and "Preparedness."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

1 The words in brackets are interpolated.

PHARMACY. The Greek word *pharmakeia*, translated "sorceries" in Revelation 21:8 primarily means pharmacy, or medication. This fact can be substantiated by looking up this word "pharmacy" in such books as Appleton's "Cyclopaedia and Atlas," "Strong's Concordance," or "Young's Concordance." According to Young's Concordance the proper translation of the word commonly translated "sorceries" is, "enchantment with drugs." This definition surely is enlightening.

"The Greek word *pharmakens*, therefore, means an enchanter with drugs. Such an enchanter is one who practices medicine, and accompanies his administrations of drugs by various forms of suggestion, hypnotism, mesmerism, etc., etc., which are but the modern names for sorcery or necromancy.

The practice of sorcery, witchcraft, or magical arts for any purpose or under any condition is repeatedly prohibited in the Scriptural writings. Revelation 21:8 and other passages are worthy of our deepest consideration in view of the fact that the word "sorcery" has been substituted for the word "pharmacy."

In Gal. 5:19-21, we find these words, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of GOD."

In the twentieth verse of this passage in Galatians the Greek word *pharmakeia* is translated "witchcraft," whereas the plain English meaning of the Greek text is "pharmacy," or the practice of *materia medica*. Pharmacy is the art or practice of preparing and compounding medicines, and of dispensing them according to the formulas or prescriptions of medical practitioners. This meaning can easily be verified by any one who will consult an unabridged dictionary.

Under the English word "pharmacy," the Greek equivalent of *pharmakeia* is usually given with the above meaning or definition. Hence, we see that the true meaning of the Greek is that any person who compounds, dispenses, administers or uses medicine "shall not inherit or realize the Kingdom of GOD," for Heaven is a state of consciousness, not a place.

John tells us that those who turn to the idolatrous and pagan recognition of medicine or drugs, instead of to the living GOD, SPIRIT, "shall have their part in the lake which burneth with fire and brimstone,"—symbolic of the mental state it will engender. (Rev. 21:8). Paul tells us in language of his own that if we turn to the idol worship of pill or powder combined with the enchantment or mesmerism of sorcery we *shall not* enter heaven. (Rev. 21:8-Gal. 5:19-21). Again John tells us plainly that if we turn to such gods *we shall* enter hell. As heaven and hell are names which signify, not places, but states of consciousness, it can readily be seen how swift is the self inflicted judgment upon each and everyone who turns from spiritual to mortal ways and means in times of need.

Some of us may fail to realize that idolatry has other forms than the primitive one of bowing down to idols made of wood or stone. Many fail to realize that it is possible to give first place in one's affections, esteem, or reverence, to other objects or persons in preference to the Creator; most notably to the idol "self." Idolatry, or idol worship, in a Scriptural sense, means giving respect, veneration, or love to anything in a manner which borders on adoration; or ascribing to anything the same or greater power than is possessed by GOD.

See Exp. Index also under headings "Medicine," "Sorcery," "Materia medica," "Healing the sick," "Miracles," "Matter," "Spirit," and "Public health service."

See also "The Golden Hopes of Men," by H. H. McMurtrie.

PLACE TO WORSHIP GOD. "The woman asked, 'Why do you say that only in Jerusalem men ought to pray, and that they should not worship in our holy mount?'

"And Jesus said, 'What you have said, I do not say. One place is just as sacred as another place.'

"The hour has come when men must worship GOD within the temple of the heart; for GOD is not within Jerusalem, nor in the holy mount in any way that HE is not in every heart."

"Our GOD is SPIRIT; they who worship Him must worship Him in spirit and in truth." *

"And Jesus said, . . . 'Men carry with them all the time the secret place where they may meet their GOD.'

"'It matters not where men abide, on mountain top, in deepest vale, in marts of trade, or in the quiet home; they may at once, at any time, fling wide the door, and find the silence, find the house of GOD; it is within the soul.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Secret place of the Most High," "Church," "Ministry," "Ritualism," and "Ecclesiasticism versus religion."

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POWER TO HEAL. "And Jesus taught and healed the sick.

"And when they reached Capernaum the seventy were there; and they were filled with joy; they said,

"The Spirit of the Lord of Hosts was with us all the way, and we were filled.'

"The power of the sacred Word was manifest in us; we healed the sick; we caused the lame to walk, the deaf to hear, the blind to see.'

"The very devils trembled when we spoke the Word, and they were subject unto us.'

"And Jesus said, 'As you were going on your way, the heavens were bright with light, the earth was bright, they seemed to meet and be at-one; and I beheld, and Satan fell as lightning from the heavens.'

"Behold for you have power to tread on serpents and on scorpions, and these are symbols of the enemies of men.'

"You are protected in the way of right and naught can harm. . . .'

"Then Jesus looked to heaven and said, 'I thank Thee, FATHER, LORD of heaven and earth, because Thou hast revealed Thyself to babes, and taught them how to light the path and lead the wise to Thee.'

"What Thou hast given to me, lo, I have given to them, and through the sacred Word I have bestowed on them the understanding heart,'

"That they might know and honor Thee through Christ, who was, and is, and evermore shall be.' " *

"All men are called unto the kingdom of the Christ; but few are chosen, for the pure in heart alone can see the king.' " *

From "Aquarian Gospel," etc., page 4, Exp. Index.

And Jesus said, "Heal the sick, cleanse the lepers, raise the dead; cast out devils: freely ye have received, freely give." (Matthew 10:8).

See Exp. Index also under headings "Healing the sick," "Public health service," and "Meta-physics."

PRAYER. Communion with GOD, GOOD, in spirit and in truth,—to the exclusion of all that is unlike HIM,—is prayer.

Says Savonarola:

"He who prays to GOD ought to address Him as if He were present; for He is everywhere, in every place, . . . seek Him not therefore on the earth, or in heaven, or elsewhere—seek for Him in your own hearts; do as did the prophet who says, 'I will hear what GOD the Lord will speak.' In prayer a man may be attending to the words and this is a thing of a wholly material nature; he may be attending to the sense of the words, and this is rather study than prayer. It is unnecessary to be considering either sentences or language—the thought must be elevated above self, and must be wholly absorbed in the thought of GOD."

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And Salome said, . . . 'GOD speaks to hearts apart; and hearts apart must speak to Him; and this is prayer.'

"'It is not prayer to shout at GOD, to stand, or sit, or kneel and tell Him about the sins of men.'

"'It is not prayer to tell the Holy One how great He is, how good He is, how strong and how compassionate.'

"'GOD is not man to be bought up by praise of man.'

"'Prayer is the ardent wish that every way of life be light; that every act be crowned with good; that every living thing be prospered by our ministry.'

"'A noble deed, a helpful word is prayer; a fervent, an effectual prayer.

"'The fount of prayer is in the heart; by thought, not words, the heart is carried up to GOD, where it is blest.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

True prayer enables men to know GOD and His creation aright, for when one truly desires to know GOD and to be Christlike to the exclusion of all else his prayer is always heard and answered.

Mary Baker Eddy, in the chapter on "Prayer" in "Science and Health with Key to the Scriptures," page 1, line 11, says, "Desire is prayer."

Again she says, "Consistent prayer is the desire to do right." Page 9, line 32. And again on Page 10, line 1, "Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps."

Prayer is the communion between spiritual man and GOD. Prayer is the realization of the spiritual facts concerning GOD and man, including the spiritual universe. The dwelling in conscious at-one-ment with the omni-present, omni-potent and omniscient GOD and His infinite manifestation. GOD, manifest in spiritual (not in so-called material) creation constitutes the All-in-All of GOD. His highest name and nature is LOVE. We manifest Him, as we radiate His divine virtues or attributes in our lives.

"He who rises from his prayer a better man, his prayer is answered." (George Meredith).

"And Jesus said, . . . 'Because a man prays long and loud is not a sign that he is saint. The praying men are not all in the kingdom of the soul.

"'The good man from the treasures of his heart sends blessedness and peace to all the world.' " *

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"Again Jesus said, . . . 'Now you can demonstrate the power of GOD. Have faith in GOD, and you can bid the mountains to depart, and they will crumble at your feet;'

"'And you may talk to wind and wave, and they will hear, and will obey what you command.

"'GOD hears the prayer of faith, and when you ask in faith you shall receive.'

"'You must not ask amiss; GOD will not hear the prayer of any man who comes to Him with blood of other men upon his hands.'

"'And he who harbors envious thoughts, and does not love his fellow men, may pray forever unto GOD, and He will hear him not.'

"'GOD can do nothing more for men than they would do for other men.' " *

"'Behold, I say to you, ask firmly and you shall receive; seek trustingly, and you shall find; knock earnestly, the door will open up.'

"'All things are yours, and when you ask, not as a begging man would ask, but as a child, you shall be satisfied.' " *

See James 4:3. See also under headings "Lord's Prayer," and "Power to heal."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

PREACH. To proclaim. The Greek word "*kerusso*," from "*keruxa*," denotes a herald, or public crier, and is found sixty two times in the New Covenant Scriptural Writings, and always indicates the making of a proclamation, as a herald.

The term and meaning of the word preach (as ecclesiasticism defines it) is erroneously used, for the meaning is properly "to proclaim."

The **GLAD TIDINGS** are sufficiently simple to be proclaimed, and all who desire to serve GOD by proclaiming the **GLAD TIDINGS**, healing the sick, cleansing the lepers, raising the dead, and casting out demons, *are* ministers. No man-made ordination or call is requisite to true ministry. The usurpation of the office of minister by so-called ecclesiastics is merely a total perversion and degrading of the true meaning of the word "minister."

GOD calls everyone to serve or minister, and whosoever elects to obey the divine call and acts accordingly is a minister, ordained of GOD.

See Exp. Index also under headings "Place to worship GOD," "Minister," "Service," and "Gospel."

PREDESTINATION. The orthodox dogma of predestination presents either eternal blessedness or damnation,—blessedness to those who believe in the doctrine of vicarious atonement, and so hope to gain unearned glory and reward through the grace and spiritual righteousness of another, and eternal anguish and damnation to millions of mortals.

who either have never heard of such a dogma, or having heard, have been bold enough to doubt its justice or its efficacy.

Eternally those who sin will suffer, but only until all mortal dross is removed. It is the turning *from* GOD, from the righteousness of SPIRIT, that results in what is termed mortality, sin, sickness, and death. These calamities are not GOD'S will toward man, for GOD has only good will toward His children.

The errors one makes when solving life's problems have no part in the laws of mathematics—even so the errors we make by turning from GOD and the consequent results has no part or parcel with GOD'S infinite plan of good.

Various writers of so-called sacred literature sometimes attribute to the will or activity of GOD, or of Christ, that which is but the reflex activity of evil, alias mortal mind; yet this activity does not proceed from GOD, although it may appear to human sense to do so, but rather is it the effect produced by *turning from* GOD. GOD predestines only good, but all that is seemingly mortal and unlike GOD, GOOD, is predestined to be what it is, i.e., no-thing.

When the prodigal son departed from his father's house, he brought upon himself inevitable consequences.

It was never the father's will for him to suffer, nor did he inflict the penalty.

From this we may learn that in turning from GOD, GOOD, our sufferings are self imposed.

As soon as the prodigal son had learned through bitter experience that one cannot turn from GOOD, and partake of the knowledge of GOD and evil without dire and painful consequences, he awakened, and be-thought himself of the blessings that might be his.

Upon his return he found the father even ready to receive and to bless, a fact that would be well for us all to remember.

See Exp. Index also under headings "Wrath of GOD," "Judgment," "Hell," "Age lasting punishment," "Atonement and at-one-ment," "Non-Reality of evil," "Age lasting punishment," "Propitiation," and "Vicarious atonement."

PREPAREDNESS. Spiritual preparedness, above all, is of paramount importance to every individual in order to successfully master the devil of evil and mortality.

Clad in the panoply of LOVE divine, the adequate armor of spiritual righteousness so well described meta-physically by Paul in Eph. 6:15, one may meet and quench all the fiery darts of evil of whatever name or nature.

This is a bold statement, to which only those who have let go all their dependence upon material means, and have not feared to rely absolutely

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upon GOD, SPIRIT, and SPIRIT-truth in every emergency, can bear testimony—for "What cannot GOD do?"

In the words of Paul, "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strong holds."

"Casting down superstitions and every presumptuous thought that exalteth itself against the right comprehension of the true nature of GOD, and bringing every thought into subjection to Christ."

Therefore, to be *adequately armed*, "Let us put on the whole armor of GOD that we may be able to stand against the wiles of the devil," alias evil, which is but another name for devil, "and having done all to stand."

"For our conflict is not against flesh and blood, but against despotic governments, against autocratic powers, against the rulers of the darkness of this world; against spiritual wickedness in the heavenly realm of GOD."

"LOVE worketh no ill to his neighbor, therefore LOVE is the fulfilling of the law."

"And so, knowing that it is already time for us to awake out of our stupor, for now is our salvation nearer than we believed."

"The night is far spent, the day is at hand: let us then cast off the works of darkness, and let us put on the armor of light."

And Jesus said, "When a strong man armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

From this we may conclude that no form of physical armament is adequate to guarantee peace to an individual or nation; besides, history bears record that both armed and unarmed nations have alike been devastated by the sword, and the nations best equipped are only too apt to draw the sword, sooner, to enlarge their borders, or to redress their wrongs.

The armor of righteousness however is alone adequate to meet successfully all the hosts of evil, and to overcome the figurative "strong man."

"Woe to them," saith the prophet Isaiah, "that go down to Egypt for help, and rely on horses and chariots, because they are many, and in horsemen because they are very strong, but they look not unto the holy one of Israel, neither seek JEHOVAH."

"Turn ye unto HIM from whom ye have deeply revolted, O children of Israel."

"Now the Egyptians are men and not GOD; and their horses flesh and not SPIRIT: and when JEHOVAH shall stretch out HIS hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."

"For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made for yourselves for a sin."

"And the Assyrian shall fall by the sword, not made by man; and the sword, not made by man, shall devour him; and he shall flee from this sword, and his young men shall become slaves."

"And his rock of defense shall pass away by reason of terror, and his princes shall be dismayed at the standard."

In this same connection the following is quoted from "The Aquarian Gospel of Jesus the Christ."

"Lo, men are living on the lower planes—the planes of greed and selfishness; for self they fight; they conquer with the sword.

In every land the strong oppress the weak. All kingdoms rise by force of arms; for force is king.

This Jesus comes to overthrow this iron rule of force, and seat LOVE on the throne of power.

And Jesus fears no man. He preaches boldly in the courts of kings and everywhere, that victories won by force of arms are crimes.

That every worthy end may be attained by gentleness and love."

This is in accord with the apostle James who says "From whence come war and the fighting spirit among you? Come they not hence, as a result of your own lusts that war in your members?

Ye lust, and have not: ye kill, and desire to possess, and cannot obtain: Ye fight and war, yet ye have not, because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Ye adulterers, and adulteresses; know ye not that the friendship of the world is enmity against GOD? Do ye think that the Scripture saith in vain, "The spirit that dwelleth in you lusteth enviously?"

And in another passage of the Aquarian Gospel it reads: "Jesus said, 'And once again the Prince of Peace has come, and from these blessed hills he goes again to fight.

And he is clothed in white; his sword is Truth; his shield is faith; his helmet innocence; his breath is love, his watchword PEACE.

But this is not a carnal war; it is not man at war with man; but it is right against the wrong.

And LOVE is captain, LOVE is warrior, LOVE is armor, LOVE is All, and LOVE shall win."

"And Jesus said, 'Worthy they who gain the mastery of self; they have the key of power.'"

"He who would follow me must give up all the cravings of the self and lose his life in saving life.

"I come to save the lost, and man is saved when he is rescued from

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himself. But men are slow to comprehend this doctrine of the Christ.

"Behold the censor comes and calls, Whoever will may come; but he who comes must will to prune himself of every evil thought;

"Must overcome desire to gratify the lower self; must give his life to save the lost.

"The nearer to the kingdom gate you come, more spacious is the room; the multitudes have gone.

"If men could come unto the kingdom with their carnal thoughts, their passions and desires, there scarcely would be room for all.

"But when they cannot take these through the narrow gate they turn away; the few are ready to go in and see the KING."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

To sum up therefore, the Master's teaching is, "*Be not overcome of evil, but overcome evil with good, i.e., with GOD-power.*"

A further treatise bearing on this subject will be found in the Exp. Index under heading "Resistance versus non-resistance."

Also see Preface.

See Exp. Index also under headings "Prince of Peace," "Prince of Death," "Warfare," "Devil," "Evil," "Panoply," "Mind," "Mortals," "Immortals," "Miracle," "Meta-physics," and "Ontology."

PRIESTHOOD (i.e., ministers, priests). The Jewish priesthood in the apostolic age was very corrupt. This fact is very evident both by the records of Scripture and the testimony of Josephus.

In his history of the times he charges them with every known crime, and adds that "New ways of wickedness were invented by them and that of all the abominations, the temple was the receptacle."

So much for professional priesthood in general. Not that there are not many noble and good men who come under this heading but GOD calls all to minister or serve, not any specially privileged class and HE recognizes no such thing as clergy and laity.

"Priestcraft is as inimical as kingcraft," says Motley in his "Rise and Fall of the Dutch Republic." Only too often has ecclesiastical priestcraft led in the hue and cry "Crucify him! Crucify him!"

It is a noteworthy fact that the New Covenant (Testament) Scriptural Writings never describes the Christian ministry as a priesthood, or the individual as a priest, except in the general sense in which these terms are applicable to all who belong to the holy priesthood of ministry in service of GOD.

See Hasting's Dictionary of the Bible, under heading "Priests." Art. 4.

According to the Old Covenant (Testament) Scriptures there was a

distinct priesthood provided for according to the Levitical law under the Old Covenant, but when Christ Jesus came, the New Covenant was instituted. Under the New Covenant the true idea of priesthood was ushered in, wherein each and everyone was called to serve or minister to others in a holy and royal priesthood.

And Vidyapati said, . . . "The new age calls for liberty; the kind that makes each man a priest, enables him to go alone, and lay his offerings on the shrine of GOD." *

"And Jesus said, . . . 'When men become afraid of GOD, and take Him for a foe, they dress up other men in fancy garbs and call them priests,'

"And charge them to restrain the wrath of GOD by prayers; and when they fail to win his favor by their prayers, to buy him off by sacrifice of animal, or bird,'

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"When man sees GOD as one with him, as FATHER-GOD, he needs no middle man—no priest to intercede. . . . You are each one a priest, just for yourself; and sacrifice of blood GOD does not want.'

"Just give your life in sacrificial service to the all of life, and GOD is pleased.'" *

"And Jesus said, 'The coming age will surely not require priests and shrines, and sacrifice of life. . . .'

"And Vidyapati said, 'The coming age is not the age of spirit life, and men will pride themselves in wearing priestly robes, and chanting pious chants to advertise themselves as saints. . . .'

"The perfect age will come when every man will be a priest, and men will not array themselves in special garb to advertise their piety.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also "Ecclesiasticism versus religion," "Minister," and "Service."

PRINCE OF PEACE. "And shepherds still were there, and sheep still fed upon the hills.

"And in the valley near great flocks of snow-white doves were flying to and fro. . . .

"And Jesus said to them, 'Behold the life of innocence and peace!'

"White is the symbol of the virtuous and pure! the lamb of innocence; the dove of peace. . . .'

"And here it was that one, the Prince of Peace, the king of Salim, came; the Christ in human form; a greater far than Abraham was he.'

"And here it was that Abraham gave to this king of Salim, tithes of all he had.'

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" 'This Prince of Peace went forth in battle everywhere. He had no sword; no armor of defence; no weapons of offence;'

" 'And yet he conquered men, and nations trembled at his feet.'

" 'The hosts of Egypt quailed before this sturdy king of right; the kings of Egypt placed their crowns upon his head,'

" 'And gave into his hands the sceptre of all Egypt land, and not a drop of blood was shed, and not a captive placed in chains;'

" 'But everywhere the conqueror threw wide the prison doors and set the captives free.'

" 'And once again, the Prince of Peace has come, and from these blessed hills he goes again to fight.'

" 'And he is clothed in white; his sword is truth; his shield is faith; his helmet innocence; his breath is love; his watch word, peace.'

" 'But this is not a carnal war; it is not man at war with man; but it is right against the wrong.'

" 'And Love is captain, Love is warrior, Love is armor, Love is All, and Love shall win.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"Now after they had dined, the guests and Jesus all were in a spacious hall in Mary's home.

"And then Lamaas said, 'Pray tell us Lord, is this the dawn of peace?'

" 'Have we come forth unto the time when men will war no more?'

" 'Are you, indeed, the Prince of Peace that holy men have said would come?'

"And Jesus said, 'Peace reigns today; it is the peace of death.'

" 'A stagnant pool abides in peace, when waters cease to move they soon are laden with the seeds of death; corruption dwells in every drop.'

" 'The living waters always leap and skip about like lambs in spring.'

" 'The nations are corrupt; they sleep within the arms of death, and they must be aroused before it is too late.'

" 'In life we find antagonists at work. GOD sent me here to stir unto its depths the waters of the sea of life.'

" 'Peace follows strife; I come to slay this peace of death. The Prince of Peace must first be Prince of strife.'

" 'This leaven of Truth which I have brought to men will stir the demons up, and nations, cities, families, will be at war within themselves.'

" 'The five that have been dwelling in a home of peace will be divided now, and two shall war with three;

" 'The son will stand against his sire; the mother and the daughter will contend; yea strife will reign in every home.'

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" 'The self and greed and doubt will rage into a fever heat, and then, because of me, the earth will be baptized in human blood.'

" 'But right is king; and when the smoke is cleared away the nations will learn war no more; the Prince of Peace will come to reign.'

" 'Behold the signs of what I say are in the sky; but men can see them not.' " *

" 'When men behold a cloud rise in the West, they say 'A shower of rain will come,' and so it does; and when the wind blows from the south, they say, 'The weather will be hot,' and it is so.'

" 'Lo, men can read the signs of earth and sky, but they cannot discern the signs of Holy Breath; [holy SPIRIT-truth, i.e., spiritual truth]' but you shall know.'

" 'The storm of wrath comes on; the carnal man will seek a cause to hale you into court, and cast you into prison cells.'

" 'And when these times shall come let wisdom guide; do not resent. Resentment makes more strong the wrath of evil men.'

" 'There is a little sense of justice and of mercy in the vilest men of earth.'

" 'By taking heed to what you do and say and trusting in the guidance of the Holy Breath, [holy SPIRIT-truth] you may inspire this sense to grow.'

" 'You thus may make the wrath of men to praise the Lord.'

" 'The Christines went their way, and came into Bethsaida and taught.' " *

1 Note. The words in brackets are interpolated.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Peace of death," "Warfare," "Preparedness," "Panoply," and "Resistance versus non-resistance."

PROOF. "And Jesus said, 'Who is it that demands a test? It is no sign that one is son of GOD because he does a miracle; the devils can do mighty things.'

" 'Did not the black magicians do great things before the Pharaohs?'

" 'My words and deeds in all the walks of life shall be the proof of my messiahship.' " *

"And Peter said, 'This Jesus is the Christ of whom our Prophets wrote; he is the king of Israel. His mother Mary, lives on Marmion Way.'

"The ruler said, 'Tell him to come up to the synagogue, for I would hear his plea.'

"And Peter ran and told to Jesus what the ruler said; but Jesus answered not; he went not to the synagogue.

"Then in the evening time the ruler came up Marmion Way, and in the home of Mary found he Jesus and his mother all alone.

"And when the ruler asked for proof of his messiahship, and why he went not to the synagogue when he was bidden, Jesus said,

"I am not slave to any man; I am not called unto this ministry by priest. It is not mine to answer when men call. I come the Christ of GOD; I answer unto GOD alone."

"Who gave you right to ask for proof of my messiahship? My proof lies in my words and works, and so if you will follow me you will not lack for proof." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

"Demonstration is Immanuel, or *GOD with us.*"

(From "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 34).

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto him, 'Art thou he that should come, or do we look for another?'

"Jesus answered and said unto them, 'Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the glad tidings preached unto them."—Matthew 11:4-5.

The four gospels as well as other records indicate that "the signs following" in the life of Jesus and his followers were proofs of Christliness. Many other ancient writings speak of the healing of sin, sickness, and even the raising the dead for several centuries after the ascension of Jesus.

Blessed be he who can distinguish between the Christ healing, which reflects GOD'S will and power, and the phenomena of hypnotism, mesmerism, sorcery, etc., produced by the so-called carnal mind or human will.

See Exp. Index under headings "Healing the sick," "Miracles," "Mind," "Matter," "Spirit," "Meta-physical," and "Hypnotism."

PROPIITIATION. The words "propitiation" and "atonement" both have a dual significance, which has a very important bearing on Scriptural interpretation, especially of the New Covenant Scriptures.

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The primary meaning of "propitiation" is "reconciliation" or at-one-ment. Its secondary meaning is expiation or atonement.

Through interpreting the word in its secondary sense ecclesiastics in the early centuries formulated a vicarious atonement theory of salvation which, by striking at the very heart and soul of Jesus' teachings has almost totally obscured the vision of Christendom.

The Standard Dictionary under the heading "propitiation," reads in connection with the word "atonement," as follows,—*"Atonement, (at-one-ment), originally denoting reconciliation, or the bringing into agreement of those who have been estranged is now chiefly used, as in theology, in the sense of some offering, sacrifice, or suffering, sufficient to win forgiveness or make up for an offense."*

In Romans 5:11 the only instance where the word "atonement" appears in the King James' Version, the text properly reads "reconciliation," in the sense that Christ Jesus made possible our at-one-ment with GOD.

In confirmation of this, the translators of that version, in a footnote, state that the Greek word is "reconciliation;" also in both the English and American Revised Versions the body of the text reads "reconciliation."

The word "propitiation" appears only three times in the so-called "Authorized Version." In Romans 3:25 where the text reads "propitiation" in the King James' Version, the Greek word is "hilasteerion," which interpreted means "mercy-seat," as in Hebrews 9:5.

In the two other instances where the word "propitiation" appears in the text (1 John 22, 4:10), if the primary meaning of the word is applied, i.e., reconciliation or at-one-ment, the true teaching of the Great Exemplar is made apparent.

That vicarious atonement is not taught in these chapters in John is certain, if the whole text is given proper consideration. Christ Jesus was indeed a reconciling factor between GOD and man; by his GLAD TIDINGS he revealed the spiritual truth concerning man's spiritual relation to GOD, and by his life he proved how at-one-ment may be realized.

The clarion call of John's gospel and of all true Christian teaching is to come into at-one-ment with GOD through obedience to the "righteousness that is of GOD." Only the righteousness that Jesus exemplified is acceptable to GOD, and his righteousness is the very antipode of carnal righteousness, described as "filthy rags," in the Scriptures.

"GOD is SPIRIT, and they that worship Him must worship Him in spirit [or spiritually] and in truth." Hence to attempt to do so from the mortal, carnal, material standpoint is impossible.

If GOD could have willed His beloved son to endure the agony of the cross so that His wrath might be appeased and our reconciliation

made possible, then were He less than human and comparable to the heathen Moloch.

Thanks be to GOD, however, the Scriptures give sufficient proof of His loving justice and equity and unchanging good will toward man, to controvert the hideous misconceptions of Him set forth by various writers of supposed Holy Writ.

That the crucifixion of Jesus was not according to the wisdom of GOD, but according to the workings of the carnal mind is indisputable in the face of the following words of Paul in 1 Corinthians 2:6-8. "But we speak the wisdom of GOD in a mystery, even the hidden wisdom, which GOD ordained before the world unto our glory.

"Which none of the princes of this world knew: for had they known it, they would *not* have crucified the lord of glory."

It is clearly enough stated in these passages that had the wise ones of the earth understood what GOD'S will really was, they would never have acquiesced in the crucifixion of Jesus. This alone should suffice to stamp as illegitimate this hideous dogma of vicarious atonement which has largely caused the downfall of Christendom by supposedly relieving mankind from the paramount need of individual demonstration. Christ Jesus proclaimed that all should take up the cross and follow in his footsteps if they would find at-one-ment with GOD and consequent salvation from all mortality.

If anything Paul has written could possibly be construed to support such a hideous travesty of justice, there is on the other hand much that he has said to absolutely confute it. It is the writer's opinion that Paul's teaching of salvation by faith, invariably demanded Christly living, which he demonstrated to the best of his understanding as proof of the existence of true faith, and this is in exact accord with the teaching of James that "faith without works is dead."

True belief in the Great Exemplar will cause one to follow in his footsteps to "go and do likewise." Naught else bears any semblance to Christianity. By following his example in spirit and in truth we veritably partake of spiritual Christ-life, and pass-over with him into at-one-ment with GOD. Spiritual righteousness is the only absolution for sin.

That this involves much, even the full acceptance of both his ethical and meta-physical or spiritual standards is plainly stated, even the turning from all that is unlike SPIRIT in the realm of mortal phenomena, and which "can be shaken," to that which is immortal and spiritual and "cannot be shaken."

In the words of Jesus himself, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own (mortal) life also, he cannot be my disciple.

"And whosoever doth not bear his cross and come after me, cannot be my disciple.

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"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it."

All that is of mortal conception is here repudiated as being only relatively true at best, and the invitation is to follow him in the regeneration to the realm of immortal and spiritual realities.

History records all through the ages that marvelous signs followed those who walked with GOD in spirit and in truth, and that when they departed from the spiritual righteousness which is of GOD the "signs ceased to follow. Virtue is indeed its own reward. Whosoever will, let him drink of the water of LIFE freely and realize man's sovereign possibilities when in tune with the infinite.

"And Jesus watched the butchers kill the lambs and birds and burn them on the altar in the name of GOD.

"His tender heart was shocked at this display of cruelty; he asked the serving priest, 'What is the purpose of this slaughter of the beasts and birds? Why do you burn their flesh before the Lord?'

"The priest replied, 'This is our sacrifice for sin. GOD has commanded us to do these things, and said that in these sacrifices all our sins are blotted out.'

"And Jesus said, 'Will you be kind enough to tell when GOD proclaimed that sins are blotted out by sacrifice of any kind?'

"Did not David say that GOD requires not a sacrifice for sin? that it is sin itself to bring before His face burnt offerings, as offerings for sin? Did not Isaiah say the same?'

"The priest replied, 'My child you are beside yourself. Do you know more about the laws of GOD than all the priests of Israel?'

"But Jesus heeded not his taunts; he went to Hillel, chief of the Sanhedrim, and he said to him,

"'Rabboni, I would like to talk with you; I am disturbed about this service of the pascal feast. I thought the temple was the house of GOD where love and kindness dwell.'

"Do you not hear the bleating of those lambs, the pleading of those doves that men are killing over there? Do you not smell that awful stench that comes from burning flesh?'

"Can man be kind and just, and still be filled with cruelty?'

"A GOD that takes delight in sacrifice, in blood and burning flesh is not my FATHER-GOD.'

"I want to find a GOD of love, and you, my master, you are wise, and surely you can tell me where to find the GOD of love.'

"But Hillel could not give an answer to the child. His heart was stirred with sympathy. He called the child to him; he laid his hand upon his and wept.

"He said, 'There is a GOD of love, and you shall come with me; and

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hand in hand we will go forth and find the GOD of love.'

"And Jesus said, 'Why need we go? I thought that GOD is everywhere. Can we not purify our hearts and drive out cruelty and every wicked thought and make within a temple where the GOD of love can dwell?'"

"The master of the great Sanhedrim felt as though he was himself the child, and that before him stood Rabboni, master of the higher law." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Vicarious atonement," "Atonement and at-one-ment," and "Salvation (The way of)."

PUBLIC HEALTH SERVICE. The following, quoted from the speech of Senator John D. Works, on "THE PUBLIC HEALTH SERVICE" in the United States Senate, January 5th and 6th, 1915, is an able plea for liberty of conscience or self determination in medical as well as religious matters, wherever vital interests are at stake.

A portion of this speech reads as follows:

Mr. President: To me the administration of the Public Health Service is a sacred duty. It affects the comfort, the health, the liberty, and the lives of millions of our people. We have constituted ourselves the guardians of the public health. It is a guardianship that we can not delegate, without reason or intelligent inquiry, to any school of medicine. This great Nation, through its Congress and other agencies, should be broad enough to seek and try, without prejudice or bias, to find the most effective means of preserving the public health, and have courage enough to apply it to the needs of the people, but always leaving every citizen perfectly free to resort to such means of preserving his health as he desires and believes in. If one wants the doctor, whether allopathic, homeopathic, or of any other school, he has just as much right to choose his physical remedy as he has to choose his church. So, if he believes in Christian Science as a means of preventing and healing disease, his right to resort to that remedy is just as sacred in this free country as is the right of the other man to resort to the doctor and his material remedies.

The Government may properly investigate and educate and advise, but it has no right to coerce any citizen to resort to or use any remedy against his own will, judgment, or conscience. I have strong convictions on this subject of physical healing, the result of long suffering and an abundant personal experience. I hope and believe that these bitter experiences and my final relief from my physical ailments and great sufferings for many years by means other than those now fostered and maintained by the Government have not made me a fanatic or unreasonable or unjust toward people who do not believe as I do and have no sympathy with my views or convictions. I recognize the fact and here acknowledge it with pleasure, that there are many high-minded and conscientious men engaged in the medical profession who are doing very much to alleviate human suffering. They are loyally and faithfully devoting their lives to this great purpose. To such as these I accord great honor. They are entitled to and deserve and have my entire sympathy in their efforts.

Many of them are devoted and self-sacrificing humanitarians. But the difference between us is that some of them have not discovered a better remedy for disease than the one they employ, and others are not yet willing to acknowledge that there is a better mode of healing than their own, in the face of the most convincing evidence to that effect, while I, in my own experience and by later observations, have been convinced that drugs and other material alleged remedies do not heal and that there is a remedy that, if rightly applied, will heal all our diseases.

The world has been taught for centuries to believe that religion pertains only to the spiritual; that man is a material being and can only be healed when he is sick by material means; and that the only resort in case of disease is the doctor and his drugs. Consequently, their faith in the doctor has become a fixed fact. They see no other means of relief. To such as these, to assail the methods of the doctor in whom they put their trust is to attack their household god, their sole and only source of relief in sickness, their shield and buckler in the battle of life. Not only so, but the great masses of the people believe that God, in his wisdom, sends sickness and disease upon his children to punish and chasten them in their course through life. But, strange as it may seem, they at once question the divine decree and resort to the doctor for relief from its effects. Thus they array the doctor against God, the supposed cause of disease, with the hope that he may frustrate the divine purpose. So the doctors and the All Wise Father of us all, whom we worship as divinely and wholly good, are made to appear as enemies striving against each other, with God on the wrong side. How inconsistent and unreasonable it all seems when we come to think about it.

Mr. President, I have no animosities against either the doctor or the preacher. So long as people believe as the majority of them now do, they are both necessary—the one to minister to the prevailing belief about sickness and disease, their cause and their cure, and the other to meet the necessities of erroneous but conscientious beliefs about man and his relation to his Maker. I have no criticism to pass upon the good faith and worthy purposes of the one or the other. My purpose is to consider principles and not men, and to show, if I can, that the prevailing beliefs about God and his relation to sickness, disease, and suffering here on earth are mistaken, and that through those mistaken beliefs and the practices growing out of them sickness and suffering are increased and not diminished, and that it is the solemn duty of the Government to abandon its position of accepting one school of doctors as the only reliable school and the remedies they recommend and use as the only ones to be depended upon, and to investigate, through broadminded, unbiased, disinterested men, all sources of healing, with the common good always in view and with the fundamental doctrine of freedom and liberty of conscience to the citizen always in mind.

Of course the reliability of different methods of healing must, in part at least, be tested by comparison one with another. All human methods are necessarily imperfect, as is every method that must be exercised and applied through human agencies. History has disclosed but one perfect healer of both sin and disease, and even in his case it is said that under certain adverse circumstances and conditions good and perfect work could not be done. But, sir, I maintain and think I shall show before I have concluded that there is a perfect principle and system of healing which, if rightly and understandingly applied, will prevent or cure any and every disease of whatever kind or nature, and that the

failure to heal any disease in a given case is not the fault of the healing principle but results from the erroneous attempted application of it. Before I have done I will produce my witnesses, proving to the satisfaction of any unbiased and reasoning mind the truth of the claim I am making. Some of the witnesses I know personally and can vouch for from the recommendations of others, who are known by me personally as reliable and trustworthy. I shall not knowingly bring to the attention of the Senate any evidence that is not worthy of entire confidence. This is a solemn subject, that no man can afford to trifle with, and one about which it would be cruel and unjust, yea, inhuman, to mislead or deceive. So, Mr. President, I shall deal with the subject with entire freedom and frankness. It will be my endeavor to show, in the first instance, the unreliability of the methods of healing and preventing disease now resorted to in the public service and promoted and maintained at the public expense and the cruel injustice of excluding from consideration or practical application other methods that have brought health, comfort, and happiness to millions of people, who are rejoicing and praising God for their deliverance from sorrow and suffering. I can not remain silent while the Government, which in part I represent, is a party to such injustice.

In dealing with this question and criticising methods and measures I exclude from consideration the work that has been done in the way of sanitation. This work, on the part of the Public Health Service, is to be commended. I do not question its efficacy or value as a means of preventing disease.

Mr. President, I hope Senators will understand that in what I am about to say it is not my purpose or my desire to criticize or attack any individual profession or class. My sole object is to show the injustice and inconsistency of the National Government looking to one school or kind of healing to the exclusion of all others, and of laws intended to exalt that one school and suppress and destroy every other. To do this I must perform the unpleasant duty of showing not only that this school is unreliable and unworthy of the confidence and support of the Government but that there are other remedies, and remedies that the Government is refusing to consider, that are more reliable and trustworthy. Not only so, but the right of individuals to resort to the remedies of their choice is constantly being violated and the application of those remedies forbidden by law and made a penal offense. It is a most serious question, involving the liberties of the people in a matter of life and death and, to some of them, of liberty of religion and conscience.

I am not pleading for legislation in favor of any class or any mode of healing. What I insist upon is that no class shall be oppressed or prevented from doing their work by adverse and restrictive legislation. In short, I stand for liberty of thought and conscience, for justice to all classes and all people.

Inefficiency and Dangers of Medical Practice

In the preface to a pamphlet entitled "The Fallacy of the Prevailing Practice of Medicine," by Alexander K. Calhoun, it is very well said:

When the people see medical men so persistent, as they now are, in their attempts to establish a medical oligarchy in this State, and see millions of dollars of their money going into health boards, it is but natural for them to conclude that the time has arrived to thoroughly investigate the prevailing practice of medicine in order to determine whether or not the doctors give value received for their money.

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In this same pamphlet are given the opinions and conclusions of many leading doctors reflecting more severely than I should want to do on their own profession. I give these quotations here, omitting the comments made upon them by the author:

Dr. Oliver Wendell Holmes, who was a past master in the practice of medicine, said: "Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea though the consequences to the fishes would be lamentable."

The celebrated John Abernathy, professor of anatomy and surgery, Royal College of Surgeons, author of *Surgical Observations on the Constitutional Origin and Treatment of Local Diseases*, said: "There has been a great increase of medical men of late years; but, upon my life, diseases have increased in proportion."

Prof. Hermann Boerhaave, M.D., a celebrated German physician, said: "If we weigh the good that has been done to mankind by a handful of true disciples of Aesculapius against the evil wrought to the human race by a great number of doctors since the origin of the art of medicine to our own time, we shall doubtless come to think that it would have been better had there never been any doctor in the world."

Prof. C. A. Gillman, M.D., says: "A mild mercurial course and mildly cutting a man's throat are synonymous terms."

Prof. Francois Magendie, M.D., Paris member of the French Institute of Medicine, celebrated physiologist and teacher, wrote and lectured as follows: "Let us no longer wonder at the lamentable want of success which marks our practice when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I should wound our vanity, that so gross is our ignorance of the real nature of the physiological disorder called disease that it would perhaps be better to do nothing and resign the complaint into the hands of nature than to act as we are frequently compelled to do, without knowing the why and wherefore of our conduct, at the obvious risk of hastening the end of our patients."

In addressing his medical class, he said: "Gentlemen, medicine is a great humbug. I know it is called science. It is nothing like science. Doctors are merely empirics when they are not charlatans. Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. Who can tell me how to cure the headache, or the gout, or diseases of the heart? Nobody. Oh, you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, nature does a great deal; imagination a great deal; doctors—devilish little, when they don't do any harm. Let me tell you, gentlemen, what I did when I was physician at the Hotel Dieu: Some three or four thousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the dispensary and gave the usual medicine, without having the least idea why or wherefore; to the others I gave bread pills and colored water, without, of course, letting them know anything about it; and occasionally, gentlemen, I would create a third division, to whom I would give nothing whatever. These last would feel that they were neglected, but nature invariably came to the rescue, and all the third class got well. There was but little mortality among those who received the bread pills and colored water, but the mortality was greatest among those who were carefully drugged according to the dispensary."

Prof. William Cullen, M.D., famous teacher, lecturer, and author of the world-renowned *Treatise on Materia Medica*, published the following: "Our *Materia Medica* are filled with innumerable false deductions, which are nevertheless said to be derived from experience."

Prof. Martin Payne, M.D., said: "Drugs do but cure one disease by producing another."

In the *Philadelphia Record*, April 9, 1905, Dr. S. Solis Cohen said: "Until quite recently one of the most efficacious remedies for tuberculosis in its milder forms was raw meat, which was given the patient at least once a day, but after a time we discovered that this had a tendency to generate tapeworms, and as a result the treatment is now practically obsolete."

John Mason Good, M.D., F.R.S., author of *The Study of Medicine*, in that work says: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

Dr. Reid said: "More infantile subjects are perhaps destroyed by the mortar and pestle than in the ancient Bethlehem fell victims in one day to the Herodian massacre."

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The celebrated Dr. Ramage said: "It can not be denied that the present system of medicine is a burning shame to its professors, if, indeed, a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my own professional brethren to warrant the strong language I employ."

The venerable Prof. Alex. H. Stephens, M.D., of the New York College of Physicians and Surgeons, said: "The older physicians grow the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature."

Francis Adams, A.M., M.D., LL.D., M.R.C.S., said: "We can not think of the changes in professional opinions since the days of John Hunter without the most painful feelings of distrust in all modes of treatment."

John Stileman Bostick, M.R.C.S., L.S.A., in his history of medicine, says: "And in the space of less than 40 years we have gone through three revolutions of opinion with respect to our treatment of typhoid, a disease of very frequent occurrence and of the most decisive and urgent symptoms."

Dr. Adam Smith said: "The chief cause of quackery outside the profession is the real quackery in the profession."

Prof. Rell said: "Our knowledge of the effects of medicine is empirical."

Thomas Smith, F.R.C.S., the great surgeon, wrote: "Medicine as a whole, as it comes to us, has none of the exact laws of science, nor are its doctrines capable of demonstration."

Deitrick George Kieser, a great physician and a highly esteemed authority in medicine, said: "In many cases the old saying holds good, that the remedy is worse than the disease, and the doctor does more mischief than the malady."

From a medical journal of April, 1904, we clip the following: "Drug treatment is useless in cases of pneumonia. The medical profession, so far as medicines are concerned, can be of no assistance in the fight against this disease. The sooner the profession will acknowledge this to the public, and set to work to discover some specific to save pneumonia patients, the better for all concerned."

This startling statement by Dr. Arthur D. Bevan, who stands high in the profession, has stirred up the members of the Chicago Medical Society at their meeting. Several physicians sprang to their feet to protest against this arraignment. All had to admit, however, that there is no definite remedy known, and they based their protests solely on the fact that they might influence the patient favorably and cure him solely by the moral effect of their presence.

From a paper by Dr. J. H. Kellogg: "Dr. Billings, president of the American Medical Association, in his address in 1903, at New Orleans, made the assertion, almost without qualification: 'Drugs do not cure.' Yet many thousands of medical men still plod on in the old beaten paths of artificial therapeutics, dosing their patients with varied drugs and combinations of drugs, regardless of the irrational character of such a course, and contend that they have abundant authority and precedent for what they do."

From the Philadelphia Record, May 5, 1905: "Dr. Oliver T. Osborn, of Yale University and president of the American Therapeutic Society, in his address on 'The Therapeutic Art,' delivered at the meeting of the society held yesterday in the pink room of the Bellevue-Stratford, said: 'The educated physician of to-day rarely speaks of curing, but constantly of managing a disease. He leaves the word "cure" for practitioners of a dogma, for quacks and nostrum venders. The management of a disease means the diet, hygiene, climate, water, electricity if indicated, and the necessary drugs.'"

Dr. James Gregory, who admittedly added as much reputation to the medical department of the University of Edinburgh as any other of her professors, said: "Ninety-nine in the hundred medical 'facts' are medical lies, and the most medical theories are stark, startling nonsense."

Prof. Marie Francois Cavier Bichat, M.D., French anatomist, biologist, physiologist, physician, and author, wrote: "Medical practice is said to be contradictory. I say more—it is not in any respect a profession worthy to be followed by sensible men."

Herbert A. Parkyn, M.D., said: "The laymen are familiarizing themselves with suggestive therapeutics and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it. Physicians are not in the class that will be permitted to pass final judgment on the practice of the healing art."

Charles Kidd, M.D., M.R.C.S., author of various treatises, wrote: "It is a sad and humiliating confession that at present our chiefest hopes of medical reform exist in the outer educated public."

Dr. J. Wylie Anderson said: "The doctors are desirous of medical legisla-

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tion to protect the dear public—in fact, to save themselves. This country was sought for and founded by people of foreign lands, who fled from persecutions because of their beliefs, and the express constitutional provision was made that they were not to be interfered with in their pursuits of life, liberty, and happiness. All medical legislation is of itself in the nature of class legislation, asked for by the few and not by the masses. When the latter are happy and are not seeking redress, why should the former force upon them medical restrictions, unless from selfish motives? While believing in the highest education and qualification, I, for one, do not wish to stand for such methods; and until the demand is made by the people I am an advocate of liberty in things medical and of giving to every adult the right to pursue in his own way any method of healing that appeals to him, proving to himself the good or bad of each dogma.

"Our lawmakers should remember that the Indian tribes, with their limited amount of learning and intelligence, successfully healed themselves for ages past, as was demonstrated by their ability to endure fatigue, exposure, and hardship. Then surely the whites at this day, with their far more learning and intelligence, are capable of selecting the safest and best methods of healing, and therefore should not be prevented from exercising this privilege by State medical laws created for the sole benefit of a class of physicians who follow the dispensary as aforesaid and attempt to cure one disease by producing another. Why should these doctors be entitled to receive any recognition or protection from the State? Why should a vast army of these men have the right, as they now have, to give to sick people anything they please, even though it be patent medicine from the drug store, without the least idea why or wherefore, kill or cure? Why are State laws made to encourage and protect such practices? Is it any wonder that Oliver Wendell Holmes said mankind has been drugged to death? And does not the fact of there being about four times as many doctors in this country as are needed explain why the Americans are the shortest-lived people on the earth, the average being but 24.9 years? This marks the difference between the present condition of the whites and that of the old Indian tribes.

Mr. President, this is melancholy reading to people who have been taught to rely upon the doctors and their medicines for relief in case of sickness and disease and who are dependent upon them for help. To thousands of us who have ceased to be dependent upon such remedies for the healing of disease it is only the revelation of the great truth that disease can not be healed by material means.

It is admitted on all sides that there are many well-known diseases that, from the standpoint of the medical doctor, are incurable. Before these the doctor stands entirely helpless and is forced to admit it. *And these are the diseases that need to be cured.* The others will get well of themselves. So where the doctor or some other healing influence is needed he and his remedies are useless, and in the others he is a needless expense and his drugs often create diseases and deadly habits that did not exist before. The only need of the doctor—and in this respect he is useful and does much good—is to allay the fear that engenders disease and often prevents recovery. Faith in the doctors allays fear and promotes and often brings about recovery from functional or curable diseases; but bread pills flavored with the faith and confidence of the patient are just as effective and much less dangerous than all the drugs he may administer. This is well known and acknowledged by nearly all of the doctors themselves, and is coming to be well understood by others.

Perhaps the worst feature of the doctors' mistakes is their wrong diagnosis of cases. The inability to properly diagnose a case is not necessarily an evidence of either incompetency or negligence. There are certain diseases that can be discerned by the layman, the symptoms are so evident. There are others that baffle and deceive the most skillful physician or surgeon. So I am not holding the doctor as always culpable in making such mistakes. But many of them are culpable, and their diagnoses are the result of either incompetence or carelessness. But whatever the cause of them, the large percentage of such mistakes

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has resulted in the most disastrous consequences and untold suffering. They show also what I am trying to demonstrate, namely, the uncertainty of medical and surgical practice. They not only fail to heal, but they kill uptold numbers, how many no one can tell. Dr. Richard C. Cabot, holding a chair of medicine in Harvard University, author of a standard textbook on physical diagnosis, and probably one of the ablest physicians in the country, delivered an address before the American Medical Association at its annual session of 1910 entitled "A study of mistaken diagnosis." It is an exceedingly interesting paper that has been very favorably commented upon, and the doctor very justly commended for his courage and frankness in disclosing his own mistakes in diagnosis. I take the following extract from an editorial of the National Druggist as giving a brief statement of the result of the showing made:

The analysis, as may be supposed, is a very comprehensive one, embracing almost every type of disease in various stages and manifestations, and represents a careful and systematic investigation of every case, both before and after death. *Its net result shows that the diagnosis was correct in only about 50 per cent of the entire aggregation of cases. In the other 50 per cent the post-mortem demonstrated that he was mistaken in his diagnosis, either by commission or omission; i.e., he had either diagnosed conditions which were not present or had overlooked those that were there; and it must be borne in mind that in this 50 per cent of correct diagnoses there were a large number of cases of diseases whose manifestations are so plain that the merest tyro in medicine would recognize them almost at a glance, such, for instance, as typhoid fever, diabetes, pneumonia, meningitis, valvular disease of the heart, and others which present a well-marked and easily recognized group of symptoms.*

It is therefore plain that if all these simple cases had been eliminated the proportion of mistakes would have been much greater, for, according to Dr. Cabot's statements, the percentage of correct diagnoses reached the low figures of 16 per cent in acute nephritis, 20 per cent in acute pericarditis, 22 per cent in chronic myocarditis, 33 per cent in broncho-pneumonia, and so on.

Now, if a man of Dr. Cabot's recognized supremacy in the field of diagnosis, with the courage and candor to face the real facts, confesses that he is only able to make a correct diagnosis in something like 50 per cent of all the cases that he undertakes, and considerably less than that in those diseases which make anything like a tax upon expert skill, what is the irresistible conclusion concerning the thousands of practicing physicians whose skill in this direction is admittedly far below that of Dr. Cabot, who have not the facilities that lie at his command and whose opportunities for verification or disproof are practically nil?

The following brief statement along the same line is taken from the London Daily Mail of June 24, 1907:

MISTAKEN DIAGNOSES

In the annual report on the work of the Metropolitan Asylums Board, published to-day, it is noted that the cases of mistaken diagnosis admitted number 2,151. The percentage of error amongst cases certified as scarlet fever was 5.2 and amongst diphtheria cases 18.3.

The mistakes amongst cases certified as enteric fever were very numerous, being 33.7 per cent for all hospitals, and attaining the extraordinarily high figure of 52.1 per cent amongst the admissions at the South-Western Hospital.

An investigation by the hospital investigating committee showed that autopsies upon patients that died in Bellevue Hospital showed that 47.7 per cent of the diagnoses of diseases in that hospital were mistaken. The superintendent of that hospital is reported to have said that that was a very good showing, and that in the Massachusetts hospitals the average of erroneous diagnoses ran higher than 50 per cent.

As the doctors believe that different diseases call for different remedies, that each disease is caused by a different germ and can be healed only by a microbe whose business in the economy of things is to destroy

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During the past years I have been repeatedly urged by medical friends to give some public utterance by way of formal protest against the indiscriminate and wholesale destruction and removal of the tonsils, which, far above all others, is the chief and most glaring abuse in the laryngology of the present day. They have been good enough to say that a word might not be amiss from one who has been through the dust and heat of the conflict that has raged around this and other fancies in surgical laryngology which have arisen and fallen during the quarter of a century that has just passed away.

One of these friends, a distinguished general surgeon of wide experience, large practice, and exceptionally high professional skill, in insisting that I say something on the subject, gave me as his deliberate opinion that of all the surgical insanities within his recollection this onslaught on the tonsils was the worst, not excepting the operation on the appendix. And, indeed, when I look back through an experience of over 30 years, in which I have seen theory after theory, for some of which I have been partially, if not wholly, responsible myself, come and go, materialize and dissolve, I feel that, notwithstanding the fact that I approach the subject with reluctance, with diffidence, with hesitancy—with even timidity—and fully mindful of the truth that we are all liable to error, even the youngest of us, and that nowadays in some quarters apparently age and experience count for nothing, I feel I may be pardoned for saying a few words in what I consider to be the interest of the public health and therefore of the public safety.

Let me at the outset be not misunderstood. It is not my object to stir up strife, to impute unworthy motives to anyone, or to arrogate to myself any superior wisdom in the surgical management of tonsil disease.

Nor do I wish to shift to other shoulders all the blame. I, too, in my earlier days have fallen by the way. Indeed, it was once facetiously said that the street in front of my office was paved with the turbinated bones of my victims.

Many years ago Austin Flint was conducting an examination in physiology at the Bellevue Hospital Medical School in New York. Among the students who came up for graduation was a bright young fellow to whom Flint propounded the following conundrum: "What is the function of the spleen?" And the lad replied that the function of the spleen was to enlarge in malarial fever. To the next question, "What is the function of the tonsil?" the boy declared that the function of the tonsil was to swell and suppurate in quinsy. "That will do," said Flint, "you have passed a perfect examination, for you know as much about the subject as I do myself." * * * I remember a long time ago in a discussion on hemorrhage after tonsillectomy before a New York society a distinguished laryngologist made the statement that he had removed without accident many thousands (I have forgotten the exact number) of tonsils, to which declaration an inquisitive, incredulous individual present, with a mathematical turn of mind, said he had made a calculation which showed that in order to have removed that many tonsils within the limit of an ordinary lifetime the operator would have to average a bushel a day.

But never in the history of medicine has the lust for operation on the tonsils been as passionate as it is at the present time. It is not simply the surgical thirst from which we have all suffered in our earlier days, just as at a still earlier period we suffered from the measles; it is a mania, a madness, an obsession. It has infected not only the general profession but also the laity.

In the annual reports of nearly all the special hospitals for diseases of the nose and throat, the number of tonsils removed, as compared with all other operations on the upper air tract and its appendages, is simply appalling. In conspicuous and refreshing contrast to the usual narratives of these productions, let me quote from the last report of a well-known children's hospital in this city these words of sanity and wisdom:

"The recent universal inspection of the throats of school children has revealed the fact that nearly all children at some time of life have more or less enlarged tonsils.

"That most of these are harmless if not actually physiological, and that their removal in these cases is not only unnecessary but injurious to the proper development of the child is our conviction.

"Much wild and incontinent talk, for which their teachers are sometimes largely to blame, has poisoned the minds of the younger generation of operators and thrown the public into hysteria. Tonsillectomy, for example, is held out to them not only as sure cure for, but as an absolute prophylactic against, rheumatism and heart disease. They are told with the disappearance of the tonsil in man these diseases will cease to exist. Parents bring nowadays their

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that particular disease producer, the disastrous consequences of missing the disease and its germ in half the cases and prescribing the wrong microbe in the form of a serum or in some other preparation may well be imagined. It is not to be wondered at that the patients became the subjects of an autopsy, to find that their death more than likely resulted from the mistaken diagnosis of some doctor, whose good intentions may be conceded after the death of his patient and a revealing autopsy.

Mistakes and Terrors of Surgery

Surgery has become one of the most common remedies for disease as well as injuries. It is more scientific in its operation than the practice of medicine. Some surgeons have become wonderfully skillful in the use of the knife. They apparently vie with each other in the effort to show how far the human body can be carved and mutilated and the patient still live. The desire to use the knife has become a mania with many surgeons. No one who has noticed the extent to which surgery is resorted to in these modern times can fail to know that thousands of lives are needlessly sacrificed and thousands of persons made invalids and cripples for life by this means. This occurs sometimes from the eagerness to operate but more frequently from ignorance and incompetency, but more commonly still from wrong diagnosis of disease.

The following account is taken from the proceedings of the American Medical Association at the session of June, 1912, taken from the Philadelphia North American:

SURGEON ROUNDLY FLAYS HOSPITAL INCOMPETENCE—DR. JOHN B. MURPHY SAYS CLUMSY MEN AND UNSKILLED ANESTHETIZERS CAUSE MANY DEATHS AND OPERATIVE FAILURES.

[By J. Solis-Cohen, Jr.]

Atlantic City, N. J., June 5.

A bomb was exploded in the camp of the hospitals late this afternoon when Dr. John B. Murphy, of Chicago, one of the most distinguished surgeons in America, declared at a meeting of the hospital section of the American Medical Association that these institutions suppress the number of deaths and infections occurring after operations in order that the medical profession generally and the public shall not learn of the surgeon's failure and carelessness in operating.

He also declared that a halt should be called in the use of vaccines, which he terms most dangerous and wicked playthings; that the greatest mortality in a hospital is caused by incompetent men administering anesthetics; and concluded his remarks by stating that things occur in a hospital that would not stand the light of day, and unless the institutions themselves forbid the use of their operating rooms to clumsy and unskilled surgeons there is a danger of the legislators stepping in.

Dr. Murphy's remarkable paper was a complete surprise to the members of the section, which is chiefly composed of medical directors of hospitals and sanitariums and members of the medical staff. In view of the recent investigation of certain Philadelphia hospitals, as well as municipal institutions in Atlantic City and other places, it is evident that Dr. Murphy's address will be given careful consideration and his recommendation that the American Medical Association, through State committees, collect mortality statistics about every hospital in the country, carried out at once.

Mr. President, take, for example, the recent craze for removing the tonsils by surgery. This generally useless and cruel torture of young children has come largely from the modern medical idea that the public health calls for the enforced examination of all school children.

Dr. John M. Mackenzie, professor of laryngology and rhinology in Johns Hopkins University, has discussed this phase of the subject quite freely and frankly, condemning in strong terms the craze for the indiscriminate and useless removal of the tonsils. I take some extracts from an article of his on "The Massacre of the tonsils.":

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perfectly sound children to the laryngologist for tonsil removal in order to head off these affections. Tonsillectomy is recommended as a curative during the agony of acute articular rheumatism.

"But the origin of the latter disease has recently been traced to an infection of the nasal mucosa following operation. Tomorrow it will come from somewhere else. Those of us who are old enough to remember will recall the story of chorea. Years ago we found the cause of this affection in the nasal passages. When this view, after the usual struggle, had to be abandoned, it was suddenly discovered that the eye was the portal of entrance. Today it has been caught in the tonsil. If we exercise a little patience, it will turn up soon in some other organ.

"In considering the question of operation on the tonsils, and especially complete removal, we must face the following facts:

"1. The functions of the tonsils are, in the present state of our knowledge, unknown. * * *

"2. Whatever its functions may be, and the production of leucocytes is undoubtedly one of them, the tonsil is not, as is generally believed and taught, a lymphatic gland.

"The general ignorance of this fact has led to the useless sacrifice of thousands of tonsils, on the fallacious assumption that their functional activity may easily be replaced by the myriads of other lymphatic glands in the body. The physiological integrity of the tonsil is of the utmost importance in infant and child life."

Dr. Mackenzie is one of the ablest of his profession, and we owe him a debt of gratitude for his fearless exposure and condemnation of this tendency to use the knife unnecessarily and to the injury of the health of its unfortunate and unprotected victims.

Dr. R. K. Smith, in a health talk at the Sunday Commons in Huntington Chambers, Boston, February 1 last, is reported to have praised Dr. Cabot for having exposed the appalling facts relating to the mistakes of the doctors in their hospital work. As reported in the Boston Post, "he showed how fashion instead of actual sickness might play a great part in the treatment of patients by telling that recent investigations indicated astonishing numbers of unnecessary operations in those two fashionable diseases, enlarged tonsils and appendicitis, and that 17 per cent of the appendixes removed at a Boston hospital were shown by autopsies to be normal," and told of a professor at the Johns Hopkins Medical School who declared in a recent treatise that the street before his office was "paved with tonsils that should never have been removed."

The custom of splitting fees for performing operations has become a common source of revenue for family physicians. This will explain to some extent the enormous number of operations that are being performed. It pays. This scandal was lately exposed by the Chicago News. The following article from the Kansas City Star, reproduced in the Humboldt Union, quoting from a paper read by Dr. Child before the Jackson County Medical Society, will explain the situation:

TOO FREE WITH THE KNIFE—GRAFT AMONG PHYSICIANS SAID TO CAUSE MANY DEATHS

Fee splitting between family doctors and surgeons who perform operations has been taken up by the Jackson County Medical Society. It has been openly charged in a meeting of the society that "Commercialism, with its parasites, speculation and graft, has a strong hold in the medical profession in Kansas City." Those were the words of Dr. Scott P. Child, chairman of the board of censors of the society, at its last meeting.

It is charged that so universal has become the practice of the splitting between the physician who gets a case and the surgeon who performs the operation, not only in Kansas City, but throughout Missouri and Kansas, that many physicians get their principal income from their half of the surgeon's fee, and that patients who are in need of operations are hawked around by the family doctors among different surgeons to see which one will give the biggest per cent of his fee to the physician.

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But more startling than all is the charge that the family physicians, being enriched by their share of big surgical fees, are straining a point and urge operations where no operation is necessary, and that many have died from this manhandling of patients for big fees.

In the paper which he read before the Jackson County Medical Society, Dr. Child made the following statement:

"That such fee splitting is a fact is common history the country over, most flagrantly practiced in our neighboring State of Kansas, and, to our regret, the custom prevails among the profession in this city. To the uninformed, to the doubters, or to those who may believe that proof is wanting, or who, as guilty, may demand evidence to prove their guilt, permit me to say that plenty of proof is in hand and more proof is within easy reach if our society acts upon it as it should."

In his paper Dr. Child made the following specific charges:

"During the last month a physician, a graduate of one of our local medical schools, stated that he had referred operative cases from his town, about 100 miles from Kansas City, to a surgeon and former teacher of his, and that after the operation the surgeon had mailed him a check.

"Recently, on request of the chairman of the board of censors of this society, a member of this society has confessed that he had mailed several letters to members of the profession in general practice in which he stated that he was now practicing surgery and was prepared to attend to any work they might refer to him, and concluded by saying: 'The business consideration will be satisfactory.'

"A local physician only recently committed himself in speaking of the number of surgical cases he was referring to a surgeon in this city, of the fees charged, and the fact that he, the physician, received one-half of the money paid by the patients.

"A member of this society, upon graduating a few years ago, and having eye cases to refer to an ophthalmologist, went to a local man of practice and ability and solicited a fee on cases he might refer for special eye treatment. The oculist very honorably refused to buy cases or to pay percentages; and the physician has not referred any cases to him since. Within the past two weeks this same physician referred a special case of another type to a certain specialist in this city and again demanded a division of the fee.

"A very busy surgeon of this society went into a country town to perform an operation upon a boy for appendicitis. The boy was the only child of a family of moderate circumstances. The family physician in the case mailed a check for \$500 to the surgeon through a local bank. The surgeon immediately remitted a draft for \$200 directly to the family physician. I could give many other instances."

I also call attention to the following item in the Chicago News of January 11, 1911, cabled from Paris, showing that this despicable practice is widespread:

"The scandals of commercialized medicine exposed by the Chicago Daily News, said Dr. Doyen, one of the world's most noted surgeons, 'exist not only in America but throughout the world, and are most disgraceful where civilization is supposed to be the highest.'"

In an interview to-day Dr. Doyen described to the correspondent of the Daily News his experiences and suggested what he believes to be the only remedy. Dr. Doyen was found in a Paris hospital, where he had just completed an operation. He was still wearing his white coat and apron and rubber gloves when the correspondent told him of the articles in the Daily News.

HE PRAISES PUBLICITY WORK

"That is the best work done by a newspaper in the last decade," he said heartily. "Certainly the horrible situation described exists in France, Germany, and England. It is everywhere, and publicity given it by newspapers is the best remedy. I hope that publications throughout the world will take up the work begun by the Daily News. While undoubtedly there are many honest physicians, civilization to-day is plagued by hordes of men who are worse than the charlatans of the Middle Ages. The evils existing in the days of Moliere still flourish. Read the *Malade Imaginaire* and other plays of Moliere and you will find everything, including the doctor who impresses the patient by spouting a string of almost meaningless Latin medical terms.

"What are some of the instances of quackery that you have observed?"

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SAYS MURDER IS DAILY EVENT

"Fee splitting is the commonest. Operations by incompetent surgeons are being performed continually and actual murder is committed in this way almost daily. Other physicians form a ring to exploit a patient, passing him from one to the other, saying, 'Go to Dr. Jones for the eyes, to Dr. Brown for the ears, and to Dr. Smith for the stomach,' etc. One of the commonest witticisms of doctors is: 'A millionaire always has a little piece of cartilage in his nose which can be removed for a large sum of money.' Only last week I overheard one surgeon ask another, 'Why did you operate on So-and-so for cataract before it was ripe?' 'If I had done otherwise, my patient would have gone to another doctor,' was the reply.

"The truth is that medical science has advanced with such rapidity recently that not a few physicians are lost. Intelligent laymen understand modern medical discoveries as well as many professional men, and often better. There is no excuse for a doctor's not explaining a patient's condition in simple language if he knows what the matter is and can explain so the patient can understand. When a doctor does not know he always spouts Latin.

HAS TO KICK OUT LEECHES

"Physicians telephone to me daily, saying that they have patients requiring operations and asking what commission I will give. When I ask leave to examine the patients they decline to allow it before I have fixed my commission. Sometimes I have to kick such leeches to the door. I also know of several cases of alleged operations in laparotomy when the surgeon merely cut the skin and resewed it.

"Other charlatans, when they hear the name of a man who is about to undergo an operation, search for the name of the surgeon in the case, and sometimes they come three or four at a time demanding commissions, pretending that they are the family physicians of the patient."

"Is it possible for an ordinary physician in Paris to live without such practices?"

"Assuredly, if he is honest."

CHARGE ACCORDING TO WEALTH

"Do you believe that a doctor should charge in proportion to the wealth of the patient?"

"Yes; because all physicians make no charge to the poor. Also, I believe that a family physician should have a commission when he is forced to advise a patient to go to a specialist. However, instead of the specialist giving the commission secretly, the patient should pay each openly."

"How do you determine the financial status of a patient?"

"The fee should always be discussed and decided before the treatment is begun. People should learn to buy a doctor's services just as they buy clothing."

"Do you believe that such a business arrangement would tend to eliminate the evils mentioned?"

"The evils are due largely to the stupidity of the public, which does not take pains to discriminate between good and bad doctors. The daily press, through leading medical men, should educate the people to use the same common sense regarding the treatment of illness that they use in business."

The following statement of B. F. Goldman, of his experience with the operating doctors, as given in the Boise (Idaho) Capital News of February 23, 1913, is interesting in this connection:

"Several years ago," said Mr. Goldman, "I came to Boise with a swelling in my throat, and, becoming anxious as to what it was, I visited a half dozen of the most prominent physicians and surgeons of the city. Without exception these experts all informed me that I was suffering from golter and advised me that an immediate operation was necessary. Naturally I did not relish the idea of being cut any more than the average citizen, so I hesitated. I even visited a Chinese doctor, who, to his credit, was the only one among the number visited who advised me against an operation.

"Believing that if I was suffering from such a serious ailment, and must be operated upon, I felt loath to intrust my life to the hands of any but the best surgeons I could find. Accordingly I visited Dr. Housner, of Salt Lake City; Dr. Hamilton, of Topeka, Kans., and others. Without exception the doctors whom I visited outside of Idaho informed me that an operation was not necessary, laughed at my fears, and told me to 'go home and forget it.'

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CURE WITHOUT OPERATION

"With fear and trembling I took their advice, because the idea of being operated upon was repugnant to me. To-day I have no trace of a goiter or any other swelling visible on my throat, and have not been treated in any way for the ailment.

"A number of weeks ago I was lifting a huge bowlder in the mine and suffered a hernia. The local doctor told me that an operation would be necessary, and I hastened to Boise. Here I was told by several physicians and surgeons of high standing that I was suffering from an irreducible hernia and that an immediate operation, costing some hundreds of dollars, would be necessary. I was likewise advised to eat nothing, as eating food, I was told, would kill me. Again I visited a number of physicians and surgeons and finally heard of one who had prevented an operation upon a prominent citizen.

"As a last despairing hope I visited him. After an examination he told me that he would show me in five minutes that my hernia was 'reducible.' In a few moments this physician, with his bare hands, reduced the hernia and to-day I am as sound as ever I was, and that without the use of the scalpel.

"If I had been operated upon I would more than likely be in my grave by this time, or at least would have been injured for life. The instances I have cited are merely my own experiences. I know of many more similar cases and of others in which it is very apparent that surgeons have either operated upon sound persons through ignorance or else for the monetary consideration.

"The only protection for an abused public is legislation which will make the surgeons and physicians legally as well as morally responsible for errors in diagnosis, as well as in deliberate cases where the knife is resorted to in order to collect the big fees usually charged in such cases."

The following comments of Dr. George R. Cruickshank on the work of his profession are interesting and encouraging. They are taken from the Detroit Times, of November 23, 1910:

Dr. George R. Cruickshank, of Windsor, member of the Ontario Medical Council for the counties of Essex, Kent, and Lambton, and one of the leading members of the medical profession in the Dominion, is the author of the foregoing statements. He made them to the Times in his office in Windsor Wednesday morning while commenting on the book Medical Chaos and Crime, recently written by Dr. Norman Barnesby, of Chicago. A review of Dr. Barnesby's book appeared last week in the Times, and caused no end of comment among the doctors of the city and vicinity. Dr. Barnesby, among other things, charges that ignorance, commercialism, and criminal indifference on the part of many doctors are responsible for much human suffering, and that many young physicians obtain experience at the cost of patients' lives.

"I have seen a number of reports on Dr. Barnesby's book," said Dr. Cruickshank, "and I have come to the conclusion that it is really my book. Dr. Barnesby has said just what I planned to say myself when I got the time to write it. But Dr. Barnesby has got ahead of me in regard to having his views placed in book form. For years I have been voicing the sentiments expressed in Dr. Barnesby's book. I have made known my views in papers before medical societies, and taken advantage of every other opportunity to let the medical profession and public know just how I feel about operations. Certain doctors in Detroit and elsewhere have been performing unnecessary operations for years. Abdominal operations have been performed on men and women for no just cause at all. For these operations the patients have paid fabulous sums. Then you may ask, 'Is there graft in medicine?' I am afraid so, and the grafting is made easy by the high standing of the profession. But the worst offenders are not the young doctors; the leaders of the profession are guilty. Thousands of operations are performed which were better left undone. Perhaps the grafters were enthusiasts, not thieves. If that be not the case then the offending doctors are worse than the man who robs you with a dark lantern and a 'billy.'

"Young doctors operate better than the older ones, but they don't know when to do so. When a man is sick the great question should be, 'What should be done?' The patient should be glad to give his automobile for the answer. He gives too little for advice and too much for the operation. When a man knows he should give \$100 for advice before he gives \$10 for an operation he will avoid some graft. Meanwhile the grand old profession is at heart self-sacrificing and noble.

"I have seen hundreds of operations which were not necessary, and I will venture to say that no Detroit physician will deny that thousands of operations performed in Detroit are unnecessary."

Dr. Cruickshank deplores the surgical excesses to which the profession has gone in regard to appendicitis, for one thing. In addition to declaring that 75

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per cent of the operations for the disease are not necessary, the doctor proudly points to the fact that no patient of his is ever unnecessarily operated on for the ailment. He believes in medical treatment for the cure of the disease.

"No patient suffering from appendicitis should be operated on until it is seen that an operation is absolutely necessary," said the doctor.

"Most cases can be cured by proper diet and the administration of medicines and hot or cold applications to the affected portion of the body. Not one of my patients is among those operated on in Detroit, I am glad to say. The appendix is in the body for a purpose, and is not a useless appendage, as claimed by some operators."

Speaking on the practice of removing tonsils, Dr. Cruikshank said:

"The fad just now is to remove tonsils. They should not be removed at all. Tonsils are necessary in the throat, otherwise they would not be there. They stand in the throat like two sentinels, ready to take care of any germs which may gather there.

"Some doctors remove them because they get enlarged, but I don't think that is any reasonable excuse. If they become enlarged, it must be for some purpose, probably so they can take care of more than an ordinary amount of germs in the throat. I would remove a tonsil only in case of its being diseased.

"But, happily, customs are changing. While operative excesses are the rule just now, 10 years from now the operators of to-day will be looked on as barbarians. There will be but little unnecessary operating in the future."

Serum Remedies

The doctors have conceived the idea that every disease is caused by some disease germ or microbe, and that there is some remedial health germ that will destroy it and thereby restore the patient to health. So they have been hunting about, first, to find the particular disease germ that produces each ailment. They have vivisected animals and prospected the bodies of dead human and animal beings for enlightenment along these microbe lines. They have not stopped there. Live children who are unfortunate enough to be without protection from their inhuman explorations have been made the victims of their search for information about disease germs and the means of their destruction. Their endeavors have led to the most fantastic theories and the most loathsome remedies for disease germs. The vile concoctions that have been and are being injected and poured into human bodies, often causing disease and suffering even unto death, is appalling. No one knows whether any of the serums and other like remedies devised by the doctors as a result of their theories about disease germs have ever healed a single disease or prevented it. But it is known beyond the possibility of doubt that thousands of people, many of them innocent and helpless children, have been killed and thousands of others inoculated with loathsome diseases by their use. Whether they heal or prevent disease or not is a matter of sheer speculation, not knowledge. A serum is administered and a patient gets well. Whether it was because of the serum or in spite of it no one can tell. But if the patient dies suddenly after the administration of the drug, with all the symptoms of poisoning, the cause and the result is too apparent to be doubted. Then, all kinds of excuses are made for the fearful consequences of a doctor's fatal blunder. Serums are forced on whole armies and navies and on school children, from which fearful deaths occur. The epidemic of disease that is feared does not occur. But who knows whether its failure to occur was the result of the administration of the drug?

Sometimes the serum is administered, and the much-feared epidemic of disease does come, and the people who were inoculated sicken and die like all the rest. And, then, what? Oh, there was something wrong with the virus or serum. But who knows? We go on experimenting and risking our lives and our health at the dictation of the doctors,

the command of the military and naval officers, and in obedience to cruel and inhuman laws upon the mere theories and speculations of the doctors. We surrender the lives of our children to the experimentations of these men who have utterly failed to heal disease by the methods they have resorted to for centuries and are trying out other remedies equally futile and none the less destructive to health and life. And the people are compelled by law and health regulations to submit to be slaughtered by these loathsome alleged remedies, whether they will or not. The most ruthless enforcement of these remedies will be found in the Army and Navy. Officers of these departments have been made to believe that such remedies are necessary to prevent the spread of diseases supposed to be infectious. To prevent this they require every soldier and sailor to submit to be inoculated with the various serums that are supposed to prevent certain diseases.

Cases of death from the use of serums and antitoxins of various kinds might be cited by the hundreds, but I need not pursue the subject here, because it is a fact well known to all intelligent people.

Mr. President, is this great sacrifice of the lives of innocent, unsuspecting, and unprotected people by such means necessary or justifiable? If we had any assurance that the lives of the comparatively few were sacrificed for the benefit of the many, others, the use of these serums might be justified, or at least excused. But we have no such assurance. The use of them has met with the most strenuous opposition from doctors and others as not only useless, but dangerous. A serum for tuberculosis was one much boasted about as a remedy for that dread disease, but it has proved a failure and great disappointment. As showing how complete the failure has been, I quote from Medical Freedom of October, 1912, commenting upon the report made on the subject published in the Journal of the American Medical Association:

An extended report published in the Journal of the American Medical Association for August 3, 1912, of 150 cases of pulmonary tuberculosis treated with tuberculin affords typical illustration. This report is prepared by Dr. H. L. Barnes, M.D., superintendent of the State sanatorium, Wallum Lake, R. I. In opening his paper, this physician, enjoying such exceptional advantages for testing the treatment, states that the material for the report was derived from 150 cases of tuberculosis treated at the Rhode Island sanatorium extending over a period of five years from 1907 to 1912, inclusive. The report is very full and is plainly the work of a painstaking scientist earnestly striving to test the virtue of a treatment from which so much was expected. The concluding lines of his paper give the result of his experiment in the following words: "This analysis furnishes no evidence that these 150 patients, taken as a whole, were influenced by the tuberculin treatment."

Even the Federal health authorities have at last come to realize the worthlessness of this treatment that was formerly heralded as one of the great medical discoveries of our time, for in the Public Health Reports for August, 1912 (issued by the National Government), in the official utterances of the Public Health Service tuberculosis sanatorium at Fort Stanton, Surg. F. C. Smith says:

"The use of tuberculin was discontinued at this station after the last series of cases reported in the 'Transactions of the Seventh Annual Meeting of the National Association for the Study and Prevention of Tuberculosis.' . . . I believe, moreover, that there is a growing skepticism among sanatorium physicians as to the therapeutic efficacy of tuberculin and a general limitation of its use to private practice and those sanatoria where some special effort is needed on the part of the practitioner to keep in intimate touch with his patients; and, in short, that the benefit of tuberculin is limited chiefly to the effect of its administration on the mental condition of the patient."

It will be noted that there are no regrets expressed for the injuries resulting in many cases from the use of tuberculin.

Now, if we turn to the medical literature shortly after Dr. Koch made his hope-inspiring statements regarding his discovery of a lymph alleged to be a specific in the cure of this dread disease we will see how this supposed won-

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derful discovery, considered at that time as one of the greatest scientific achievements of the age, was merely an *ignis fatuus*. And yet so late as the autumn of 1908 we find the eminent Dr. J. Hammer, of Heidelberg, in an address delivered before the Sixth International Congress of Tuberculosis, held in Washington, D. C., speaking of the great importance of "bringing about a general use of tuberculin," which he describes as a "precious and successful remedy," whose use "will always prove a strong weapon in the combat against tuberculosis."

Serum therapy is as much the fetish of the old-school profession to-day, as was the inoculation with smallpox virus the death-dealing fetish of the same school in Great Britain during the eighteenth century. For though from the above recent citations it would appear that this treatment, as it relates to tuberculosis, is ready for the scrap heap the profession to-day is as much dominated by the supposed virtue of typhoid antitoxin as were the enthusiasts of earlier years with tuberculin.

Dr. W. H. Smith, formerly a member of the American Medical Association, writing in *Medical Freedom*, has this to say on the subject:

Official statistics published by Bertillon give a greater mortality rate under serum treatment than has ever been known during any preceding year before the discovery of this celebrated specific. Drs. Sevestra, Gaucher, and Legendre have been courageous enough to make known to the *Société Medicale des Hôpitaux* the serious and frequent accidents to which the antidiphtheria serum gives rise, even when applied to the very simple cases of sore throat.

Rosenbach, the eminent German pathologist, says:

The bacteriologists, by means of fallacious conclusions, have established the dogma that all infectious diseases are caused by bacteria, and that all diseases in which so-called specific bacteria are found are infectious diseases. Since this unsubstantiated teaching has become so popular, and is matter of such common comment in the daily press that all the world is driven to really dangerous bacteriophobia, I fully appreciate the value of bacteriology as a biological science, but I raise my voice against the unjustified, the unwarranted claims of bacteriologists, especially of those whom one calls "nothing-but-bacteriologists" — the diagnosticians in absentia — with their disinfectants and measures based on unsupported theory.

The pictures and statements are fallacious and misleading, because they relate to an unproved theory and not to fact, as the vitiated evidence offered as statistical proof in favor of medical theories. Here are some wise words from the *Medical Brief*:

"The Pasteur Institute at Paris records 26,165 persons bitten by dogs and treated by Pasteur's treatment. Of this number 107 died. The institution thereupon assumes, and claims, that all the rest were saved by the Pasteur process. There is absolutely no evidence to show that any of the other patients would have developed hydrophobia—an exceptionally rare disease, the existence of which is doubted by some of our ablest men.

"There is no proof to show that the dogs which inflicted the wounds were mad; neither is it shown that infection always follows contamination. Susceptibility and immunity are things not yet fully understood. The same method has been used to support other theories. Large numbers of children suffering from a variety of throat troubles, from the most insignificant sore throat to genuine diphtheria, have been treated with antitoxin in conjunction with the usual supporting remedies. All those who recovered were indiscriminately classed as antitoxin cures. The deaths were ascribed to the unavoidable fatality attending a grave disease. Where the cause of death points so plainly at antitoxin as not to be misread by anyone the death is explained away by argument, which forever condemns its use to an unprejudiced mind.

"Upon analysis of statistics, and comparison with previous death rates ruling at different periods, it is clearly shown that serum therapy has not lowered the death rate one particle. The much-quoted 10 per cent mortality has been the prevailing rate, except in isolated epidemics, for years. Flint, one of our best authorities in diseases of children, warns us that nothing is more misleading than statistical evidence as to the fatality of diphtheria, varying so widely at different times and in various epidemics. Also in this disease the diagnosis is very apt to be erroneous."

It is very well understood that these numerous serum remedies have been ineffectual. They have not been beneficial to the many, as statistics show. It is said by those who have investigated the question that the use of such remedies has not reduced the death rate in the least. I quote the following on the subject from the *Pawtucket (R. I.) Chronicle*:

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NO DECREASE IN DISEASE

Speaking of disease, here is another deplorable confession from no less an authority than the Medical Record. In spite of the army of physicians, their discoveries, and their hecatombs of vivisectioned guinea pigs, we may doubt, says the Medical Record, whether the sum total of diseases is any less than it was before the medical profession reached its present high standing. Preventive medicine has made "little headway," and "in the opinion of some medical men diseases are on the increase." In the deeper recesses of our consciousness we had suspected something of the kind ourselves, but such heterodoxy on the part of a layman would have exposed him to excommunication with bell, book, and candle, or at least with bacteria, serums, and antitoxins. But with the Medical Record behind us, we can afford to creep out into the open.

In *Brain and Brawn*, published in Los Angeles, this is said in its issue of October, 1913, on the subject of diphtheria antitoxin:

DIPHTHERIA ANTITOXIN

Antitoxin does not cure diphtheria. Like the manufacture of other serums, it is a commercial enterprise that pours millions and millions into the coffers of the National Drug Co. Its use is encouraged by garbled statistics, every case of suspected diphtheria or of diphtheretic sore throat now being reported as diphtheria. With a few old horses the manufacturers of this stuff can get enough serums to infect all the boys and girls in the United States. It is more profitable than a gold mine.

Perhaps you doubt what I say, or may even disbelieve what I say, about diphtheria antitoxin. Well, then, let me refer you to the highest medical authority in the United States—to the Journal of the American Medical Association, the bible of the serum-injecting school. That publication recently said:

"Our present methods of prevention of diphtheria are admittedly far from satisfactory. . . . The use of diphtheria antitoxin for preventive purposes is not a practical success, because the antitoxin is eliminated too rapidly."

And this after we have been told for years that diphtheria has been entirely conquered by medical "science."

And the same publication has this to say on microbes and fear:

THE GERM SUPERSTITION

Of all the negative conditions the race is subject to fear is the greatest. We are born cowards. Our mothers feared for us before we were born. We came into earth life with a wail of fear. All who had anything to do with us feared something evil would happen to us. They were afraid we would "catch" cold or the measles or whooping cough or diphtheria or die of "summer complaint." Somebody feared all the time that we would get scalded or frozen or fall out of bed or downstairs or into the well.

When we were old enough to be afraid we feared our parents, our teachers, the minister, the dark, the devil, and even feared God, whom St. John says is Love. Later we were afraid of failure in business, of fire; afraid the election would start some one to tinkering with the tariff or our blessed money system. We were afraid on land or sea, or of fire and water, cold and heat, wind and hail, lightning and cyclone, earthquake and tidal wave, and yet we wonder why there are so many sick people.

The silliest of all fears is the fear of microbes. We laugh at the elephant because it fears a mouse, but the ignorance of the elephant in that respect is pure wisdom when compared with man's fear of contagious diseases and his senseless efforts to "stamp them out" by quarantine, disinfectants, germicides, lymphs, and serums. We constantly hear parents commanding children to wrap up in warm clothing during cold or stormy weather in order that they may not "catch" gripe or diphtheria, as though a microbe cares a flip how you are clothed. Some noted person goes for a month with his colon clogged with half-digested food all around from the caecum valve to the sigmoid flexure. The doctors dose him with 17 varieties of drugs and mixed drinks, any one of which would make a healthy person sick unto death, and the patient dies "in spite of the very best medical attendance." The relatives, the press, the people, demand a name for the disease. A name! A name! My kingdom for a name! So the doctors say gripe or influenza or typhoid or appendicitis, and everyone is satisfied that the patient died in a perfectly regular, orderly, and proper manner.

But the following publication in the New York Times of January 21, 1911, with quotations, is one of the most severe arraignments of the medical profession and practice that has come to my attention:

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It is now some four or five years since physicians in the Eastern States, and more particularly in the city of New York, began to complain that it was becoming more difficult for them to make a living. These complaints at first were sporadic, and found voice at comparatively infrequent intervals in the medical publications, appearing in the form of letters to the editor, reprints of addresses delivered before medical societies, and editorial comments upon the views expressed therein.

Various reasons were assigned for this shrinkage of incomes. The consensus of opinion, however, attributed the trouble to a combination of circumstances, which included overcrowding of the profession, the abuse of medical charity, lodge and contract practice for ridiculously small fees, and the increase of specialization with its attendant ridiculously large fees.

The outlook for the general practitioner's pocketbook grew rapidly worse. The complaints—based on fact, it must be admitted—became more insistent and remedies were demanded. Conditions to-day are so intolerable that it is well-nigh impossible to find an issue of a publication devoted to general medical topics which does not contain a disquieting reference to them. One such journal contained the statement in one of its issues of last summer that the incomes of physicians in this city had been reduced one-half in the two preceding years.

It is a fact that the profession is overcrowded. France has a population of some 37,000,000, and yet there are nearly as many doctors in the State of New York as there are in that country. The United States and Canada, with fewer than 100,000,000 inhabitants, support 120,000 physicians; but Great Britain, with 40,000,000 inhabitants, has only 32,000.

Dr. Norman Barnesby, of this city, has recently written a book bearing the title "Medical Chaos and Crime," which one might quite properly expect to have either of these effects if it should be widely read. It may result in reducing the incomes of the majority of medical and surgical practitioners to the vanishing point, or it may create such an upheaval that the profession, stimulated thereto by an outraged and indignant public, will purify itself by eliminating the grafter, the incompetent, and the quack, and put medical education and hospital administration on a sounder basis.

This book of Dr. Barnesby's scatters tradition to the winds in that it is the most terrible arraignment of a profession by one of its members that could be conceived. It stands alone in the history of muckraking. Stockyard revelations and shameful civic exposures are tame and trivial incidents in comparison with the unspeakable horrors contained in its pages. Surgeons, both great and small, are charged with crimes ranging from minor mutilations to murders. The book reeks with stories of the coarsest brutality and the most refined cruelty, while the details of countless hideous blunders are of a character to make the honest and capable doctor blush with shame for the incompetence of certain of his fellows.

The author states that his book "is a criticism of the present standards and practices of the medical profession." In the prefatory chapter he states that the work "is mainly an exposure of the abuses that exist in the medical profession in this country—abuses that not only degrade the practice of medicine but contribute not a little to the physical and moral deterioration of the American people." Dr. Barnesby inveighs against what he declares to be the false standard of ethics which fetters the profession, and he has broken the shackles, so far as they may have bound him, in the publication of this work.

This is not the place to catalogue his monstrous disclosures. It is sufficient to explain that the reader does not have to take the author's word alone for them; he quotes liberally from the published adverse criticisms of scores of honest physicians.

Mr. President, the physicians need not look far to find reasons for the falling off of their practice and their fees. They have largely lost the confidence of the people. Their attacks upon their own profession, its practices, and its motives have done much to destroy public confidence in their work and their remedies. It is not to be wondered at that in their distress they are appealing to Congress and other legislative bodies for laws that will hold them up and destroy all other methods of healing. And Congress has responded to this appeal. The regular or allopathic school of medicine is in a very great degree living off the blind and unthinking support of the National Government. A large percentage of them are in the Government employ to the exclusion of everyone else. Other modes of healing have come into existence, because most people have come to know that the so-called regular doctor

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with his drug remedies is a failure. Whether they are better or worse than he they divide practice and fees with him, and do as much or more good than he and most of them much less harm. If they do not heal more people than the "regular" doctor, they take fewer lives, make fewer invalids, and burden less victims with deadly drug habits.

And this brings me to a brief consideration of this subject of habit-forming drugs administered by the regular doctors. I have said that I believed the doctors were responsible for more of the unfortunate drug fiends than any other cause. I am by no means alone in this opinion. I call attention to a few opinions by the doctors themselves bearing out this assertion.

I quote the following from the Milwaukee Free Press of October 18, 1912, quoting, in part, from Dr. A. H. Levings:

"I believe thoroughly with the convention of the National Druggists' Association that doctors are largely responsible for the drug habit, only I would put it more strongly and say that nine out of every ten cases are due to doctors," said Dr. A. H. Levings yesterday.

"The one class of patients to whom morphine should never be administered are those who get it most and where it does the most ultimate damage—nervous, hysterical, and, in some cases, undisciplined women. This kind of woman has a pain and the doctor gives her morphine, and the trouble is started.

"Of course it is an easy way for the doctor, and saves him a great deal of trouble to pull out his hypodermic syringe and quiet his patient, but it is this that makes morphine fiends.

"Doctors can avoid this and should avoid it by never using morphine except in most urgent cases, and in these cases not repeating the dose and never telling the patient what it is," said Dr. Levings.

"The exceptions to this general rule are found in those cases where the patient is afflicted with an incurable disease and tormented by terrific pain. Then it is the part of mercy to quiet the suffering, for the formation of the habit is not of great importance when a patient can live but a few weeks in any event.

"The great fault of doctors is that of giving morphine for inconsequential ailments."

Also, on the same subject, I take from the Chicago Post of its issue of December 11, 1912:

Washington, December 11.
The medical profession is doing more to spread the drug habit among the American people than all other agencies combined, was the indictment made by Dr. L. F. Kobler, Chief of the Drug Division of the Department of Agriculture, in an address before the forty-second annual meeting of the American Society for the Study of Alcohol and Other Narcotics.

Dr. Kobler declared that the hypodermic needle, which had been regarded as a great boon to mankind, has proved to be one of its greatest curses. He said the amount of opium used in the United States had increased about 100 per cent in the last 40 years, and charged that many physicians were drug users themselves.

And the Chicago Tribune of February 6, 1914, carries this dispatch from the city of New York:

New York, February 5.
Habit-forming drugs are sold here in "appalling quantities," Carl E. Whitney said to-day, speaking before the county medical society. Mr. Whitney, as assistant United States district attorney, had charge of enforcing the laws regulating the sale and use of these drugs. He asserted that upward of 100 doctors and druggists in New York are engaged in a drug traffic which threatens health and mortals. One physician in a single month purchased on prescription \$2,500 worth.

"The drug habit," he said, "can be cured by legislation. It does not need segregation and societies for social uplift."

He recommended that the manufacture and importation of "dope" drugs be limited and the traffic regulated by a system of registration, which would make it possible to trace a container from the manufacturer to the dispenser.

Mr. President, these are tragic stories for which the doctors are responsible. Why should they wonder that intelligent people are afraid of them and that their practice is falling off.

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Concerning Compulsory Medical Treatment

The following extracts from some remarks of Dr. John M. Hodge, published in *Health Culture* for January, 1913, are interesting:

In many of our American cities and villages the medico-political schemer has already succeeded through false promises in having the pupils in the public schools placed under the care of political drug doctors, whose privilege it is to experiment upon the children at the taxpayers' expense.

To a logical and unbiased mind it is incomprehensible why healthy school pupils should be placed at the mercy of political doctors. * * * The truth of the matter is that compulsory medical inspection of school children is not needed, is not desired, and has never been asked for by the parents of school children nor by the public.

The demand for compulsory medical inspection of pupils comes from political doctors, who desire to create places and revenue for themselves and their confederates. Compulsory medical inspection of school children is a lucrative branch of State medicine, in which political doctors alone are the beneficiaries.

The present demand for medical inspection of school children, which is so prevalent, is due chiefly to a systematic campaign diligently pushed by the American Medical Association. The placing of school children in the hands of monopoly-seeking doctors without the consent of the parent or guardian will result in burdening the taxpayers with an ever-increasing army of State-paid political doctors.

The majority of doctors appointed as medical inspectors are incompetents who are unable to establish a practice for themselves. They receive the appointment through political influence without inquiry as to fitness for the place. The main qualification required of them is that they have political "pull." This is the class of doctors who go into our public schools and experiment upon children at the taxpayers' expense and without the consent of the children's parents.

Compulsory medical inspection of school children is intended by its self-seeking promoters to secure places for an ever-increasing army of State-supported doctors, who are seeking to establish by legislative enactment a monopoly of medical practice. Compulsory medical inspection of schools, if attained, will be toward the establishment of State medicine, which would be a greater evil than State religion.

The American Medical Association aims to establish a medical hierarchy which shall control the people from birth to death.

The bureaucratic rule which it hopes to secure in the National Government is un-American in principle and despotic in spirit. It is monopolistic and tyrannical in the most offensive sense of those terms.

The conscience-guided American citizen is resolutely opposed to the encroachment of the privilege-seeking advocate of State medicine. The American people are opposed to both State medicine and State religion; also to the policy of extending special privilege to any sect in religion, medicine, or philosophy.

Dr. John B. Murphy, one of the leading physicians and surgeons of the country, has declared that vaccines are very "dangerous and wicked weapons to play with." He is quoted in the following forceful editorial in the *Jersey Journal* of September 5, 1911:

COMPULSORY VACCINATION

"At the present time," said Dr. John B. Murphy, the retiring president of the American Medical Association, in an address at the recent medical convention at Atlantic City, "our knowledge of vaccines is extremely limited, and they are very dangerous and wicked weapons to play with."

Other scientists of the highest authority, among them Metchnikoff, have taken a similar position. Is it not extraordinary, then, that the Navy Department should adopt a policy of punishing seamen who refuse to be inoculated with the antityphoid vaccine? Recently a seaman named J. M. Holloman was ordered to the prison ship *Manila* for one year because he refused to be inoculated.

This was not only an instance of cruelty and oppression, but a demonstration of rank stupidity.

The *New York Medical Journal* takes the view that the claims put forth with so much confidence by the advocates of a compulsory use of the antityphoid vaccine in the Army and Navy may in reality rest upon improved conditions in sanitation. It says: "The exclusion of typhoid from the Texas maneuver camps last year may be credited to the same wonderful sanitation

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as in India and as in other camps freed from typhoid in seriously infected territory years before inoculations were tried."

Clearly there should be no compulsion about the adoption of alleged medical remedies which are only in an experimental state and in regard to whose virtue our best authorities differ.

See Exp. Index also under heading "Sorcery."

PUBLICAN. The name "publican" was given to a person who farmed out the taxes and public revenue imposts during the early Christian era. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the various taxes levied by the Romans. Zaccheus and Matthew were publicans, but there is no reason to suppose they had been guilty of unjust practices. There were no doubt many just men according to human standards of honesty.

PUNCTUATION. The use of punctuation, so far as is generally known, was introduced in the latter part of the fifteenth century. The ancients had no such aids to clear writing. Even vowels were omitted entirely.

All the early manuscripts of The New Testament for instance, are without stops or punctuation marks of any kind, and even words, verses, and chapters, were not divided by any distinguishing marks or spaces. Because of this fact many false conclusions were deduced from the ancient Scriptural Writings by those who held erroneous views, and who in later years punctuated the ancient manuscripts in many instances so as to sustain their viewpoints.

In orthodox versions the error of making Gen. 1, (which is the spiritual record of creation) end where it does, is a striking example of this. The first record properly extends to verse 6 of chapter 2, where the second or materialistic record of creation is set forth.

See also Rev. 22:1, 2, and John 9:2-4.

PURE IN HEART. "And Jesus said, . . . 'All men are called unto the kingdom of the Christ; but few are chosen, for the pure in heart alone can see the king.' " *

" 'None but the pure in heart can recognize the king.' "

" 'To teach men to be pure in heart you must yourself be pure in heart, and word, and deed.' " *

See "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Purity," "Sanctification," "Righteousness," and "One Standard."

PURITY. Absolute purity is an attribute of GOD, SPIRIT. Nothing that is unlike SPIRIT is absolutely pure, or true in the absolute sense of the word, for GOD, SPIRIT, is All in All. Relative purity and truth has to do merely with so-called mortal human affairs.

"Blessed are the pure in heart for they shall see GOD."—(Matt. 5:8).

"Blest are the pure in heart; for they will love and not demand love in return.

"They will not do to other men what they would not have other men do unto them." *

"And then the people asked, 'What must we do that we may make our bodies fit abiding places for the king?'

"And Jesus said, 'Whatever tends to purify in thought, and word, and deed, will cleanse the temple of the flesh. . . .'

"'And each must study for himself how he can best transmute his tendency to evil things to that of righteousness and love.'

"'Until men reach the higher plane, and get away from selfishness, this rule will give the best results.'

"'Do unto other men what you would have them do to you.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under heading "Spirit," "Spiritual," "Meta-physical," "Truth," "Adultery," "One standard," and "Reality."

PURPOSE IN LIFE. "To make men know the sinfulness of sin; to lead them from the adoration of the lower self, and all illusive things, and make them conscious of the self that lives with Christ in GOD." *

"Jesus saith, 'Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.' "

(From "New Sayings of Jesus," found at Oxyrhynchus). Oxford University Press.

To manifest the Christly virtues dominion and power, love, purity, honesty, peace, joy, beauty, and divine good-will, yea, "to know even as also we are known;" to be GOD-like, that should be our purpose in life. Whosoever has not a fixed purpose will not progress very far in any line of endeavor.

QUACKERY AND DUPERY. "Quackery and dupery do abound in religion; above all, in the more advanced decaying stages of religion they have fearfully abounded; but quackery was never the originating influence in such things; it was not the health and life of religion, but their disease, the sure precursor that they were about to die."—(Thomas Carlyle).

"The only real test of a religion is: Are its teachings demonstrable? The only perfect religion is divine science."

(From "Life Understood," by F. L. Rawson, page 47).

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Paracelsus wrote: "That which is unexpected will in the future prove to be true, and that which is looked upon as superstitious in one century will be the basis for the approved science of the next."

See Exp. Index also under headings "Hypocrisy," "Pharmacy," and "Caste-pharasaism."

RAINBOW. The rainbow is mentioned in the Scriptures as "the bow of promise." This marvelous symbol which appears in the sky after the storm is spent, is indeed worthy of teaching us many inspiring lessons. Its formation is due to the sun's rays, and symbolically indicates the nature of Christ, GOD manifest.

Blinded by materialism, mortals only see a broken arc, because their horizon is limited by the so-called material horizon.

When spiritual perception replaces material sense, the bow of promise will be found to be a perfect circle, for only so is Divinity truly symbolized.

As the sun is symbolic of GOD, so the bow of promise symbolizes the perfect expression or manifestation of GOD, viz., the Christ, glorious in the prismatic radiation of the Deific character colors.

GOD'S spiritual children comprise the spiritual body of Christ, or GOD-manifest, and are members in particular; and their only reason for being is to radiate the Deific virtues to the glory of GOD.

"On the earth the broken arc, in the heaven a perfect round."—Robert Browning.

See Exp. Index also under headings "Symbolism," "How to interpret the Scriptures," "Christ," and "Resurrection."

RAISING THE DEAD. "And then he spoke the Word, and in a voice that souls can comprehend, he said, 'O Lazarus, awake!'" *

"And Jesus said, 'Behold for I am risen from the dead. Look at my hands, my feet, my side. . . .'"

"'They put me in a tomb, and then I wrestled with the conqueror of men.'"

"'I conquered death, I stamped upon him, and arose;'"

"'Brought immortality to light, and painted on the walls of time a rainbow for the sons of men; and what I do all men shall do."

"'This gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man of every time and clime; and I am here a demonstration of the power of man.'"

"And Jesus said, 'My brothers of the Silent Brotherhood, peace, peace on earth; good will to men!'"

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"The problem of the ages has been solved; a son of man has risen from the dead; has shown that human flesh can be transmuted in flesh divine."

"To you I come, the first of all the race to be transmuted to the image of the AM."

"What I have done, all men will do; and what I am, all men will be." *

See "Aquarian Gospel," etc., see page 4, Exp. Index.

When it is known that "Gibbons' History of Rome," and "The History of the Ante-Nicene Fathers," and other records show that the early Christians continued to heal the sick and raise the dead, just as Lazarus was raised, for three hundred years or more after the ascension of Christ Jesus, the scientific, meta-physical law involved which made this possible, will be better appreciated and sought after.

See also under heading "Resurrection," "Miracles," "Regeneration," "Matter," "Meta-physics," and "Healing the sick."

REALITY. "The things that men see not with eyes of flesh are of more worth than are the things that men can see." *

See "Aquarian Gospel," etc., see page 4, Exp. Index.

"Since there is no being outside GOD, what we call separation from GOD, fall or sin, is but a negative reality, a defect or privation. Evil has no substantial existence.

"A thing has real existence only so far as it is good, and its excellence is the measure of its reality.

"Perfection and reality are synonyms . . . evil is the absence of good, life and being."—(Scotus Erigena).

"Yet once more I shake not the [mortal] earth only, but also [mortal] heaven.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:26-27.

Only the realities of SPIRIT, GOD, which are spiritual in both Cause and Effect, and cannot be shaken or destroyed, are GOD made.

See also under headings "Non-reality," "Spirit," "GOD," "Truth," "Spiritual," "Science (true)," "Relative and absolute truth," and "Religion (true)."

RECONCILIATION—AT-ONE-MENT. Reconciliation signifies the restoration to harmony or re-union of those who have been at variance. Ceasing to turn from GOD restores at-one-ment or reconciliation with SPIRIT, GOD, whenever this is really done.

See Exp. Index under headings "Atonement and at-one-ment," "Vicarious atonement," "Salvation (The way of)," "Righteousness," "Propitiation," and "Repent."

REGENERATION. The "old man and his deeds," is the mortal sense of creation. Regeneration implies the putting off of this "old man," which is not of divine origin, as one would cease from any error.

When this regeneration takes place we return, as it were, to our spiritual and original estate, as spiritual, non-corporeal children of GOD, SPIRIT; claiming and in reality having no other father or mother than GOD.

Awakening to the fact that GOD'S spiritual offspring are "born from above," not born of the flesh, we find ourselves even here and now GOD'S children [in spite of the fleshly garments of mortal sense which hold us in bondage] and with Paul we exclaim, "When shall I be rid of the body of this death," i.e., of this mortal body.

Christ Jesus illustrated the regenerative process in progressive states and stages of progress spiritward, by obedience to the divine ethics and meta-physics of spiritual law.

He exemplified his complete regeneration by vanishing out of all mortal environment, as recorded in the ascension; thus consigning the "old man of mortality and his deeds" to the oblivion of the bottomless pit of nothingness.

See also under headings "Transformation-Transfiguration," "Sovereignty," "Spirit," "Mind," "Matter," "Mortals," "Immortals," "Spiritual individuality versus human personality," "Resurrection," and "Repent."

RELATIVE AND ABSOLUTE TRUTH—

RELATIVE TRUTH has to do solely with the phantasmagoria of seeming facts relating to so-called mortal man, mortal mind, and mortal creation in general, which at best are temporal and belong strictly in the category of "things that can be shaken," namely, things that are *not* founded on SPIRIT-truth, and hence are not true at all in a strictly scientific sense.

Sense perception and testimony informs us upon *superficial* examination that material atoms, so-called, are material atoms in very truth. Some mortal wiseacres have built up an erroneous, material conception of Truth and creation, based on the mistaken hypothesis that there is in very fact a material universe, and have dubbed their findings "**SCIENCE**." In the light of meta-physical truth as demonstrated by Jesus and his disciples in ancient days, when they healed all manner of diseases contrary to so-called material law, solely by mental means, this erroneous teaching and belief concerning *matter* and *mortal creation*

per se, has proved to be totally untrue. Moreover this statement regarding the falsity of the whole materialistic hypothesis is not based merely on the historical records of meta-physical demonstrations made centuries ago, and which alas, have been erroneously termed *miracles*, but on the meta-physical demonstrations made by a veritable "cloud of witnesses" in this present day and age; for these witnesses have proven indisputably, *in spite of sense evidence*, that all objects cognized by the carnal senses are the objectifications of mortal thought. The Science of Ontology and meta-physics, however, reveals the true characteristics of Truth.

ABSOLUTE TRUTH on the contrary relates solely to the realities of *SPIRIT, GOD*, and *HIS* spiritual, meta-physical creation, including man. In the omni-present realm of *SPIRIT, GOD*, all is *mental, spiritual, or meta-physical*; these terms being used interchangeably. "Nothing that worketh or maketh a lie," or that is erroneous in premise and consequently false in conclusion exists in this kingdom; for all that *SPIRIT, GOD*, truly makes is like Himself; indestructible, eternal, beautiful; and good and true in an absolutely scientific sense. His Universe is that Kingdom that "cannot be shaken;" nor can its realities be disproved by any means whatsoever.

Intellectual knowledge concerning spiritual or meta-physical truth, however, will never rend the veil of materialism, nor enable one to enter the Holy of holies of *SPIRIT-truth* where one may realize the joys and experiences of *SPIRIT-life*. Only the pure in heart, those who dwell in at-one-ment with *SPIRIT-truth* may see and know *GOD* and rejoice in the beauties and realities of His Kingdom. Only in proportion as this is done, however, will the mortal sense of things, or that which is only *Relatively true* be swallowed up by immortality; i.e., the eternal verities of *SPIRIT-truth*. Primarily Truth is a quality or state of being; not a mere true statement about Truth; and *SPIRIT-truth* alone manifests all the Deific qualities of Truth. There is not one iota of real Truth to be found in any statement or condition that depicts creation based on so-called material or atomic foundations. That is why the query "*What Is Truth?*" continues to be unanswered for mortals, for their eyes are blinded by a material hypothesis of life. Awake thou mortal that sleepest and arise from the dead; by repudiating the mortal, material, hence false conception of Truth and Life, for "*GOD is SPIRIT* and they that worship Him must worship Him in *SPIRIT* and in Truth." Apart from *SPIRIT-truth* there is nought that is true. "*What is Truth?*" is the profound question that has arisen from the Seeking Consciousness throughout the ages of so-called civilization; and in fact it is not until Truth is known and understood that civilization will truly be revealed. It is because mortals have been so ignorant and fallacious in their reasoning that as yet Truth has not been generally known, nor has true civilization been manifest.

The confusion that has claimed mortals; blinding their eyes, becloud-

ing their vision, and robbing them of the pursuits of righteousness and peace has arisen because the average mortal has not been able to differentiate between *Absolute truth* and *Relative, so-called Truth*, which under the searchlight of SPIRIT is not Truth at all, but quite the contrary.

Truth bears the signature of GOD'S approval which is stamped or engraved upon all His works. Mortals, however, led astray by sense evidence and the carnal beliefs of mortal mind, have assumed that all *material phenomena*, i.e., all the phantasmagoria of mortal mind objectified about us are GOD-fashioned, for they believe that GOD controls and governs all that belongs to the material universe. But how pray can GOD who is SPIRIT in substance, and righteous and angelic in thought and purpose fashion a universe that is totally unlike Himself. He cannot! He did not! He would not! And it is when this fact is understood and believed that Truth will at last be known, and loved, and cherished.

The average mortal, however, emeshed in the toils of materiality, and entangled in the web of flesh, has not sought Truth where Truth may be found. Mortals have sought GOD and His Manifestation, and the facts concerning Him in the belief that *matter* has true substance and entity and so have built up a structure of belief that might be termed in this discussion *Relative truth*. Yet be it understood that there is not a shred of Truth in the fabric of *Relative-truth*; that *Relative-truth* revealed for what it is, with the search-light of Truth turned upon it, is seen to be falsity, pure and simple.

That which concerns GOD and His manifestation, everything in fact that pertains to the universe of SPIRIT, is *Absolute Truth*; for the signature of GOD'S approval may be plainly seen thereon, woven into the warp and woof of the fabric of spirituality. There are delights and graces, beauties and splendors, unconceived by mortals in their wildest dreams to be found in the manifold noumena of SPIRIT; because light, love, and life, even GOD Himself is manifest in all His works.

On the other hand disease, suffering, sin, sorrow and death are woven throughout the phenomena of *materiality*; that veil of *matter* that like a pall enshrouds all mortal kind. Everything that pertains to *matter* because it lacks GOD'S approval, is false throughout. Glamour, the tinsel pomp of earth many be manifest to sense evidence; but not in true beauty or true worth.

Everything that is temporal, that having a beginning must experience an end, belongs in the category of *Relative-truth* or falsity. And because in reality there is neither substance nor intelligence in *matter*, or ought pertaining to it, there is no such thing as *Relative-truth*. Truth is eternal, because Truth belongs to GOD. So when Truth is manifest, that is, when the signature of GOD'S approval is apparent, true beauty and true worth are manifest.

As it is with phenomena, so it is with ideas; for phenomena are the

crystallizations or objectifications of ideas. Whatever thoughts or ideas reveal the luminous presence of righteousness and SPIRIT, are absolutely true, because they proceed from GOD, who is the source of righteousness and truth. Whatever ideas or beliefs savor of flesh and mortality, whether regarded as secular or sacred, are the product of mortal thought, and so are essentially false; in premise, exegesis, and conclusion.

It were well indeed to challenge each thought that presents itself at the door of consciousness, seeking permission to enter and expressing a desire to be entertained; and see whether it savors of SPIRIT or matter; of righteousness or carnality; and whether its vesture scintillates the iridescent brilliance that betokens the divine attributes that clad the gold of character-selfhood, or whether it emits only the flickerings of dross; that glamour that invariably in some fashion films the tinsel of carnal things.

Those who desire above all else to know GOD and to manifest Him, who consequently long to dwell in the Heavenly consciousness where nought that maketh a lie,—that is, nought that belongs to *Relative-truth* or falsity may enter,—will only admit thoughts that are spiritual in substance and angelic in essence into their consciousness; such will engage in angelic pastimes; and consequently experience through realization, i. e., a demonstrative knowledge of the angelic virtues, the majesty and glory of the Great I AM. There is then a *great divide* that forever separates *Absolute-truth* from *Relative-truth*, declaring the one to be the wheat of SPIRIT, fit for GOD'S garner, and the other but the chaff of falsity, fit only for the burning, "Choose ye this day which ye shall serve."

See Explanatory Index also under headings "Fundamentalism versus Modernism," "SPIRIT," "Matter," "Evolution and Creation," "Mind," "Reality," "Truth," and "Spiritual Individuality versus human personality."

RELIGION (True). "Huxley has said: "True science and true religion are twin sisters, and the separation of either from the other is sure to be the death of both. Science prospers exactly in proportion as it is religious and religion flourished in exact proportion to the scientific depth and firmness of its basis."

Physical scientists have endeavored to reconcile the so-called mortal and material world, i.e., nature, with the spiritual world, and have necessarily failed. Advancing scientific thought is gradually discerning however that meta-physics, not physics, truly explain the phenomena about us, and so removes many a difficult problem from the realm of superstition.

"GOD is SPIRIT, and they that worship Him must worship Him in spirit and in Truth."—(Revised Version).

The belief that there is both a material and a spiritual universe is

giving way before the spiritual or meta-physical proofs that all phenomena are mental in their final analysis. GOD'S creation consists of all pneuma created by GOD, GOOD. That which does not exemplify a manifestation of GOD are but the phenomena of false belief, alias error. It seems to have as substantial reality as the real creation, but like all that is false, it has no permanent foundation in fact.

See Exp. Index also under heading "Ecclesiasticism versus religion."

REMISSION (of sins). See under headings "Atonement and atonement," "Sacrifice," "Baptism," "Absolution," "Vicarious atonement (so-called)," and "Dogma."

REPENT. The word "repent" does not express the force of the original Greek which signifies "reform" or complete change of character; a change of mind involving a permanent reversal of disposition and habits. The word "reform" occurs thirty-four times; "reformation" twenty-four times, in the New Covenant Scriptural Writings.

The word "repent" only appears five times according to the scholars, and does not necessarily imply reformation in these particular instances.

"Then John came forth and said: 'Reform, O Israel, reform, prepare to meet your king.'

"The sins of Israel do not all lie at the door of priest and scribe. O think you not that all the sinners of Judea are found among the men of wealth.'

"It is no sign that man is good and pure because he lives in want.'

"The listless, shiftless vagabonds of earth are mostly poor and have to beg for bread.'

"I saw the very men that cheered because I told the priests and scribes of their injustice unto man, throw stones and beat poor Justice in the streets.'

"I saw them trample on the poor dead bird of Righteousness; and you who follow after me, you commoners, are not one whit behind the scribes and priests in crime.'

"Reform, you men of Israel; the king has come; prepare to meet your king.' " *

"You men of Israel; you know your sins. As I passed by I saw a wounded bird prone in your streets, and men of every class were beating it with clubs; and then I saw that Justice was its name.'

"I looked again and saw that its companion had been killed; the pure white wings of Righteousness were trampled in the dust.'

"I tell you men, your awfulness of guilt has made a cesspool of iniquity that sends a fearful stench to heaven.'

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"'Reform, O Israel, reform; prepare to meet your king.'

"And then John turned away." *

See "Aquarian Gospel," etc., see page 4, Exp. Index.

RESISTANCE VERSUS NON-RESISTANCE. In these times when men's hearts burn within them, when vital interests are at stake, the ever recurring question as to whether Christ Jesus was a non-resistant, or a resistant, is again forced to the surface, and calls for a scientific and practical answer.

Many worthy men in all ages have written—and in their lives have expressed their convictions—on both sides of this mooted question. Not until modern times, however, has the absolute proof been discovered and demonstrated, that without a shadow of doubt, Christ Jesus was a positive resistant, not a non-resistant.

In Scriptural history we find that only in a few rare instances Jesus failed [and then only temporarily] to apprehend truly the will of GOD. Had he demonstrated absolute sovereignty in every instance there would have been no harrowing account of Gethesemane to record, no agony of anticipation, no actual suffering on the cross; even though it were wise for him to submit to the test of the cross in order to demonstrate his teaching and to spiritually or meta-physically exemplify to the world the mental nature of all phenomena.

That Jesus' suffering indicates merely a temporary lapse of spiritual sovereignty is evidenced by the fact that he continued his progressive demonstration, not only from the grave but eventually out of all mortal conditions. One need not necessarily admit that the human Jesus was GOD inspired in every thought, word, and deed, while tabernacled in fleshly garb, even though his life history is a marvelous record of obedience to the spiritual command, "*Be not overcome of evil, but overcome evil with good,*" (with GOD), and even though we reverence him with overflowing hearts.

Christ Jesus, the greatest Master meta-physician the world has ever known, was not however, an advocate of physical resistance as a means to solve human problems as many have erroneously concluded; nor on the other hand was he an advocate of non-resistance. Fortunately we are not placed on the horns of the dilemma of having to choose between *physical resistance*, or *passive non-resistance*.

If the reader has hitherto found himself in this dilemma, let him be assured there is another alternative, which is demonstrable in practice and scientific in theory.

Once let it be admitted that there possibly is a much deeper, more meta-physical or spiritual explanation of the life and works of the great Wayshower than we have hitherto dreamed of in our material philosophy, and the way opens for the true solution of the problem.

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Christianity is being weighed in the balance. So-called Christianity, in the fiery furnace of experience, is found wanting. The demand for pure and undefiled religion, i.e., Christianity in spirit and in truth, shorn of its mask of ritualistic form, with those "signs following" which prove that IMMANUEL GOD is with us, is the demand of the hour, and in many quarters this prayer is being answered.

The solving of the whole problem as to whether Christianity, as Christ Jesus understood it, is true or false, lies in the correct understanding and demonstration of true resistance to any and all forms of evil.

In this age of progress and invention, human intelligence is rapidly expanding and the average person is prepared to admit the credibility of many very advanced ideas before actually seeing them in operation. And now the age old question as to whether there is both a material and a spiritual universe is being answered, both by the advanced findings of so-called material scientists and by meta-physical demonstrations, which conclusively prove the mental nature of all phenomena.

Vast multitudes of earnest thinkers are already gladly admitting that things are not always what they seem to be from superficial examination, and are finding a solution to life's problems in innumerable ways through a clearer apprehension of GOD and HIS spiritual or meta-physical law.

The Standard Dictionary defines the word "Meta-physics" as follows: "The branch of philosophy that deals with the conceptions of principles at the basis of all phenomena, including being, reality, substance, time, space, motion, becoming, change, identity, difference, cause, etc.; meta-physical philosophy of the ultimate nature, causes, or reasons of things; ontology."

When human thought can be severed from its age-old belief that all things seen, heard, felt, and tasted, are composed of minute particles of matter, because they appear to be so to our limited vision, the mental nature of all phenomena will soon be demonstrated.

Before a satisfactory explanation as to how spiritual or meta-physical resistance may be practically applied can be given, this scientific fact must be apprehended, and with the mental nature of all creation understood, the meta-physical proofs which substantiate this scientific fact follow in logical order.

Though not generally comprehended, the science of Ontology or Divine meta-physics has progressed far beyond the theoretical or philosophical stage.

Meta-physical demonstrations are successfully storming the citadels of theology, physiology, and so-called material science, and relegating many erroneous beliefs concerning them to oblivion.

The removal of seemingly material objects, whether diseased forma-

tions of the body or inanimate objects, by mental means, proves the mental or meta-physical nature of *all* phenomena, and opens the way to the solution of many difficult problems. "GOD is Spirit, and they that worship Him must worship Him in spirit and in truth."—(Revised Version).

The scientific answer to the question of whether Christ Jesus was an advocate of non-resistance or of physical resistance, when life, honor, or possessions were imperilled is, that Christ Jesus was a Christian meta-physician, who resisted all forms of sin, sickness, and death by *meta-physical, mental, or spiritual means*, through power emanating from GOD.

LOVE'S Golden Rule, meta-physically understood and applied, constituted his code of ethics.

His ethical obedience to LOVE (GOD) made possible his glorious reflection of divine power; and his message to all mankind was, that if his example were followed the things that he did all men might do.

He understood, not merely believed, that all mortal phenomena was mental in its final analysis, and no more material than are dream pictures. He comprehended, while garbed in mortal vesture—almost to the point of perfection—the dynamic omni-potency of reflected GOD-power. He knew that nothing can resist forever the outpouring of divine love.

His continual application of GOD'S meta-physical or spiritual law upset all the traditions and beliefs of his age, even as a recurrence of these demonstrations are upsetting material theories in this age, and confounding human reason.

The dogma of natural law in the spiritual world, or spiritual law in the natural or material world, is giving place to the scientific apprehension of spiritual law in the spiritual world.

Christian meta-physics alone can interpret truly the Master meta-physician's marvelous power in dispelling (like phantoms of a dream) the dread forms of sin, sickness, and death; the blind saw, the lame walked, the deaf were enabled to hear, the lepers were cleansed, and the dead were raised.

Meta-physics alone can explain the disappearance of Jesus when his townsfolk attempted to throw him over the precipice; his sudden appearance in the midst of his disciples when the door was locked; the so-called miracle of Peter and Jesus walking on the water; the deliverance from prison of the disciples though manacled and guarded; and remove from the realm of the superstitious even the resurrection and ascension of the man Jesus.

Some reader may here ask however, "Was this not because Jesus was the Son of GOD?" Or: "Were not these things done to demonstrate the divine origin of Jesus, and so offer the proof that he was the promised Messiah?"

In reply to this threadbare ecclesiastical dogma, I would say that it is true only insofar as we are all spiritual children of GOD, and all enjoy the sovereign right in GOD'S universe to reflect divine power in all right ways. Jesus himself said, "The things that I do shall ye do also, and greater things than these shall ye do because I go unto my FATHER."

However humanly expedient it may appear to be, or apparently necessary it may seem to be to preserve one's existence on this mortal plane, nothing less is Christian than the Master meta-physicians way to meet *any and every* problem.

History is full of records of those who loved GOD and man better than their own lives or possessions. Not having sufficient spiritual or meta-physical understanding to vanish out of the hands of their captors, they preferred to find their reward in higher spheres than to resist by the sword.

If unable to meet the divine requirements necessary to demonstrate one's spiritual sovereignty, it were better to suffer the cross or the stake than take up the devil's weapons and thereby turn murderer oneself.

It may here be asked, "Was Christ Jesus wrong then in submitting to the cross?" A momentuous question indeed.

My answer is both no and yes. No, in that it was undoubtedly well for him to permit the carnal mind to attempt his destruction and to cause him suffering, in order to prove that its power to do either was nil; and yes, in that he failed to the extent of not comprehending his full and absolute sovereignty, his ability to demonstrate that spiritual man can not be affected by any form of torture, mental or physical and so rise superior to it.

If the Scriptural records are true, Jesus unconsciously allowed the mortal and physiological sense of existence to creep in and becloud his spiritual vision for the time being, and so he suffered agonies both of anticipation and on the cross itself through the temporary loss of his sovereign realization of power.

Had he realized and exercised fully his GOD-given spiritual sovereignty as he did at other times, demonstrating the mental or meta-physical nature of all phenomena including his body, history would not have had to record an agonizing Messiah even for a single instant, despite the carnal attempt to destroy him.

It was within his power (had he interpreted the ancient prophecies aright) to prove the mental nature of all phenomena in every phase of the crucial test imposed upon him. Had he realized more clearly that the prophets *were not foretelling the will of GOD* respecting the persecution of the Christ Exemplar, but merely foreshadowing in their prophetic utterances the trials and persecutions which the Christ spirit al-

ways receives at the hand of the carnal mind, he might have displayed his complete sovereignty over pain for our inspiration,—even as he demonstrated spiritual sovereignty over the grave—thus presenting a continuous example of the triumphant Christ.

The events leading up to his experience on the cross, and his actual experience on the cross,—wringing from him that agonized cry, “My GOD, my GOD, why hast THOU forsaken me,” are the only instances which sustain the contention that Christ Jesus advocated non-resistance of any description, and even in this instance he eventually came forth the victor by spiritual or meta-physical means. He continually *resisted evil* in all its phases with *positive* good.

When Jesus instantaneously restored the ear of the High priest’s servant through his understanding of spiritual meta-physics, he illustrated that divine power which all who know and obey GOD may avail themselves of in any emergency and rebuked for all time the use of material weapons of offense or defense.

Those who would cite Christ Jesus as a precedent for their use of the murderous sword and all that it typifies, must look deeper into the meta-physical or spiritual law which made possible all his so-called miracles, if they would acquaint themselves with the Christ method of resisting evil.

The ways and means which he advanced were meta-physical, not physical or material, for as Paul says, “The weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strong holds.”

GOD never ordained any of HIS children to suffer, orthodoxy to the contrary notwithstanding.

To Israel of oldentime, contending that the ways of GOD are not equal, GOD answered through the mouth of HIS prophet Ezekiel, saying, “O house of Israel, are not My ways equal? Are not your ways unequal?”

Therefore I will judge you. O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and *turn yourselves* from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore *turn yourselves* and live ye.”

The dogma of vicarious atonement, built up by ecclesiastics by means of interpolated and mistranslated passages,—that degrading supposition that GOD himself ordained and required such a hideous travesty of justice, in order to propitiate Himself,—is a relic of barbarous invention. The reason for its general acceptance is that it offers a ready and easy

means for the carnal sinner to shift his responsibility upon another.

Through this blind belief in a vicarious salvation the sinner would secure for himself a heavenly future, meanwhile going on his evil way rejoicing, confident in his belief that his future is assured.

The Master meta-physician was indeed the Saviour and Messiah, in that he taught and demonstrated man's spiritual sovereignty and at-onement with GOD; the mental nature of all phenomena, and the spiritual or meta-physical nature of all pneuma which are real and GOD made, as opposed to that which are but the phenomena of mortal thought.

Thus we may conclude that the spiritual or meta-physical way is *the Christ way* of salvation, and *the Divine way* to settle all problems and right all wrongs, but never by passive submission to evil nor by the murderous edge of the sword, no matter what the provocation.

The sword is not the court of last resort, neither is non-resistance the teaching of the Great Wayshower. "*Be not overcome of evil, but overcome evil with good*" (*with GOD*) is the true teaching; and Jesus demonstrated how this could be accomplished, both with respect to the ethical as well as the meta-physical questions involved. The principle involved in this simple command is inviolable, whether humanity as a whole, or in part, is ready to turn their swords into ploughshares as yet, or not.

Jesus said, "*Whosoever will save his life [his mortal sense of life] shall lose it: but whosoever shall lose his life [mortal life] for my sake, shall find it*" [*find immortal life*]; but assuredly this does not mean that there is any virtue in losing one's mortal life while engaged in the attempt to kill others.

It does indicate, however, that it is better even to lose one's mortal life or possessions than to kill in order to save one's self, and this applies to taking up arms against our brother man in national relations as well as in the affairs of individuals.

It is nothing short of the doctrine of the devil (evil) itself, to say that an action which would be inexcusable in an individual, could by any sophistry be rightly designated as a commendable act or a patriotic duty when presented in the form of a corporate or national action.

"*Thou shalt not kill*," but "*Shalt love thy neighbor as thyself*" are divine commands which no human need, king, nor congress can abrogate.

Neither national decree, nor so-called patriotism, can rightly license men to go forth to maim and murder their brothers, and when individuals will refuse to obey orders from their so-called superiors to take up arms and will conform to *the Christ way*, the practical solution of the problem will be forthcoming by sane methods.

Note. The words in brackets are interpolated.

"*Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.*"

On December 13, 1918, Premier Lloyd George of England gave to the press this statement, "I wish to make it clear beyond all doubt that I stand for the abolition of conscript armies in all lands.

"Without that the Peace Conference would be a failure and a sham. These great military machines are responsible for the agony the world has passed through and it would be a poor ending to any Peace Conference that allowed them to continue. Any delegate that represents Great Britain at the conference must labor to the end I have stated."

Begging GOD to end wars is an insane plea, as insane as war itself.

GOD has informed us how to end wars, yea, how to have no wars, and if we would only obey HIM, and practice as well as proclaim the spirit of the Golden Rule which the Great Teacher has given, we would at once see this righteous prayer answered, but never while the sword is esteemed to be the court of last resort.

GOD'S spiritual universe is the only *Fatherland* worthy of our supreme love, loyalty, and recognition. Any lesser loyalty which does not burn on the altar of this *universal Fatherland* must rise to the SPIRIT-standard, for loyalty based on mere selfish premises only tends to set brother against brother. Those who would profit as individuals or as nations at their brother's expense, those who would rob man, woman, or child of their divine rights, of their virtue, or of their right of eminent domain in vital matters of conscience, or to satisfy selfish ends in any phase of life, will inevitably find that selfishness always robs one of all that is of true value, and sooner or later like a boomerang invariably reacts against one's self.

Socrates, whose utterances often touched a divine chord, has well said, "I am not an Athenian nor a Greek, I am a citizen of the world."

Those who elect to obey the call to arms, will some day like Cain have to meet in the inner sanctuary of conscience where GOD dwelleth, the searching inquiry, "*Where is Abel thy brother?*"

When mankind, whether as individuals or as nations, shall begin to stand for and live true Christianity and full rights of conscience the ability to demonstrate *the Christ way* of spiritual, mental, or meta-physical sovereignty and power in all human affairs will begin to dawn in mortal experience,—overcoming sin first, then sickness, and finally death. To do this however, mankind must reserve for himself the sacred rights of conscience.

The beloved John under divine inspiration has written, "*Beloved let us love one another for love is of GOD, and he that loveth not knoweth not GOD, for GOD is LOVE.*"

The love which John refers to is the love for the spiritual or divine individuality of each and every one, (not mere human attachment, much less passion, falsely termed love), a love so sacred that the divine kin-

ship which we bear to each other enables us to realize that to attempt to harm our brother man is to attempt to harm GOD. When we realize that spiritual man is GOD-manifest, this is not hard to comprehend.

The word in the Greek for this love, which emanates from the fount of GOD, LOVE, is *agape*, and is quite distinguishable in the Greek from the word *eros*, signifying passion. Even human affection is also distinguished in the Greek, for only too often such love is too selfishly self-centered on me, and mine, to manifest the deific love, which is universal in its reflection of unselfed goodness.

When this love is exemplified in our lives we may well trust the power of GOD to save to the uttermost; to set a table in the wilderness; to quench the fiery furnace; and to turn to love the hearts of the lions.

One with GOD will prove to be a majority, even though the cross of ignorance and unbelief may often seem hard to bear, *for spiritual resistance will eventually prove to be the only adequate resistance.*

Nations armed to the teeth, as well as those that have not armed, have been unable to safeguard themselves against war or escape its ravages, hence the futility of argument for or against physical preparedness. It is righteousness alone that exalteth a nation, and if GOD be indeed for us, who can be against us?

Physical force, like "grievous words that stir up anger," only add fuel to the flames, and never has and never will prove the righteousness of any cause. It is the meek, mighty in the reflection of GOD-power and Deific love who are the true victors in the warfare against sin of every description. Divine love alone is able to raze every citadel of sin and dethrone the powers of evil. Love is more potent than any other remedy when its *positive* dynamic virtues are utilized.

Why the powers of GOOD, GOD, are not more understood and utilized is because the letter of love is mistaken for the spirit of love, and this letter being but a counterfeit of omni-potent *love*, fails of its purpose.

A steadfast, patient, persevering, changeless reflection of love is needed, if success is to crown one's efforts.

See Exp. Index also under headings "Fatherland," "Warfare," "Birthright," and "Liberty."

RESURRECTION. The resurrection of his mortal body from the grave was one of the three final stages of progressive demonstration with which Christ Jesus overcame mortality, and the supposed indestructible atom theory.

When he ascended and left no atomic body behind him, he proved the absolute futility of the atomic theory, and demonstrated for all time the spiritual fact that all mortal phenomena are mortal, doomed to vanish into its native nothingness when man exercises his sovereign

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power, and demonstrates his at-one-ment with GOD.

The great master meta-physician passed through each successive stage in his progress Godward; and in the ascension, when he vanished from human vision, completed his mission as Wayshower.

Jesus showed clearly the possibilities of man when governed by GOD, and blazed the trail so that all mortals may take up their cross—prove for themselves the unreality of matter—and follow him to the throne of glory.

"Mortality," was indeed, "swallowed up of immortality," in his case, and "death, swallowed up in victory." Is not his example a beacon light to all who dwell in mortality's hell, and has he not shown us the way to escape from it?

Only as we follow his example, and so escape from the bonds of mortality will the resurrection morn dawn in our own experience.

The word "resurrection," as given in the New Covenant Scriptural Writings denotes the awakening of consciousness from the erroneous mortal sense of creation and existence, to the immortal and spiritual facts of GOD'S spirit-creation, of which spiritual man (in the generic meaning of the term) is the highest expression. This character-man or manifestation of GOD however, is not child of any mortal conception; is not "Born of blood, nor of the will of the flesh, nor of the will of man, but of GOD." Paul has well said in Romans 9:8: "They which are the children of the flesh, these *are not* the children of GOD," and again in Romans 8:16: "The SPIRIT itself beareth witness with our spirit, that we (our spiritual character selves), are the children of GOD."

This awakening from dead beliefs and consequent resurrection from mortality's grave of materialism, must precede the final step in the ascending scale of being, namely, the transformation or transfiguring of consciousness and the vanishing of the mortal body into its native nothingness through realization of perfect at-one-ment with SPIRIT, GOD.

The wonder of it is that each one of us will ultimately be able to make this final demonstration out of matter, in fact we must sometime, on this or another plane, before we can prove to ourselves our spiritual at-one-ment with GOD—but we can only do so by understanding clearly the mental nature of all phenomena—and by living in strict accord with the Golden Rule of LOVE.

Jesus clearly showed that this great privilege was not his alone, but the paramount duty of all mankind. "What I have done, all men will do, and what I am, all men will be." "And now I will ascend to GOD, as you and all the world will rise to GOD." *

Could anything be more glorious, more wonderful than this? To enter the heavenly state of consciousness, not through the supreme demon-

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stration of another, nor through the gates of death, but through our own Christly realization of GOD-power.

Human words are inadequate to describe the wonder of this awakening from the mortal dream, this resurrection from the Adham, red earth existence, into the glorious liberty of the sons of GOD—the metaphysical realm where all is perfect as the FATHER, and spirit is the only substance.

“GOD is not the GOD of the dead [i.e., of mortality] but of the living.”—Matt. 22:32.

“The voice said, ‘Cry!’ And he said, “What shall I cry? All flesh is grass and the goodness thereof is as the flower of the field:

“The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it: surely the people is grass.”—Isa. 40:6.

Surely mortality is indicted and convicted by its very name and “Where there is no vision the people perish.”

“Awake thou that sleepest and rise from the dead, and Christ shall give thee light.”—Eph. 5:14.

“But ye are not in the flesh, but in the SPIRIT, if so be that the spirit of GOD dwell in you.”—Romans 8.

“And Jesus said, . . . ‘When will of man and will of GOD are one, the resurrection is a fact.’” *

“Behold, for I have risen from the dead with gifts for men. I bring to you the title of your vast estate.”

“Go forth and teach the nations of the earth the gospel of the resurrection of the dead, and of eternal life through Christ, the love of GOD made manifest to men,” . . .

“My human flesh was changed to higher forms by love divine, and I can manifest in flesh, or in the higher planes of life at will.”

“What I can do all men can do. Go preach the gospel of the omnipotence of man.” *

“And Jesus said, . . . ‘They put me in a tomb, and then I wrestled with the conqueror of men. I conquered death. I stamped upon him and arose;

“Brought immortality to light, and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do.’

“‘The gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man, of every time and clime; and I am here a demonstration of the power of man.’” *

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"And Jesus said, . . . 'The problem of the ages has been solved; a son of man has risen from the dead; has shown that human flesh can be transmuted into flesh divine.'

"'Before the eyes of men this flesh was changed with speed of light from human flesh. And so I am the message that I bring to you.'

"'To you I come, the first of all the race to be transformed to the image of the AM.'

"'What I have done, all men will do; and what I am, all men will be.'

"But Jesus said no more. In one short breath he told the story of his mission to the sons of men, and then he disappeared.'"*

"The magi said, 'He is the GOD-man of to-day; but every one of earth shall overcome and be like him, a son of GOD.'"*

See "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Transformation-Transfiguration," "Jesus," "Christ," "Son of GOD," "Man (spiritual)," "Man (mortal)," and "Regeneration."

REVELATION. An inspired vision or communication. Visions or communications that truly come under this head, may come to one direct from GOD, or dawn upon us through some angelic messenger or idea.

A divine revelation is one that reveals facts that are eternally true, not such events as comprise mere mortal experience, which at best are only relatively true.

See Exp. Index also under headings "Inspiration," and "Intuition."

REVELATION. (John's, or The Apocalypse of John). A revelation veiled by impressive symbolism. The interpretation of the book of *Revelation* is revealed to those who have like spiritual purity of heart and spiritual insight with the one who wrote it. "Blessed are the pure in heart for they shall see GOD."

It is of no particular spiritual value to be informed as to its meanings by another, or to attempt to force its seven seals without the actual spiritual preparation of the heart. Insofar as we draw nigh to GOD, SPIRIT, in our lives will the spiritual significance of its symbolic figures unfold to us.

It symbolizes in general the various phases of reality and unreality, the progressive steps leading back to GOD and to the realm of Heaven—consciousness.

See Exp. Index also under headings "Symbolism," and "How to interpret the Scriptures."

REVERE. Dictionaries give the higher meaning of the word fear, (so often used with reference to GOD in the common versions), as

"reverence, revere," i.e., love.

Therefore as the word revere means to reverence, and in order to truly reverence, one must love, then the true meaning of the Biblical command is not to fear GOD, but to love GOD, for in general usage the word fear means to dread, or to be afraid of.

See Exp. Index under headings "Love," "Fear," and "Wrath of GOD."

REWARD OF VIRTUE. "The Lord was standing by the sea; the multitudes were there and one stood forth and said,

"Does GOD bestow rewards as men bestow rewards, for what is done?"

"And Jesus said, 'Men never know what other men have done, this life is such a seeming life.'

"One man may seem to do a mighty work, and be adjudged by men as worthy of a great reward.'

"Another man may seem to be a failure in the harvest fields of life, and be dishonored in the face of men.'

"Men do not know the hearts of men; GOD only knows the hearts of men, and when the day is done He may reward with life the man who fell beneath the burdens of the day, and turn away the man who was the idol of the hearts of men.' " *

"Behold, for GOD has said, When man has purified himself I will exalt him to the throne of power." *

See "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Purity," "Pure in heart," "Consecration," and "Righteousness."

RICHES. The realization of at-one-ment with SPIRIT, GOD, as our CAUSE, or PRINCIPLE of being, with its attendant spiritual or meta-physical sovereignty (each in his own sphere of action) constitute true riches that "neither moth nor rust can corrupt, nor thieves break in and steal." To be rich, so-called, in mortal material possessions is to be poor indeed in the riches of spiritual realities.

Christ Jesus had his disciples leave all and follow him; and by doing so they gained an understanding of the meta-physical or spiritual powers that could provide for their daily human needs, and opened the way for the dawn of ultimate sovereignty.

"Then to the people Jesus said, 'Take heed, and covet not. The wealth of men does not consist in what they seem to have—in lands, in silver and in gold.'

"These things are only borrowed wealth. No man can corner up the gifts of GOD.'

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"'The wealth of soul lies in the purity of life, and in the wisdom that descends from heaven.'

"'GOD does not give men wealth to hoard away in secret vaults.'

"'Men are but stewards of GOD'S wealth, and they must use it for the common good.'

"'To every steward who is true to self, to other men, to everything that is, the LORD will say, 'Well done.' " *

"And you must know, O men, that whatsoever is revered and is exalted by the carnal mind, is an abomination in the sight of GOD." *

"And Jesus said, 'One thing you lack; your heart is fixed on things of earth; you are not free.'

"'And his disciples were amazed at what he said.'

"He answered them and said, 'I tell you men, that they who trust in riches cannot trust in GOD and cannot come into the kingdom of the soul.'

"'Yea, it is easier for a camel to go through a needle's eye than for a man with hoarded wealth to find the way of life.'

"And his disciples said, 'Who then can find the way? Who can be saved?'

"And Jesus said, 'The rich may give his gold away; the high may kiss the dust, and GOD will save.' " *

"And Jesus said, 'If you are tied to lands, or bonds, or wealth of earth, your hearts are knit to things of earth; for where your treasures are there are your hearts.'

"Dispose of all your wealth, distribute it among the poor, and put your trust in GOD, and you nor yours will ever come to want.'

"'This is the test of faith, and GOD will not accept the service of the faithless one.'

See "Aquarian Gospel," etc., see page 4, Exp. Index.

"'Put on reception robes; gird up your loins; trim up your lamps, and fill them well with oil, and be prepared to meet your Lord; when you are ready, he will come.'

"'Thrice blessed are the servants who are ready to receive their Lord.' " *

"And Jesus said, 'Most verily I say to you, that you who have left all to follow me shall come into a newness of a life hid deep with Christ in GOD.'

"'And you shall set with me upon the throne of power and judge with me the tribes of Israel.'

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“‘And he who conquers carnal self, and follows me through Christ shall have a hundred fold of that which is the wealth of life on earth, and in the world to come, eternal life.’” *

“‘There are no safety vaults on earth; no place secure from moth, and rust and thieves.’

“‘The treasures of the earth are but illusive things that pass away.’

“‘Be not deceived; your treasures are the anchor of the soul, and where your treasures are your heart will be.’

“‘Fix not your heart upon the things of earth; be anxious not about the things to eat, or drink, or wear.’

“‘GOD cares for those who trust in Him, and serve the race.’” *

*See “Aquarian Gospel,” etc., see page 4, Exp. Index.

RIGHTEOUSNESS. There is a so-called righteousness, based on the supposition that mortal man is clothed with a material body, has an atomic brain mind, lives in a mortal, material world, and as such can be good, or righteous.

This so-called righteousness emanating wholly from a mortal carnal sense of being is the righteousness described in the Scriptural Writings as “filthy rags.”

The Christly call to sin-sick, suffering, dying, humanity is to follow his footsteps in putting off “this old mortal sense of man” and the “filthy rags” of human righteousness, by means of the ethics of SPIRIT, GOD, and meta-physical or spiritual law, and so enter into and enjoy the fruits of SPIRIT-righteousness as exemplified by Jesus, the GOD-anointed.

Concerning this righteousness we read: “But concerning the Son he saith, “In GOD thou art enthroned forever and ever; the sceptre of thy kingdom is the sceptre of righteousness. Thou hast loved righteousness and hated iniquity; therefore GOD, even thy GOD, hath anointed thee with the oil of gladness above thy fellow brethren.” See Heb. 1:8, 9. See also footnote to Ps. 45:6, 7 in American Revised Version.

See under headings “Salvation (The way of),” “Atonement and atonement,” “Man (spiritual),” “Man (mortal),” “Spiritual individuality versus human personality,” “Christ,” “Jesus,” and “Letter versus the Spirit.”

RITUALISM (Symbolic worship). “One day they sat together in a mountain pass, and Jesus said, ‘The coming age will surely not require priests, and shrines, and sacrifice of life.’

“And Vidyapati said, ‘All forms and rites are symbols of the things that men must do within the temple of the soul.’

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"The Holy One requires man to give his life in willing sacrifice for men, and all the so-called offerings on altars and on shrines that have been made since time began, were made to teach man how to give himself to save his brother man; for man can never save himself except he lose his life [his mortal sense of life] in saving other men.'

"The perfect age will not require forms and rites and carnal sacrifice.'

"The coming age is not the perfect age, and men will call for object lessons and symbolic rites.'

"And in the great religion you shall introduce to men, some simple rites of washings and remembrances will be required. . . .'

"And Jesus said, 'Our GOD must loathe the tinsel show of priests and priestly things.'

"When men array themselves in showy garbs to indicate that they are servants of the gods, and strut about like gaudy birds to be admired by men, because of piety or any other thing, the Holy One must surely turn away in sheer disgust.'

"All people are alike the servants of our FATHER-GOD, are kings and priests.'

"Will not the coming age demand complete destruction of the priestly caste, as well as every other caste and inequality among the sons of men?"

"And Vidyapati said, 'The coming age is not the age of spirit life and men will pride themselves in wearing priestly robes, and chanting pious chants to advertise themselves as saints.

Note. Words in brackets are interpolated.

"The simple rites that you will introduce will be extolled by those who follow you, until the sacred service of the age will far outshine in gorgeousness the priestly service of the Brahmic age.'

"This is a problem men must solve.'

"The perfect age will come when every man will be a priest and men will not array themselves in special garb to advertise their piety.'"

The spiritual or meta-physical age has now arrived.

"Whosoever hath ears to hear let him hear."

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Symbolism," "Baptism," "Fasting," "Communion," "How to interpret the Scriptures," and "Hypocrisy."

ROCK. The recognition of the Christ ideal of real spiritual being, manifest so marvelously in the Master's spiritual character selfhood, or entity, was the spiritual rock upon which this congregation was founded, and this healing truth was to prove efficacious in dispelling "everything that maketh or worketh a lie,"—everything unlike GOD, SPIRIT, and spiritual creation.

Even the "gates of Hades, (death) the last enemy to be destroyed, shall not prevail against it."

ROOT OF BITTERNESS. As spiritual children of one FATHER-MOTHER GOD we cannot allow any so-called righteous indignation to embitter our hearts. All evil is impersonal. When any one is being used by it, he is simply being victimized and needs to be released from bondage. The power of divine truth and love can nullify it in any and all forms. What cannot GOD do?

If the seeming reality of evil is magnified and nurtured we may well recall the words of Paul, where he says, "Follow peace with all men, and holiness, without which no man shall see the Lord.

Looking diligently lest any man fail of the grace of GOD; lest any root of bitterness springing up, trouble you, and thereby many be defiled."—Hebrews 12:14, 15.

See Exp. Index also under headings "Spiritual individuality versus human personality," "Mortals," "Immortals," "Evil," and "Non-reality of evil."

SABBATH. The Saviour having blotted out the handwriting of human ordinances gave a new significance to the meaning of Sabbath. He recognized that GOD'S spiritual man is sovereign (under God) over every moment, as well as over all spiritual creation, and is impelled by GOD to reflect GOD, GOOD, in thought and deed. There is no mention by him of any special Sabbath observance being enjoined upon Christians, i.e., those who had entered upon the New Covenant of Love and righteousness.

Christ Jesus went about doing good; reflecting GOD. This alone gives true rest, and keeps the real spiritual Sabbath, for every day is GOD'S Day, and GOD rests in action.

The spiritual Sabbath Day is symbolic of the seventh or GOD'S day, wherein we rest from all mortality in the active service of SPIRIT, GOD. The number seven in a majority of instances,—as used in the Scriptural Writings—has great symbolic significance, and this is particularly so when the Sabbath or Seventh Day is referred to. Only in proportion as we come into absolute practical attainment with SPIRIT-MIND law, and the Golden Rule of LOVE as meta-physically understood, do we keep the Sabbath or GOD'S Day. One day supposedly above another, is not GOD'S Sabbath.

The Greek text of Hebrews 4:9 will be found to read when translated literally "Sabbathism, or perpetual Sabbath."

"Jesus saith, 'Except ye fast to the world ye shall in no wise find the kingdom of GOD and except ye make the Sabbath a real Sabbath, ye shall not see the FATHER.'"

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(From "New Sayings of Jesus" discovered in 1897 by Grenfell and Hunt, at Oxyrhynchus).

See Exp. Index also under headings "Ritualism" and "Symbolism."

SACRIFICE. First. The sin offering among the Jews was their primary ritualistic symbol to convey the idea of propitiation, or atonement, i.e., the giving up or letting go of whatever was unlike GOD,—giving up what Paul describes as "the old man and his deeds," the sinful, mortal, carnal mind man, of *Adham* [red earth] origin.

This is an obligatory and absolutely necessary sacrifice before spiritual realities can be realized. This is the only atonement for sin acceptable to GOD, and ushers in the at-one-ment, for GOD is in no way pleased by symbolic worship. GOD can only be worshipped in *spirit* and in *truth*, not by forms and ceremonies of any description.

Second. The burnt offering or sacrifice among the Jews was a ritualistic symbol which was wholly consumed on the altar, the whole of which ascended in smoke to GOD, except the refuse ashes.

The spiritual meaning of the whole burnt sacrifice is the primary idea of all true sacrifice, i.e., the dedication of oneself wholly to GOD. The refuse dust symbolizes the *Adham*, or mortal dust man. See Romans 9:8.

This also is an obligatory sacrifice, for it is the joyful offering necessary to the possible realization of spiritual life and its joys.

Salt was symbolically used in connection with every burnt offering.

Numerous other symbolic sacrifices were also made, each conveying a special meaning, such as the offering or sacrifice of the first of all ripe fruits and grains to GOD, as the giver of all good.

Then there was the Thank offering, or Peace-offering, in theory resembling somewhat the Meat or Food offering, though in this instance the giver was already reconciled, and in at-one-ment with God. Its symbolic ceremonial is described in Lev. 3.

The Peace offerings were not ordained to be offered in any fixed or regular course, but were entirely spontaneous, offered voluntarily whenever the heart was overflowing with gratitude and assuredly these offerings were truly acceptable to GOD.

(See Smith's Bible Dictionary under headings of various specific sacrifices and offerings).

The word *sacrifice* is thus seen to have many meanings; its highest sense is that of a joyous thank offering, without any thought of giving up anything, for all belongs to GOD. Only in its lower sense does it imply the thought of giving up, as in the necessity of the giving up of sin, for GOD cannot be in at-one-ment with evil, sin.

With the coming of Christ in individual realization, all the symbolic rites of sacrifice should vanish, for GOD has no pleasure in them. See Isaiah 58:5-8.

"The GOD of heaven and earth does not require sacrifice. This custom with its cruel rites was borrowed from the idol worshippers of other lands. No sin was ever blotted out by sacrifice of animal, or bird or man." *

True sacrifice is the daily offering to GOD of a sweet smelling sacrifice, consisting of continual thoughts and deeds which are in accord with the spirit and truth of being. Order, harmony, love, joy, courtesy, kindness, gentleness, are a few of the ways through which this sweet smelling sacrifice is expressed. These are the attributes of GOOD, of GOD Himself, and when reflected by man there is great joy in heaven.

"And Jesus said, 'Will you be kind enough to tell when GOD proclaimed that sins are blotted out by sacrifice of any kind?'"

"'Did not David say that GOD requires not a sacrifice for sin?'"

That it is sin itself to bring before His face burnt offerings, as offerings for sin?"

"'Did not Isaiah say the same? . . . Can man be just and still be filled with cruelty. A GOD that takes delight in sacrifice, in blood and burning flesh is not my FATHER-GOD.'" *

"The sacrifices and the offerings of Israel are but abomination unto GOD. The only sacrifices that GOD requires is self." *

"The sacrifices I would bring to Thee, O GOD, are purity in life, a contrite heart, a spirit full of faith and love; and these Thou wilt receive." *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

SACRIFICE. "Is it such a fast that I have chosen? to afflict one's soul for a day, to bow down one's head like a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh."

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the LORD shall be thy reward."—(Isaiah 58.5, 8).

See Exp. Index also under headings "Fasting," "Symbolism," "Ritualism." "How to interpret the Scriptures," "Service," "Ministry," and "Righteousness."

SAINTS. No prefix whatsoever to the names of Matthew, Mark, Luke, or John, appears in the text of the three most ancient manu-

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scripts known to exist. The word "saint" has been introduced no doubt to do honor to these men, and to strengthen the belief in their Scriptural memoirs; nevertheless its introduction has been fraught with evil.

Although imbued with the spirit of Christ, to more or less extent, the apostles to whom this title was arbitrarily given were very human and carnally minded in many respects, hence the attempt to sanctify their lives and utterances to the point of infallibility, has led to dire consequences. It has served well to bulwark ecclesiasticism at the expense of true religion, but it is time this prop which has no foundation in fact should be removed.

See Exp. Index also under headings "Ecclesiasticism versus religion," "Canonization," "Service," and "Ministry."

SALVATION (The way of). Realization of at-one-ment with **SPIRIT, GOD.**

"And Jesus said, 'Behold you come to see, but that means naught, if you would have the benedictions of the Christ, take up the cross and follow me.'

"'If you would give your life for selfish self, then you will lose your life.'

"'If you will give your life in service of your fellow men, then you will save your life.'

"'This life is but a span, a bauble of today. There is a life that passes not.'

"'Where is your profit if you gain the world and lose your soul?'

"'What would you take in payment for your soul?'

"'If you would find the spirit life, the life of man in GOD, then you must walk the narrow way and enter through a narrow gate.'

"'The Way is Christ, the gate is Christ, and you must come up by the way of Christ. No man comes unto GOD but by the Christ.'

"Then Jesus taking Peter, James and John, went forth unto a mountain top to pray.

"And as he prayed a brilliant light appeared; his form became as radiant as a precious stone;

"His face shone like the sun; his garments seemed as white as snow; the son of man became the son of GOD.

"He was transfigured that the men of earth might see the possibilities of man." *

"Jesus said, 'Salvation is a ladder reaching from the heart of man to heart of GOD.'

"'It has three steps; Belief is first, and this is what man thinks perhaps, is truth.'

"'And faith is next, and this is what man knows is truth.'

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“‘Fruition is the last, and this is man himself the truth. Belief is lost in faith; and in fruition faith is lost; and man is saved when he has reached deific life; when he and GOD are one.’” *

“And then Jesus spoke unto the people who believed in him and said, ‘If you abide in Christ, and Christ abide in you, and if you keep my words within your heart,

“‘You are the way, you are disciples in the way, and you shall know what is the truth, and truth shall make you free.’” *

“Christ is the gateway of the fold; I am the shepherd of the sheep, and he who follows me through Christ shall come into the fold where living waters flow, and where rich pastures are.” *

*See “Aquarian Gospel,” etc., see page 4, Exp. Index.

“And Miriam stood before the surging crowd, and casting up her eyes to heaven she sang anew the song of victory:

“‘Bring forth the harp, the vina and the lyre; bring forth the highest sounding cymbal, all ye choirs of heaven. Join in the song, the new, new song.’

“‘The LORD of hosts has stooped to hear the cries of men, and lo, the citadel of Beelzebul is shaking as a leaf before the wind.’

“‘The sword of Gideon is again unsheathed.’

“‘The LORD, with his own hand has pulled far back the curtains of the night; the sun of truth is flooding heaven and earth;’

“‘The demons of the dark, of ignorance and death, are fleeing fast; are disappearing as the dew beneath the morning sun.’

“‘GOD is our strength and song; is our salvation and our hope, and we will build anew a house for him;’

“‘Will cleanse our hearts, and purify their chambers, every one. We are the temple of the Holy Breath.’ [Holy SPIRIT-truth].’

“‘We need no more a tent within the wilderness; no more a temple built with hands.’

“‘We do not seek the Holy Land, nor yet Jerusalem.’

“‘We are the tent of GOD; we are his temple built without the sound of edged tools.’

“‘We are the Holy Land; we are the New Jerusalem; Allelujah, praise the LORD.’

“‘And when the song was done the multitudes exclaimed, ‘Praise GOD.’

“And Jesus said, ‘Behold the way!’

“‘The sons of men have groped for ages in the darkness of Egyptian night.’

“‘The Pharaohs of the senses have bound them with their chains.’

1. Note. Interpolated words.

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"'But GOD has whispered through the mists of time and told them of a land of liberty and love.'

"'And he has sent his Logos forth to light the way.'

"'The Red Sea rolls between the promised land and Egypt's sands.'

"'The Red Sea is the carnal mind.'

"'Behold, the Logos reaches out his hand; the sea divides; the carnal mind is reft in twain; the sons of men walk through dry shod.'

"'The Pharaohs of sense would stay them in their flight; the waters of the sea return; the Pharaohs of sense are lost and men are free.'

"'For just a little while men tread the wilderness of Sin; the Logos leads the way;'

"'And when at last men stand upon the Jordan's brink, these waters stay, and men step forth into their own.'" *

"Again the people said, 'How may we enter in that we may share the boundless grace of Christ?'

"And Peter said, 'Reform and be baptized, and turn away from sin, and lead the life deep hid with Christ in GOD, and you shall enter in and be redeemed.'

"And in one day the Christine Church became a mighty power; and Christ became a mighty word that thrilled the multitudes in many lands." *

*See "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Atonement and at-one-ment," "Holy Ghost," "Glad Tidings," "Logos," "Vicarious atonement," "Baptism," "Gospel," "Righteousness," "Meta-physics," and "New Covenant."

SANCTIFICATION. The consecration to GOD of one's spiritual individuality, or virgin selfhood; involving the putting off of "the old man and his deeds," including all that this implies.

See Exp. Index also under headings "Reality," "Man (spiritual)," "Man (mortal)," "Ontology," "Matter," and "Purity."

SATAN. The literal meaning of satan is adversary. In absolute truth satan is a myth, but relatively speaking, satan is impersonal primary evil, which is ever the adversary of GOD, GOOD, and His Christ, and ever seems to dog our footsteps just as any error seems to dog the heels of its corresponding truth.

See Exp. Index under headings "Devil," "Evil," and "Non-reality of evil."

SATELLITES. Subdivisions of error, in various forms, are the satellites of evil. The seeming counterfeits of GOD'S angels and evangels, which eternally exist in the order of celestial being.

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SCIENCE (true). Science is that which is founded on eternal fact, not on mere temporal phenomena.

"If the time is ever to come in the religious history of the human race when what may be called GOD'S science of man is to supersede theology, which is man's science of GOD, that time is already here."—(J. W. Heysinger, M.D.).

The science of the spiritual universe of **SPIRIT**, **GOD**, has already come in this age, and those "who have ears to hear" are rejoicing.

Huxley has said, "True science and true religion are twin sisters." Both religion and science however must be apprehended spiritually or meta-physically, and not materially, if they are truly religious and scientific.

Herbert Spencer writes: To reach that point of view from which the seeming discordance of religion and science disappears and the two merge into one, must cause a revolution of thought fruitful and beneficial in consequences."

See also under heading "Religion (true)," "Truth," "Spirit," "Spiritual," "Meta-physical," "Reality," "Non-reality," and "Matter."

SCRIPTURES. At the time of Jesus' ministry there was no New Covenant (New Testament) Scriptural Writings, as the present collection of writings had not as yet been written. Hence the Old Covenant Scriptures were referred to by Jesus in every instance when he referred to the Scriptures. See Preface.

None of the New Covenant (New Testament) Scriptural Writings were treated as Scriptural in the apostolic age, but were merely regarded as authentic. The title "Scripture," with its associated authority was always reserved by the apostles for the Old Covenant (Old Testament) Writings.

The word "Scripture" Lat. *Scriptura*, signifies 'a writing,' or 'something written.' The Scriptures are distinguished from other writings because they have particular reference to the history of the relationship, or supposed relationship, of **GOD** to man and the universe. It was not until nearly two hundred years after the advent of Christ Jesus, that various writers began to refer to the writings and memoirs of the apostles and certain other disciples as Scripture, for at that time the canonization process was going on and those who lusted for place and power in ecclesiastical circles began to assert themselves as rulers of others, and to attempt to mark the bounds and scope of **GOD'S** revelations to man within man-made canon law.

Every word that is true of **GOD**, of man, or of **GOD'S** creation and

His laws, is divinely inspired and Holy Writ, whether inside the so-called Bible or not; and naught else is GOD'S Word, whether inside or outside its covers.

Its covers circumscribe *truth* by excluding from Holy Writ the continual revelations and visions of seers and prophets, and so, by their limitations, mock the glory and omni-presence of GOD as revealed through all ages.

The Scriptures or Sacred Writings, both New Covenant and Old Covenant, may be likened to a mine containing many precious gems, and gold of real value, but also containing the usual amount of dross.

The spiritually minded alone, however, will be able to detect for a surety how much dross there is contained therein; and appreciate the pearls of great price as they come to light.

Irenaeus for example, quotes Hermas, whose visions are given in the New Testament Apocrypha as Scripture, and Origen considered these writings to be divinely inspired. Eusebins and Jerome say that the book of Hermas was read publicly in the churches during the early period of Christian history.

The manuscript of this book was found at the same time, and in the same place with the earliest Bible manuscripts known to exist.

In the Old Testament Apocrypha we find such symbolic writings as "Bel and the Dragon," (which had originally been part of the book of Daniel), the records of Esdras, and the many wise sayings of Ecclesiasticus, were likewise pronounced uncanonical, according to the judgment of certain councils of men in past centuries.

Sacred literature however, is fortunately not limited to any particular book or books.

All down through the centuries inspired truth has been uttered and visions seen and whenever such are truly inspired they are truly Scriptural, regardless of who uttered or wrote them.

SECRET PLACE OF THE MOST HIGH. "Now, in the early morning Jesus came again to teach and heal. A light not comprehended shown about, as though some mighty spirit overshadowed him.

"A magnus noted this and asked him privately to tell from whence his wisdom came, and what the meaning of the light.

"And Jesus said, 'There is a silence where the soul may meet its GOD, and there the fount of wisdom is, and all who enter are immersed in light, and filled with wisdom, love and power.'

"The magnus said, 'Tell me about this Silence and this light, that I may go and there abide.'

"And Jesus said, 'The Silence is not circumscribed; is not a place closed in with wall, or rocky steeps, nor guarded by the sword of man.'

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"Men carry with them all the time the secret place where they may meet their GOD."

"It matters not where men abide, on mountain top, in desert vale, in marts of trade, or in the quiet home; they may at once, at any time, fling wide the door, and find the Silence, find the house of GOD; it is within the soul. . . ."

"The Silence is the kingdom of the soul which is not seen by human eyes."

"If you would find this Silence of the soul you must yourself prepare the way. None but the pure in heart may enter here."

"And you must lay aside all treasures of the mind, all business cares, all fears, all doubts and troubled thoughts."

"Your human will must be absorbed by the divine; then you will come into a consciousness of holiness."

"You are within the Holy Place, and you will see upon a living shrine the candle of the LORD aflame." *

"And Jesus told the twelve about the inner light that cannot fail; about the kingdom of the soul; about the power of faith; about the secret of the resurrection of the dead; about immortal life, and how the living may go forth and help the dead." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Conscience," "Mind," and "Heaven."

SEEING. Seeing is a mental function of Mind. Physiology teaches that sight is dependent upon the eye. Apart from consciousness, however, the eye can see nothing, hence sight is wholly a mental function.

It is not even necessary to open one's eyes in order to see. Those who are spiritually minded discern spiritually. Jesus exemplified well this power. He illustrated this to Nathaniel when he said, "Before that Phillip called thee, when thou wast under the fig tree, I saw thee."

The history of Helen Kellar is a proof that the so-called organs of sense are not requisite to either see, hear, feel, taste or smell.

Clairvoyance and psychometric power—the power to see things at a distance—is demonstrable and understandable.

Such phenomena is not necessarily of GOD, for there is a counterfeit way of perceiving, as well as the Christ way. The counterfeit comes under the head of necromancy in one form or another, and is subtle enough to deceive the very elect.

Human intuition at its best is but a veiled perception of divine intuition. The divine intuition sees or knows through reflection, and all that GOD can know is like HIMSELF, good in name and nature.

"Blessed are the pure in heart for they shall see GOD."

See also under headings "Hearing," "Tasting," "Smelling," etc.

SELFISHNESS. "The multitudes were wild with selfish thought; none recognized the rights and needs of any other one."

"The stronger pushed the weak aside, and trampled on them in their haste to be the first to get a blessing for himself."

"And Jesus said, 'Behold the cage of beasts untamed; a den of stinging vipers maddened by their fiendish greed of selfish gain.'"

"I tell you, men, the benefits that come to men who see no further than themselves are baubles in the morning light." *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

SERPENT. The serpent has ever been the symbol of evil, whether impersonal or personified. Jesus addressed the generation who cognized themselves as of "*the Adham*," i.e., red-dust origin, in these words, "Ye serpents, ye generation of vipers; how can ye escape the condemnation of Gehenna?" (Matt. 23:33). And again, "Call no man your father on the earth, for one is your FATHER, even your heavenly FATHER." (Matt. 23:9). He repudiated the man of dust, and revealed the man of SPIRIT.

This man of the earth, earthy, is the "old man and his deeds" referred to by Paul, which must be put off if the real or GOD'S man is to be revealed in the kingdom that is within us.

See also under headings "Reality," "Adam," "Man (mortal)," "Man (spiritual)," "Non-reality," "Matter," "Symbolism," "Devil," and "Evil."

Also see Preface, page 76. See also 1 Peter 2:9; 1 John 3:1-3.

SERVICE-MINISTRY. When the great Teacher girded himself and began to wash his disciples' feet, Peter demurred, considering it an act beneath the dignity of the great Master meta-physician. In fact, to him it evidently meant a menial, servile act.

In the reply of Jesus, however, we find a rebuke to all who would ascribe odium to any act done to bless others, and a rebuke to servility itself under whatever guise it appears, for the words servile and servility denote phases of slavery; a state abhorrent to GOD, as it should be to man. Hence it is as great a sin against our GOD-given birthright of sovereignty to require or to attempt to buy servile service, as it is to render it.

All true service should be regarded as mutually beneficial. Whosoever requires servile service from his brother man, to him be the greater shame. All useful labor of every description is equally honorable; hence no man may rightly look down upon his brother-man.

"And Jesus said, 'And when man honors man he honors GOD, and what man does for man, he does for GOD.'"

"And you must bear in mind that when man harms in thought, or

word, or deed another man [woman or child]¹ he does a wrong to GOD.'

"If you would serve the GOD who speaks within the heart, just serve your near of kin, and those that are no kin, the stranger at your gates, the foe who seeks to do you harm. . . .'

"Then with your tongue the Holy One will speak; and He will smile behind your tears, will light your countenance with joy, and fill your hearts with peace.'"*

1. Note. Interpolated words.

"And Jesus said, 'Yea what a man does for his selfish self will make no markings on the credit side of life.'

"The good that men for other men shall do becomes a ladder strong on which the soul may climb to wealth, and power and fame of GOD'S own kind, that cannot pass away.'"*

"Worthy they who gain the mastery of self; they have the key of power."*

"Then Jesus spoke to all the guests; he said, 'When any one of you would make a feast it should not be for friends, or kindred, or the rich;'

"For they consider such a courtesy loaned out, and they feel called upon to make a greater feast for you, just in the payment of a debt.'

"But when you make a feast invite the poor, the lame, the blind; in this a blessing waits for you, for well you know that you will get naught in return; but in the consciousness of helping those who need, you will be recompensed.'"*

"The man who stands upon the corners of the paths and points the way, but does not go, is just a pointer; and a block of wood can do the same.'

"The teacher treads the way; on every span of ground he leaves his footprints clearly cut, which all can see and be assured that he, their master, went that way.'"*

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under heading "Brotherhood," "Ministry," "Ordination," "Ecclesiasticism versus religion," "Narrow is the gate."

SIGN-MARVEL. Not "miracle," as rendered in the common versions.

The word "miracle" has been introduced by medieval ecclesiastics in order to sustain an entirely false dogma respecting the marvelous demonstrations made by Christ Jesus and the early Christians.

Whether done intentionally or ignorantly the mistranslation of this word has been so misleading that dire consequences have resulted.

SMELLING. Smelling is a mental faculty, a function of Mind; and Mind is GOD, the only intelligence of the universe.

See also under headings "Mind," "Hearing," "Seeing," "Tasting," and "Intuition."

SON OF GOD. It is well to note that although for convenience sake we use the expression "Father," and "Son," in speaking of GOD and man, they in no proper sense convey the true relationship existing between GOD and man. No father is to his son what GOD is to man. The spiritual universe including man is GOD-manifest. The relationship therefore of manifestation to GOD is more correctly defined by the words Cause and effect.

"And Jesus said, 'The son of GOD is he who speaks to you.'

"The man inquired then, 'Why do you say the son of GOD? Is there but one?'"

"And Jesus said, 'All men are sons of GOD by birth; GOD is the FATHER of the race; but all are not the sons of GOD by faith.'

"He who attains the victory over self is son of GOD by faith, and he who speaks to you has overcome, and he is called the son of GOD, because he is the pattern for the sons of men.'

"He who believes and does the will of GOD is son of GOD by faith. . . .'

"I lay my life down when I will, but I may take it up again; for every son of GOD by faith has power to lay his mortal flesh aside and take it up again. These words I have received from GOD.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See also under headings "Spiritual individuality versus human personality," and "Christ."

SORCERY-SORCERIES-SORCERER. (From Greek *pharmakeia*, use of medicines, pharmacy, derivation of *pharmakeuein*, administer of medicines, derivative of *pharmakou*, drug, medicine): the art of preparing, preserving, compounding, and dispensing of medicines for the cure of diseases. The modern idea of pharmacy includes only the art of one who acts as an agent for the physician, and so in this respect differs from the theory and practice of the ancients." See Appleton's Universal Cyclopaedia and Atlas under heading "*Pharmacy*."

The origin of pharmacy is very ancient. In the earliest medical times it was carried on by physicians who prepared their own remedies and directed their administration with the aid of various forms of necromancy. Sorcery and pharmacy, or drug enchantment, are given as synonymous words in the above reference.

The earliest Greek physicians (See Appleton's Universal Cyclopaedia and Atlas) the Aesclepiadae, were the followers of Aesculapius, the son

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of Apollo, a pagan Roman god of mythology. Aesculapius was supposed to be such a noted physician that he was killed by Jupiter to prevent him from keeping men from living forever.

Hygeria, the daughter of Aesculapius, was worshipped as the goddess of health, and it is from this Hygeria or Hygene that the modern word "hygiene" is derived.

Whether the Greek word "pharmakou," was purposely or ignorantly mistranslated "sorcerer," in the orthodox common versions of the Scriptures is difficult to determine; suffice it to say that by so doing the true nature of "materia medica" has been obscured from suffering humanity; for undoubtedly mankind's concept of pharmacy is far removed from their concept of sorcery, and had they realized that they were one and the same thing they would scarcely have turned from GOD, to put blind faith in the idolatrous practice of pharmacy, alias materia medica.

When speaking of those who are engaged in the practice of medicine, there is no wish to personally speak ill of any man, or to deny the positive fact that thousands of men engaged in this profession have made an honest and sincere effort to alleviate the physical ills of humanity. Thousands and tens of thousands of honorable physicians have doubtless lived up to their highest convictions of their duties to humanity and Christianity, nevertheless the fact remains that the whole system of medical practice, from top to bottom, is but a relic of barbarism, and a most insidious form of idolatry and pagan mythology.

A study of the Explanatory Index references under the headings enumerated below will convince one of this.

A true definition of the word "sorcerer" in its fuller meaning would therefore be, a magician, a hypnotist or necromancer, a pharmacist or drug enchanter, a medical or witch doctor.

It would correctly define anyone who depends upon the so-called human will and so-called material agencies for cause and effect, as opposed to the reflection of Divine Mind and its pneuma, which pneuma is always expressed in that which is permanently beautiful, good, and true, in the realm of SPIRIT, GOD.

In II Chronicles 16:12, we read, "And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his forefathers in the one and fortieth year of his reign." Also see Mark 5:25-34.

See Exp. Index also under headings "Pharmacy," "Materia Medica," "Medicine," "Matter," "Healing the sick," "Spirit," "Science (true)," "Public health service," "Ontology," "Meta-physics," "Hypnotism," and "Necromancy."

SOVEREIGNTY. Christ Jesus exemplified the spiritual sovereignty of spiritual manhood, and taught that all GOD'S spiritual children reflecting all the divine attributes, are sovereigns, each in his own sphere. When Christ Jesus wished to exemplify the sovereign nature of love, he girded himself and washed his disciples feet, thus portraying by a figurative example the valuable and needed lesson that any voluntary act which is of service and blesses another, glorifies GOD, for in so doing one reflects the divine attributes of GOD, GOOD. Thus the ethics of the Golden Rule was exemplified with sovereign dignity, grace, and power. May we all go and do likewise in the countless opportunities that daily confront us.

The sovereignty, however, which has to do with meta-physical problems; the rising superior to, and dispelling mortal or so-called nature's laws,—as did the Master—exemplified another phase of sovereignty of paramount importance for us to comprehend. This power GOD bestows upon one and all alike, who obey HIM in spirit and in truth.

In rising superior to so-called natural or physiological law, as when he quelled the tempest, raised the dead, gave sight to the blind, feet to the lame; fed the multitudes, and healed all manner of diseases among the people, Jesus showed to some extent what the possibilities of sovereignty are, when bestowed upon spiritual man.

The spiritual or meta-physical law underlying all the acts of Christ Jesus and his disciples must be comprehended however, before man's native sovereign power can be realized.

Sovereignty is the natural spiritual status of GOD'S children. Whatever interferes with the sovereign exercises of this GOD-given sovereign right is opposed to GOD'S will.

"And Jesus said, 'All men are sons of GOD, and if they live a holy life they always are at home with GOD.'

"'They see and understand the works of GOD, and in his sacred name they can perform these works.'

"'Because I have the power to do these things is nothing strange. All men may gain the power to do these things; but they must conquer all the passions of the lower self; and they can conquer if they will.'

"'When you have come to life, that is, have come to realize that you are sons of GOD, you who have lived the life of right, will open up your eyes on fields of life.'

"'When man comes to himself and comprehends the fact that he is son of GOD, and knows that in himself lies all the powers of GOD, he is a master mind, all the elements will hear his voice and gladly do his will.' " *

"And Jesus stood; he raised his hand; he talked unto the spirits of

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the winds and waves as men would talk with men.

"And lo, the winds blew not; the waves came tremblingly and kissed his feet; the sea was calm.

"And then he said, 'You men of faith, where is your faith? for you can speak and winds and waves will hear and will obey.' " *

"And Jesus said, 'The virtues of the heavens are in GOD'S hands, and every loyal son may use these virtues and these powers. . . . '

"'Because I have the power to do these things is nothing strange. All men may gain the power to do these things; but they must conquer all the passions of the lower self; and they can conquer if they will.' " *

"And Jesus said, 'A ruler in the house of GOD is servant of the LORD OF HOSTS, and man cannot serve GOD except by serving men.'

"'A servant in the house of GOD cannot be servant in the house of wealth; nor in the synagogue of sense.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "GOD," "Mind," "Master-men," and "Father."

SPIRIT. GOD is SPIRIT, and spiritual; a mental, meta-physical being, not a physical, material being.

See Exp. Index under headings "GOD," "Mind," and "Father."

SPIRITUAL. A word synonymous with mental or meta-physical. Non-material.

See Exp. Index under headings "Mental," "Meta-physical," "Ontology," and "Spiritual individuality versus human personality."

SPIRITUAL CALLING. "Salome taught the lesson of the day. She said, 'All times are not alike. Today the words of man may have the greatest power; tomorrow women teaches best.'

"'In all the ways of life the man and woman should walk hand in hand.' " *

"And when the evening came and Jesus was at home, behold, there came his kindred, James and Jude, the sons of Alpheus and Miriam.

"And these were men of faith, and they were carpenters of Nazareth.

"And Jesus said to them, 'Behold, for you have toiled with me, and with my father Joseph, building houses for the homes of men. The masters call us now to aid in building homes for souls; homes built without the sound of hammer, axe, or saw;'

"'I go, and you may follow me.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Purpose in life," and "Consecration."

SPIRITUAL INDIVIDUALITY VERSUS HUMAN PERSONALITY. "And Elihu said, . . . 'There are two selves: the higher and the lower self. . . . The lower self is an illusion, and will pass away. The higher self is GOD in man, [or GOD manifest] and will not pass away.'

"The higher self is the embodiment of truth; the lower self is truth reversed, and so is falsehood manifest.'

"The higher self is justice, mercy, love and right; the lower self is what the higher self is not.'

"The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy, and satisfying gains, but gives unrest and misery and death.'

"It gives men apples that are lovely to the eye and pleasant to the smell, their cores are full of bitterness and gall.'

"He who knows well his lower self, knows the illusions of the world, knows of the things that pass away; and he who knows his higher self, knows GOD; knows well the things that cannot pass away.'

"Thrice blessed is the man who has made purity and love his very own; he has been ransomed from the perils of the lower self and is himself the higher self.'

1. Note. Interpolated words are bracketed.

"Men seek salvation from an evil that they deem a living monster of the nether world; and they have gods that are but demons in disguise; all powerful, yet full of jealousy and hate and lust; . . . and yet these gods possess no ears to hear, no eyes to see, no heart to sympathize, no power to save.'

"This evil is a myth, these gods are made of air, and clothed with shadows of a thought.'

"The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self.'

"If man would find his saviour he must look within; and when the demon self has been dethroned, the saviour, Love, will be exalted to the throne of power.'

"The David of the light is Purity, who slays the strong Goliath of the dark and seats the saviour, Love, upon the throne.'"*

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

F. L. Rawson in "Life Understood," says: "The spiritual man is not a human being who is constantly thinking of spiritual things; that is, a material person spiritually minded. The spiritual man is the real permanent man now and always in heaven, the son of GOD."

Spiritual selfhood is character selfhood, an individualized person, so to speak, whose entity in no way is dependent upon so-called matter or a physical body. Meta-physics, the opposite of so-called physics, is alone able to explain the eternal nature of SPIRIT-life.

See Exp. Index also under headings "Man (spiritual)," "Man (mortal)," "Jesus," "Christ," and "Son of GOD."

SPIRITUAL INTERPRETATION. "Now his disciples were beside him in the boat, and Thomas asked, 'Why do you speak in parables?'

"And Jesus said, 'My words, like every master's words, are dual in their sense.'

"To you who know the language of the soul,—my words have meanings far too deep for other men to comprehend.'

"The other sense of what I say is all the multitude can understand; these words are food for them; the inner thoughts are food for you.'

"Let every one reach forth and take the food that he is ready to receive.'" *

See Exp. Index also under headings "Symbolism," "How to interpret the Scriptures," and "Parables."

SPIRITUAL LIVING. "And Jesus said, 'You are too anxious, Martha, for your guests; you need not trouble so about the things of life.'

"You grow a-weary by your care for little things and slight the one thing needed most of all.'

"Your sister here has chosen far the better part, a part that none can take away.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The word "spiritual" is another term for meta-physical. To live spiritually one must live in accord with the ethics and meta-physics as demonstrated by Christ Jesus. It is absolutely impossible to live spiritually from a mortal material standpoint of life.

See Exp. Index also under headings "Purpose in life," and "Consecration."

SPIRITUAL POWER. Power which emanates from GOD, the Source of all power that is power, as opposed by the seeming powers of evil, which flee as darkness before light. Christ Jesus reflected GOD-power. All who will may go and do likewise by preparing the heart.

See Exp. Index under heading "Power to heal," "Master-men," "Healing the sick," "Reality," "Non-reality of evil," and "Origin of evil."

SPIRIT-truth. "But Jesus said, 'You cannot put new wine in ancient skins, for when it purifies itself, lo, it expands; the ancient bottles cannot bear the strain; they burst, and all the wine is lost. . . .'

"'This spirit-truth I bring is to this generation new, and if we put it in the ancient skins of Jewish forms, lo, it will all be lost."

"Behold, the kingdom of the Christ! it is as old as GOD Himself, and yet it is as new as morning sun; it only can contain the truth of GOD.'" *

See Exp. Index also under heading "Holy Ghost."

SYMBOLIC. Emblematical, hieroglyphical-prefigurative.

SYMBOLISM. "And shepherds still were there, and sheep still fed upon the hills.

"And in the valley near great flocks of snow-white doves were flying to and fro. . . . '

"And Jesus said, 'Behold the life of innocence and peace!'

"White is the symbol of the virtuous and pure; the lamb of innocence; the dove of peace.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The Scriptural records are filled with symbolic and figurative illustrations. Unless the spiritual significance of these symbols is comprehended the records are necessarily shrouded in mystery. Mere knowledge of the letter of any symbol or parable is of no avail whatever. "It is the SPIRIT that quickeneth" the letter by itself "profiteth nothing."

Scripture must be interpreted from the point of view from which it is written; allegories, as allegories; metaphors, as metaphors; parables, as parables or figurative examples; prophecy, as prophecy; revelation, as revelation; symbolism or ritualism, as indicating spiritual facts; and historical records of events, as historical events,—which, however, may exemplify facts of momentous scientific and religious value, if their spiritual or meta-physical significance be understood; but above all, and in every instance, the spiritual or meta-physical reality which underlies all true teaching, and which alone can bring us into at-one-ment with GOD, must be seen and realized.

Lessons of momentous spiritual import, not readily interpreted by the student, are often presented in these various figurative forms. Hence it may be well, at times, to set aside for future study such passages of the Scriptural Writings as seem difficult to understand, inasmuch as future growth Godward will unlock the door of many a mystery.

The Apocalypse of John is almost entirely presented by means of symbolic figures. Take, for example, the description of The New Jerusalem, The New Heaven and New Earth, "wherein dwelleth righteousness," as found in Revelation, chapters 21-22.

The symbolism in these chapters is descriptive throughout of the na-

ture and character of spiritual being, not of place and physical environment. It presents figuratively the detailed manifestations of GOD-consciousness, and the spiritual glory and joy thereof.

Character is the substance of spiritual entity, of immortal selfhood, and in these symbolic figures we find the foundations of spiritual character defined by means of numbers, color, etc. Each stone has a color which typifies a particular quality or gradation of divine character.

So with the twelve pearls, "which are the twelve gates of this four-square city." Do not the pearls symbolize that only the pure can find entrance to this city wherein dwelleth righteousness? We often hear a character spoken of as "pure gold." Only those can walk the streets of this righteous city who abide "in the secret place of the Most High" and who are glad to abandon "whatsoever worketh abomination or maketh a lie."

Those who eat of the tree of the knowledge of good *and* evil can not realize the Allness of GOOD, GOD.

Only those whose character is SPIRIT-pure, "as gold tried in the fire, purified seven times," "transparent as glass," may walk the streets of this eternal city.

See Exp. Index also under headings "Ritualism," "How to interpret the Scriptures," "Spirit," "Matter," "Spiritual," "Meta-physical," "Reality," "and "Spiritual interpretation."

SYMPATHY. The word sympathy has several distinct meanings. According to Soule's Dictionary of English Synonyms, the primary sense of the word is "agreement, harmony, correspondence, correlation, concord, congeniality," etc., whereas the secondary or lower meaning is defined by the words "compassion. pity, condolence, commiseration," etc.

This lower sense of the meaning of sympathy i.e., to pity, to commiserate, to condole, is in its practical expression a very great error to indulge in, although only too often esteemed by many to be a virtue. Instead of being helpful it but serves to add to the burden of the oppressed, and involves as many victims as can be mesmerized thereby; for this expression of sympathy brings one into agreement with the discord on the lower level of the victim.

True sympathy, glowing with spiritual power and divine love, is ever constructive, and efficacious in healing both sin, sickness, and even death, the last enemy to be destroyed; for it restores the victim and oppressed, and brings both sympathizer and victim into true sympathy on the basis of harmony. We must either be in sympathy or agreement with GOD and HIS Christ, and heaven, or, in sympathy or agreement with evil and hell.

An example of true sympathy and its healing effect, with respect to sin, may be found in John 8:3-11.

Had Jesus commiserated or pitied, in the lower sense, the woman about to be stoned, her doom would have been sealed, but knowing the true meaning of sympathy and its healing efficacy, he succeeded in bringing home to all the much needed lesson that there can be only one standard of purity, and so elevated all into agreement or sympathy on the true level of peace and harmony.

Again in relation to sickness and death Jesus showed the possibilities of true sympathy.

Examine the New Covenant (New Testament) Writings, and see to what extent Jesus commiserated or pitied evil in its various phenomenal forms. In almost every instance his sympathy took expression in casting out the devil of evil and healing the sick, through reflection of GOD-power, whether it appeared in the form of sin, sickness, or death.

The lame, the halt, the blind, the sensual, the leprous, the dead, responded to his reflection of divine sympathy and were *healed*, not pitied, and so the victim entered into agreement with him on the divine basis of health and harmony, which expresses fully the true will of GOD.

Sympathy, as defined by the words "pity, condolence, commiseration, is destructive and harmful. It were better never to think or go near another for the purpose of expressing sympathy, if one has nothing better to offer than pity, commiseration, or condolence, for it but fastens the trouble firmer in the victim's mind through making his troubles seem doubly real, and also adds to the list of those affected,—to the extent which one comes into agreement with the seeming trouble.

We should therefore seek to be in agreement, or in sympathy with GOD, harmony and heaven, lest we turn from GOD and find ourselves in agreement with the devil of evil and the discords of hell, i.e., of sin, sickness, and death.

As a great revelator has well phrased it, "It should no longer be said in Israel that "the fathers have eaten sour grapes and the children's teeth are set on edge." Sympathy with error should disappear.

To properly manifest sympathy in the Christ way, however, we must learn the possibility of exercising spiritual or meta-physical power and divine Love. The way is open in this age for every earnest seeker to comprehend Truth, both in its scientific and religious aspects, and to manifest true sympathy by healing the sinner and the sick by spiritual, GOD-power alone.

This is the divine LOVE in operation which is beyond the understanding of the carnally minded.

See Exp. Index also under headings "Healing the sick," "Meta-physics," "Ontology," "Spirit," "Grief," "Spiritual," "Reality," "Truth," "Science (true)," etc., etc.

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TABERNACLE. The original Tabernacle of the Israelites was in tent form, enclosed by outer enclosures, all of which, including the symbolic vessels, the Ark of the Covenant, and other ritualistic symbols had their own spiritual significance. The various spaces within the Tabernacle were divided off, and even these spaces had a spiritual significance.

The only useful purpose symbols can possibly have is to serve to remind us of the spiritual realities which they indicate.

Christ Jesus largely abolished ritualistic worship, teaching that men should worship GOD in spirit and in truth. Whatever symbolic forms he countenanced or handed down, they in turn—after the spiritual truth they symbolize is learned—must also give place to pure worship in spirit and in truth.

Symbolism or ritualism, like the letter of truth, killeth; it is the spirit of GOD, GOOD, lived, which alone giveth life.

See Exp. Index also under headings "Symbolism," "Ritualism," and "How to interpret the Scriptures."

TARES. There can be little doubt that the zizania of the parable in Matt. 13:15 denotes the word darnel. Darnel before it comes into ear is very similar in appearance to wheat, hence the command that the tares be left to the harvest time, lest while pulling up the tares, the wheat should be mistakenly pulled up also.

When the grain has headed out, the tares also do the same, and then a child cannot mistake the one for the other, but where both are less developed the closest scrutiny will often fail to detect the difference.

It is a significant fact also that the grains of these tares, "if eaten, produce convulsions and even death."

See Smith's Bible Dictionary. See Exp. Index also under headings "Symbolism," and "Parables."

TASTE. Tasting, as well as seeing, hearing, feeling, and smelling, is a mental function of Mind. Apart from consciousness one has no ability to taste anything. When the mental or meta-physical nature of all phenomena is understood, this fact will be comprehended more readily.

Mind is GOD, SPIRIT, the only Intelligence of the universe, and spiritual man reflects this intelligence in performing the functions of this Mind. The physiological structure is absolutely unnecessary to the performance of these functions.

See also under headings "Hearing," "Seeing," "Mind," and "Intuition."

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TEMPTATION IN THE WILDERNESS. "And then the tempter said, 'Look forth upon the world; behold its honors and its fame! Behold its pleasures and its wealth.'

"If you will give your life for these they shall be yours.'

"But Jesus said, 'Away from me all tempting thoughts. My heart is fixed; I spurn this carnal self with all its vain ambition and its pride.'

"For forty days did Jesus wrestle with his carnal self; his higher self prevailed."

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Riches," "Carnal or mortal Mind," "Purpose in life," "Service," and "Ministry."

TESTAMENT. Thus translated, and commonly used by orthodox translators. The use of this word, however, obscures completely the actual meaning of the word in the Greek, which is *Covenant*, whereas "*Testament*" signifies "a will."

See Preface, page 65. See Exp. Index also under headings "New Covenant," and "Text of Old Covenant and New Covenant."

TEXT OF OLD COVENANT AND NEW COVENANT. The Hebrew alphabet, used by the Old Covenant (Testament) writers, contained no vowels. There was also no spacing between words. It was not until a relatively short period previous to the Christian Era that vowels were introduced, and interpolated in the ancient text.

In the ancient manuscripts, the vowel points, as thus interpolated, appear written above the text to indicate where a vowel was omitted, and even these vowel points were omitted entirely in the earliest writings. Furthermore no divisions of chapters was made, no punctuation,—no capitalization of words existed.

The words and sentences, and even chapter beginnings and endings, had to be separated by the reader, as the letters were all of uniform height and evenly spaced.

Hence the present Old Covenant and New Covenant Scriptural Writings came down to us under the very greatest difficulties; much of the Old Covenant interpretation being perpetuated throughout the centuries by means of oral traditions among the priesthood.

The most ancient writings were engraved on stone or brass.

The difficulties of rendering the original meaning of the letters may be illustrated for example by the letters W Y S B, for these letters in the ancient text may mean either, *and he dwelt*, or *and he returned*, or *and he brought back*, or *and he took captive*. Hence it will be seen how preposterous is the claim of any version to be absolutely correct, even in its text for these is no way of telling exactly what the original writer meant.

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GOD must be apprehended then, not alone through the Scriptural Writings wherever the truth is stated, but in spite of much that appears written therein. (See *Hasting's Bible Dictionary* under heading "Old Testament and New Testament)."

See *Exp. Index* also under headings "Punctuation," and "Vowels and accents."

TOUCHSTONE. The Greek text of this clause in *Luke 16:23* reads, "In hades on the touchstone," not "in hell in torment," as rendered in *Authorized Version*. The refiner takes the metal after it has passed through the fire and tests its purity on the touchstone. See *Standard Dictionaries*.

See *Exp. Index* also under headings "Symbolism," "Hell," "Parables," "Baptism (of fire)," "Age lasting punishment," "Hades," and "Text of Old Covenant and New Covenant."

TRANSFORMATION-TRANSGURATION. "And be ye not conformed to this world: but be ye transformed by the renewing of your mind."—*Rom. 12:2*.

"And Jesus said, . . . 'And when Elisha lived, lo, many lepers were in Israel, but none were cleansed save one—the Syrian who had faith.'

"'You have no faith; you seek for signs to satisfy your curious whims; but you shall see not till you open up your eyes of faith.'

"And then the people were enraged; they rushed upon him, bound him down with cords, and took him to a precipice not far away, intent to cast him down to death;

"But when they thought they held him fast, he disappeared; unseen he passed among the angry men, and went his way.

"The people were confounded and they said, 'What manner of a man is this?'

"And when they came again to Nazareth, they found him teaching in the synagogue." *

That man is mental, spiritual, meta-physical, and not material, though seemingly so to sense-evidence is indisputable in the light of twentieth century demonstration. The meta-physical fact that this is so does away with all need of supernatural explanations of past or present so-called miracles.

"The people said, 'The gods have surely come to earth; for man has not the power to heal by thought.'

"But Jesus said, 'The greatest power in heaven and earth is thought.'

"'GOD made the universe by thought; He paints the lily and the rose with thought.'

"'Why think it strange that I should send a healing thought and

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change the ethers of disease and death to those of health and life?"

"'Lo, you shall see far greater things than this, for by the power of holy thought, my body will be changed from carnal flesh to spirit form; and so will yours.'

"When Jesus had thus said, he disappeared, and no one saw him go."

"And Jesus said, 'I lay my life down when I will, but I may take it up again; for every son of GOD by faith has power to lay his mortal flesh aside and take it up again. These words I have received from GOD.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The mortal creation as seen by the senses is merely the objectifications of mortal, carnal thought. GOD'S universe, including man, is mental, spiritual, meta-physical. This universe of SPIRIT, GOD, is spiritual and immortal; absolutely good in all respects. The spiritual universe is mental, non-material.

As Shakespeare has well said:

"These our actors,
As I foretold you, were all spirits,
And are melted into air, into thin air:
The cloud capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve;
And like this insubstantial pageant faded; leave not a rack
behind:
We are such stuff as dreams are made of
And our little life is rounded with a sleep."

"Then Jesus, taking Peter, James, and John, went forth unto a mountain top to pray.

"And as he prayed a brilliant light appeared; his form became as radiant as a precious stone;

"His face shone like the sun; his garments seemed as white as snow; the son of man became the son of GOD.

"He was transfigured that the men of earth might see the possibilities of man.

"When first the glory came the three disciples were asleep; a master touched their eyes and said, 'Awake and see the glory of the Lord.'

"And they awoke, and saw the glory of the Lord; and more, they say the glory of the heavenly world, for they beheld two men from thence stand forth beside the Lord.

"And Peter asked the master who awakened them, 'Who are these men who stand beside the Lord?'

"The Master said, 'These men are Moses and Elijah, who are come that you may know that heaven and earth are one; that masters there and masters here are one.'

"The veil that separates the worlds is but an ether veil. For those who purify their hearts by faith the veil is rolled aside, and they can see and know that death is an illusive thing."

"And Peter said, 'Praise GOD.' " *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Ontology," "Meta-physics," "Fourth dimension," "Truth," "Matter," "Spirit," and "Mind."

TRANSUBSTANTIATION. The Standard Dictionary defines the meaning of this word as follows: "To change the substance; specifically in theology to change the substance of [the bread and wine of the eucharist] into the [actual] body and blood of Christ."

This dogma originated from a lack of spiritual perception in the early Christians and a too literal acceptance of Jesus' words; for they failed to recognize the merely symbolic nature of the rite, the spiritual significance of which refers wholly to the participation in the very spirit and life of Christ. Ecclesiasticism has perverted the meaning of the symbols and evolved the insane dogma of literal transubstantiation.

Through such complex and sophistical teachings, ecclesiastical conclaves have seduced Christendom from the call to Christly living and teaching, and out of the great teacher's simple figurative lessons and symbolic reminders have woven a complex dogma that has riven Christendom into a thousand fragments.

Interpreted symbolically, like the many other figurative lessons or parables he taught, the meaning of "transubstantiation" is simple, especially when the Christ ideal is differentiated from the human Jesus.

It was the Christly characteristics we were bade to actually partake of, not the elements of the human body of Jesus; for as the Scriptures say, "All flesh is grass."

See Exp. Index also under headings "Jesus," "Christ," "Spirit," "Spiritual," "Son of God," "Body and blood," "Bread and the wine," "Symbolism," "How to interpret the Scriptures," "Matter," "Reality," "Truth," "Ritualism," and "Dogma."

TRUTH. "And Jesus said, 'Truth is the only thing that changes not. 'In all the world there are two things; the one is truth; the other falsehood is, and truth is that which is, and falsehood that which seems to be.' " *

Truth is that which has to do solely with SPIRIT, GOD, and His

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spiritual or meta-physical universe. Not to so-called material creation. That which has to do with the mortal phenomena of creation, i.e., seemingly physical bodies and material objects in general, according to sense perception, is not truth, *speaking from the absolute, scientific, point of view*; for these phenomena constitute the things referred to by Paul when he spake of the things "that are shaken," that is, are mortal, temporal, and only seemingly true, as opposed to the meta-physical unchangeable, universe of SPIRIT, "Which cannot be shaken." All that has to do with the so-called mortal, material creation is at best only relatively true. The word TRUTH, when capitalized, may properly be used as a descriptive appellation of GOD, serving to indicate His nature.

See also under headings "Love," "Reality," "Science (true)," "Spiritual," "Meta-physical," and "Ontology."

UNBELIEF. "And Jesus said, . . . 'You men of Israel, hear! You live in death, you are locked up within the tomb.'

"There is no deeper death than ignorance and unbelief.'

"But all will some day hear the voice of GOD, made plain by voice of man, and live.'

"You all will know that you are sons of GOD, and by the sacred Word, may do the works of GOD.'

"When you have come to life, that is, have come to realize that you are sons of GOD, you who have lived the life of right, will open up your eyes on fields of life.'

"But you who love the ways of sin, will, in this resurrection stand before a judgment bar and be condemned to pay the debts you owe to men and to yourselves.'

"For whatsoever you have done amiss must be performed again, and yet again, until you reach the stature of the perfect man.'

"But in due time the lowest and the highest will arise to walk in light.'" *

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "Righteousness," "Salvation (The way of)," "Religion," "Atonement and at-one-ment," "Vicarious atonement," "Vicarious atonement (so-called)," and "Faith."

UNITY. The basis of unity must first be understood and agreed upon before unity can be truly realized. The Master meta-physician, Christ Jesus, enunciated what this basis was in the first and great commandment, and the second, which was like unto it. These commandments when comprehended and demonstrated from the spiritual or meta-physical standpoint, base Christianity.

Until individuals are willing to conform to the Divine and spiritual

standard of unity, unity is impossible of realization, for the whole is composed of its many units. Spiritual obedience to these commandments in every detail of life constitutes unity. External forms of unity do not mean anything to GOD. It is folly to break with the Great Commandment through *under-estimating* or *over-estimating* various minor symbolic observances, which at best are only useful reminders of the spiritual truth they symbolize.

Christendom is today torn into warring factions over such minor questions as literal baptism, literal communion, literal episcopacy, etc., etc.

Such ritualistic observances are important only as they really serve to teach spiritual lessons, but properly should be discontinued when the spiritual lessons they teach are learned.

See also under headings "Atonement and at-one-ment," and "Brotherhood."

UNIVERSAL LOVE. LOVE is perhaps the highest term one can use to define the name and nature of GOD, hence LOVE in its deific sense embodies all the divine character virtues and attributes. To mortals, love is often synonymous with mere physical affection, personal attraction, or passion, and is oft times very selfish and self centered.

Universal love is Godlike, and necessarily calls upon us to manifest or reflect universally the deific attributes. All that is beautiful, good, and true, according to the SPIRIT-standard, are attributes of GOD, LOVE. Gentleness, kindness, courtesy, dignity, order, purity, health, beauty, joy, etc., etc., are attributes of LOVE, GOD.

When these virtues are manifest, the very "Emmanuel, GOD with us" is present in our midst. Only the pure in heart shall see GOD; only as we live these virtues can we discern and feel our at-one-ment with GOD, and be conscious of the Kingdom of the Heavens that is within us.

See Exp. Index also under headings "Love," "love," and "Heaven."

VICARIOUS ATONEMENT (so-called). "Then Peter asked, 'Do we pay off the debts of other men when by the Word we heal them, drive the unclean spirits out, or rescue them from any form of sore distress?'

"And Jesus said, 'We cannot pay the debts of any man, but by the Word we may release a man from his afflictions and distress.

And make him free, that he may pay the debts he owes, by giving up his life in willing sacrifice for men, or other living things.

Behold we may make free this man that he may better serve the race and pay his debts.'"

"The Master said . . . Count well the cost before you start to follow

me; it means the giving up of [mortal] life, and all you have.

If you love father, mother, wife, or child, more than you love the Christ, you cannot follow me.

If you love wealth or honor more than you love the Christ, you cannot follow me.

The paths of carnal life do not run up the mountain side towards the top; they run around the mount of life, and if you go straight to the upper gate of consciousness you cross the paths of carnal life; tread in them not.

And this is how men bear the cross; no man can bear another's cross.

Take up your cross and follow me through Christ into the paths of true discipleship; this is the path that leads to life.

This way of life is called the pearl of greatest price, and he who finds it must put all he has beneath his feet." *

Note. The word in brackets is interpolated.

*From "Aquarian Gospel," etc., see page 4, Exp. Index.

The vicarious atonement theory, i.e., that salvation can be won through blind belief in a crucified Saviour, whose blood sacrifice is supposed to suffice to atone for sin and pacify the wrath of GOD—a theory long promulgated by orthodox ecclesiasticism—is today accepted by many as an easy and ready means of salvation. This theory totally disregards the command of Christ Jesus, that those who would follow him in the regeneration process must work out their own salvation, individually, by taking up their own cross and following in his footsteps up to the throne of glory, and so bring about their complete transformation and at-one-ment through individual demonstration of Christliness. Jesus instructed his disciples to go forth and proclaim the GOSPEL or GLAD TIDINGS, long before he ever mentioned the impending ordeal of the cross. Hence salvation was not dependent on vicarious atonement.

This dogma has had dire consequences, for it has encouraged mankind to attempt to shift this responsibility to be Christlike, and to be perfect, even as the FATHER in heaven is perfect, upon the shoulders of another, for either vicarious salvation means what the words imply, or it does not. As an ecclesiastical dogma it has resulted in much "whited sepulchre" hypocrisy; for in not setting up the standard of spiritual righteousness in either ethics or meta-physics, it has opened the way to all forms of loose morals and manners.

Christ Jesus continually used figurative or symbolic illustrations to convey his spiritual meanings, some of which he intentionally left unexplained; only those who enter into the spirit of his life may comprehend the spiritual significance of these symbolic figures.

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Mary Baker Eddy, a revelator of this age, has well interpreted "the blood and body of Christ," to symbolize "the life of Christ" which all must eat thereof, if they would know GOD and realize heaven.

See Exp. Index also under headings "Atonement and at-one-ment," "Symbolism," "How to interpret the Scriptures," "Dogma," "Salvation (The way of)," "Righteousness," and "Glad Tidings."

See Preface for treatise on this subject.

VINEGAR. Mingled with gall.—Matt. 28:34. A decoction to deaden the sense of pain.

It is noteworthy that Christ Jesus refused this material means of alleviation. He understood that GOD-power was all sufficient whether he could demonstrate the fact in all instances or not.

See also under headings "Medicine," "Meta-physics," "Ontology," "Pharmacy," "Sorcery," and "Symbolism."

VIRGIN. (Greek *Parthenes*). Commonly translated virgin. The word has also been rendered as meaning a state of virginity or celibacy. Many views are entertained as to the true translation of the passage in 1 Cor. 7:36-38 containing this word.

Some translators refer to the supposed authority of fathers over their daughters, as given in the King James' Version; others translate it as referring to young women and men dedicating themselves to GOD, after renouncing matrimony.

The verse might in the latter sense read as translated by Wilson in The Emphatic Diaglott. "But if any one think he act improperly in remaining single, if he be of age, and thus it be fitting to be married, let him do what he wishes, he sins not; let him marry.

But he who stands firm in his heart; not having necessity, but having complete control over his own will, and has resolved in his own heart to maintain his virginity, does well.

So that even he who marries does well, but he who marries not, does better."

Paul's opinions on this subject, however, as affirmed by himself, were only given as his personal opinion. (See 1 Cor. 7).

In Matthew 19, Jesus presents the human and divine standard of relationship—the absolute spiritual status of being—as well as the relatively correct human status and mandate of married life on the mortal plane.

See Exp. Index also under headings "Marriage," "Eunuch," and "Nazarite."

VISION. The comprehension of SPIRIT, GOD, and His spiritual universe. "Where there is no vision the people perish."—Proverbs 29:18.

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“*Joses, the brother of Jesus,
Plodded from day to day
With never a vision within him
To glorify his clay;*

*Joses, the brother of Jesus,
Was one with the heavy clod,
But Christ was the soul of rapture,
And soared like a lark, with God;*

*Joses, the brother of Jesus,
Was only a worker in wood,
And he never could see the glory,
That Jesus, his brother could.*

*‘Why stays he not in the workshop?’
He often used to complain;
‘Sawing the Lebanon Cedar,
Imparting to woods their stain’*

*‘Why must he go thus roaming,
Forsaking my father’s trade,
While hammers are busily sounding,
And there is gain to be made?’*

*Thus ran the mind of Joses,
Apt with plummet and rule,
And deeming whatever surpassed him,
Either a knave or a fool.*

*For he never walked with the prophets
In God’s great garden of bliss;
And of all the mistakes of the ages,
The saddest methinks was this:*

*To have such a brother as Jesus,
To speak with him day by day,
But never to catch the vision that
Glorified his clay.”*

—By Harry H. Kemp.

See Exp. Index also under heading “Inspiration.”

See Preface also on this subject.

VOWELS AND ACCENTS. In the very ancient manuscripts there were no vowels used, and in fact no punctuation at all was indicated in

the text. In later years, vowel points or markings were interpolated by scribes indicating in the original text where the vowels should be.

See also under heading "Text of Old Covenant and New Covenant," and "Punctuation."

WARFARE. "And John replied, 'this Jesus is the love of GOD made manifest.'

" 'Lo men are living on the lower planes—the planes of greed, and selfishness; for self they fight; they conquer with the sword.'

" 'In every land the strong enslave the weak. All kingdoms rise by force of arms; for force is king.'

" 'This Jesus comes to overthrow this iron rule of force, and seat Love on the throne of power.'

" 'And Jesus fears no man. He preaches boldly in the courts of kings, and everywhere, that victories won by force of arms are crimes;'

" 'That every worthy end may be attained by gentleness and love, just as the Prince of Peace, Melchisedec, the Priest of GOD, won gallant victories in war without the shedding of a drop of blood.' " *

" 'Men call him coward who will not fight and thus defend his rights; but he is much the greater man who is assailed, is smitten and does not smite;'

" 'Who is maligned and answers not, than he who smites the smiter and reviles the one who slanders him. . . . '

" 'If you do unto other men as they do unto you, you are but slaves, but followers in the way of death.'

" 'But you as children of the light, must lead the way.'

" 'Do unto others as you would have them do unto you. . . . '

" 'Be perfect as your FATHER-GOD in heaven is.' " *

"And Elihu taught and said, 'There is good enough for all. With good [GOD] destroy the bad; with generous deeds make avarice ashamed; with truth make straight the crooked paths that error draws, for error is but truth distorted.'

"He is a greater man who conquers self, than he who kills a thousand men in war.'

"He is the noble man who is himself, what he believes the other man should be." *

Note. The word in brackets is interpolated.

* From "Aquarian Gospel," etc., see page 4, Txp. Index.

"For though we walk in the flesh, we do not war after the flesh.

"For the weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strong holds."—II Cor. 10:3, 4.

"From whence cometh wars and the fighting spirit among you? Are they not caused by the passions which are always warring within your members?

"Ye crave, and have not; ye kill and are envious, yet cannot obtain; ye fight and make war, yet do not receive, because ye do not ask.

"Ye ask yet receive not, because ye ask amiss,—your object being to gratify the lust of the senses."—James 4:1-3.

"Great men are they who see that spiritual is stronger than any material force, that thought rules the world."—Ralph Waldo Emerson.

"Christ Jesus was not a *non-resistant* as many have deduced. He resisted evil by adequate meta-physical means; not physical, for he knew only too well that resort to physical means only aggravates the condition, and that no question is truly settled, if merely won by the sword. His was the sword of SPIRIT, GOD-power, for he was a true master-meta-physician.

WAR BRANDED BY CHURCHMEN. Study conference unanimous in invoking "New International Order."

War is now branded by the churches of America as the "supreme collective sin of humanity." A statement to that effect has been adopted by the National Study Conference on the Churches and World Peace. There was not a dissenting vote when the question was put to the 200 delegates representing 29 communions. It is believed that this action definitely places the churches of America in the forefront of the campaign now being waged in behalf of a warless world. The statement adopted follows:

"War is the most colossal calamity and scourge of modern life. It is also the supreme collective sin of humanity. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which, nation shall fear nation no longer, and prepare for war no more.

"For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual good will, made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement.

"The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace, based on equal justice and fair dealings for all alike, both great and small, must be achieved. The kingdom of God in the relations of nations must be established.

"To this stupendous, difficult and urgent task this conference summons the churches of America and all citizens of good will. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose."

See Exp. Index under headings "Preparedness," "Peace," "Golden Rule," "Fatherland," "Panoply," "Prince of Peace," "Peace of death," and "Resistance versus non-resistance."

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WATER. As used symbolically, water signifies purity. The symbolic ritual of baptism, viz., of being immersed in or cleansed by water, is only useful insofar as the spirit of the meaning of the symbolic cleansing or purifying is observed, in a life purified and consecrated to SPIRIT, GOD, GOOD.

To believe that the ritual in itself holds any virtue whatsoever, and to contend, brother with brother, over the infinitesimal question of whether sprinkling with water or total immersion is requisite to salvation, is to lose the whole spiritual import and value of the symbol; for at best it is only intended as a reminder of a spiritual truth.

Therefore when any ritual is given primary importance and its spiritual significance made secondary, the ritual becomes an evil factor, for nothing is to be compared to true Christian living, in spirit and in truth.

It is a sad commentary on so-called Christianity that zealots of the letter and of the ritual are willing to contend bitterly over such mole hills, while the mountain tops of SPIRIT with its visions beckon all who will to their heights.

Just as soon as any individual has truly learned the spiritual lesson indicated by any symbol or rite, it is time to begin to think about giving up the use of the symbolic form, whatever it may be, for as we read in one of our sacred songs, "And as we rise the symbols disappear."

See also under headings "Symbolism," "Fasting," "Baptism," and "Communion."

WATER OF LIFE. "Lo, every one who drinks from Jacob's well will thirst again; but they who drink the water that I give will never thirst again;

"For they themselves become a well, and from their inner parts the sparkling waters bubble up into internal life." *

"And Jesus said, . . . 'Whoever is athirst may come to me and drink.'

"He who believes in me and in the Christ whom GOD has sent, living water flow.

"The Holy Breath [holy SPIRIT-truth] will overshadow him and he will breathe the Breath, and speak the words, and live the life.'" *

* From "Aquarian Gospel," etc., see page 4, Exp. Index.

Note. The words in brackets are interpolated.

WILL POWER. Mere human will power, so-called, is non-mental; that is, it manifests no divine intelligence; however, the term "human will power," is perhaps the best definition that can be given of hypnotism or necromancy. It is denounced by both Moses and Jesus in all its forms as evil.

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"In GOD we live, and move, and have our being," therefore all that can be truly defined as power, is GOD-power. The Great Master metaphysician said, "I can of mine own self do nothing," and again, "Verily, verily, I say unto you, the son can do nothing of himself, but what he seeth the Father do: for whatsoever He doeth, these also doeth the son likewise."—John 19:30.

As the carnal will is essentially selfish, and self-gratification its primary object, it rapidly takes form in various phases of domination over others.

The reflection of the Divine will, on the contrary, is manifest solely in all the Deific virtues; in all that is spiritually beautiful, good, and true.

See also under headings "Mind," "God," "Hypnotism," "Necromancy," and "Reality."

WINE. "And John said, 'Wine makes glad the carnal heart, and it makes sad the human soul; it plunges deep in bitterness and gall the deathless spirit of the man.'

"'If you would make glad the coming king, then shun the cup as you would shun a deadly thing.'"*

* From "Aquarian Gospel," etc., see page 4, Exp. Index.

Symbolically wine like most other material symbols has a dual significance; spiritually it signifies inspiration, the "new wine" or spirit-consciousness referred to by Christ Jesus in Mark 14:25; materially it signifies the excitement of sensual passions.

The natural or good use of the fruit is often perverted to wrongful processes, hence the dual symbolism. In like manner yeast may be symbolic of truth or symbolic of error according to the lesson one wishes to convey.

The most subtle argument of the "tempter" to youth is, that one cannot be a good fellow, unless one follows the crowd in the matter of drinking and debauchery. In other words you cannot be a good fellow unless one is bad; viz., willing to degrade every Christly virtue,—for liquor is symbolic of every form of degradation. It enslaves one to all forms of evil.

"The Washingtonian Pledge" as prepared by Abraham Lincoln reads as follows: "Whereas, the use of alcoholic liquors as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Whoever will resolve under no circumstances whatever to consider for a moment the temptation to poison his moral and physical selfhood

to please anyone by partaking of this devil's brew, will find to his joy that in doing so he has conquered many another lustful habit and desire which would tend to undermine the virginity of his spiritual character, and mar the beauty of his Christlikeness.

Set up the Christly standard of liberty in all right things, and the tempter will then give you little to meet.

Waver not between right or wrong, "for he that wavereth is like a wave of the sea driven with the wind and tossed."

GOD, GOOD, must be recognized as the Principle of life—to harm one's self is just the same as harming one's brother-man.

GOD'S man is a deific being. Cultivate reverence for yourself and everyone. Christ Jesus exemplified the nobility, the sanctity, the dignity of life, and so may we.

WISDOM. That which pertains to GOD, SPIRIT and His will. The New Century Reference Library defines wisdom as, "Knowledge practically applied to the best ends."

"Though thou lovest earthly wisdom now, yet when thou shalt be clothed upon with the Heavenly Wisdom, then thou wilt see that all the Wisdom of the world is folly; and will see also that the world hates not so much thee, as thine enemy, which is the mortal life." (Jacob Boehme in "The Super-sensual Life.")

"For the wisdom of this world is foolishness with GOD."—(Romans).

True wisdom has only to do with those "things which cannot be shaken," i.e., with spiritual eternal realities.

"Jesus was asked, 'Of wisdom what have you to say?'

"And Jesus said, 'It is the consciousness that man is aught; that GOD and man are one; that naught is naught; that [mortal] power is but illusion; that heaven and earth and hell are not above, around, below, but in; which in the light of aught becomes the naught, and GOD is all.'"

Note. The word in brackets is interpolated.

* From "Aquarian Gospel." etc., see page 4, Exp. Index.

See also under headings "Knowledge," "Truth," "Science," "Relative and Absolute Truth," and "Righteousness."

WORD. See Exp. Index under headings "GOD-idea," "Logos," and "Christ." Also see John 1.1.

WORLD. (mortal). "Flee the shadow of this world. . . . O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

"I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the LORD with songs. . . .

"So I asked the angel, and said, 'Sir, who are these?'"

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"He answered and said unto me, 'These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of GOD: now are they crowned, and receive palms.'" II Esdras: 35-37-42-44-45.

See Exp. Index also under headings "Spiritual Individuality versus Human Personality," "Man (spiritual)," "Jesus," "Christ," "Son of God," and "Matter."

WORSHIP. Worship is due only to GOD, the living Cause or Principle of all that is eternally real and true. Christ Jesus forbade anyone to worship him; pointing to GOD, "the giver of every good and perfect gift," as alone worthy of worship.

As man to man we may pay homage to one another, but we may properly worship GOD and GOD only, for HE, the Cause or Principle of all spiritual creation is alone worthy of all adoration.

GOD and His manifestation or expression is All in All in the final analysis; hence all that really exists is in and of GOD.

GOD, the Creator, and His creation, the spiritual universe including man, are eternally at-one.

"And in the Temple was a widow, four and eighty years of age, and she departed not, but night and day she worshipped GOD.

"And when she saw the infant Jesus she exclaimed, 'Behold Immanuel!'

And then the woman knelt to worship him, as GOD with us, Immanuel; but one, a master clothed in white appeared and said, 'Good woman, stay! take heed to what you do! you may not worship man; this is idolatry.

" 'This child is man, the son of man, and worthy of all praise. You shall adore and worship GOD. Him only shall you serve.' " *

* From "Aquarian Gospel," etc., see page 4, Exp. Index.

See Exp. Index also under headings "GOD," "Christ Jesus," "Man (spiritual)," and "Man (mortal)."

WRATH OF GOD. No GOD of wrath. The King James' Version, the Authorized Revised Version, and all orthodox modern translations represent GOD and Christ and the angels of GOD as meting out wrath or punishment to the wicked. This is due to misapprehension and mis-translation of the original meaning of the Greek words *orge* and *thumos* which the various translators have rendered *wrath*. Liddell and Scott's Greek Lexicon gives as primary definitions of *orge*, *natural impulse or disposition, nature, heart*." Hence the *orge* of GOD would represent His nature, that is LOVE in its various activities and expressions. To be sure, the divine *orge* is destructive of evil, and is feared and hated by those who desire to cling to evil, who love darkness rather than light,

nevertheless the true significance of the Greek words denote a far different state of GOD-consciousness than is indicated by the word wrath. The Scriptures declare that GOD "is of purer eyes than to behold, (or to be conscious of) evil, and cannot look upon iniquity." GOD is no more conscious of evil, than is the sun, so to speak, conscious of darkness, although the very *orge* or nature of the sunlight nullifies darkness. Where the sun is admitted there is no darkness. Darkness or evil merely represents negation. There is no truth in it. This point is well illustrated in the allegory of the Prodigal Son—The Father had nothing to do with meting out wrath or punishment upon the son who chose to turn his back on his Father. The punishment he experienced was not the *orge* or will of his Father, but the effect of turning his back on the fathers *orge* or will; hence the suffering was self-inflicted. When he realized his error and returned he found everything was well with him. Again the divine *orge* or ardor of GOD may be likened to the sun's rays which never cease to pour forth all the attributes of SPIRIT, GOOD, and continue to dispel evil or darkness of every name or nature because evil or error has no foundation in *Absolute Truth* any more than errors are any part of mathematics, *per se*.

The lesson involved in this clearer understanding of the healing, restorative characteristics of divine impulse, *orge*, or ardor of God is, that we need fear no vengeful, wrathful GOD, but that as we awake to our divine heritage and return to our rightful at-one-ment with GOD in spirit and in truth we will find our *Prodigal* nightmare ended, with no eternal damnation verdict written up against us. *Now* is the acceptable time, *now* is the day of salvation, *now* the Father is ready to welcome each and all who are ready to accept SPIRIT-law.

The GOD of orthodoxy, characterized falsely as demanding or requiring the sacrifice of a beloved son, thus countenancing so diabolical a doctrine as *Vicarious Atonement*, better expresses the characteristics of a devil. Such a travesty of GOD's true *orge* or nature only tends to hypocritical worship. True love can never be induced by fear. "GOD IS LOVE." A travesty of GOD is not truly GOD at all. Let us seek to know GOD aright.

See Exp. Index also under headings "Judgment," and "Sacrifice."